THE LITERARY COPTIC MANUSCRIPTS IN THE A.S. PUSHKIN STATE FINE ARTS MUSEUM IN MOSCOW

SUPPLEMENTS TO

VIGILIAE CHRISTIANAE

Formerly Philosophia Patrum

TEXTS AND STUDIES OF EARLY CHRISTIAN LIFE AND LANGUAGE

EDITORS

J. DEN BOEFT — R. VAN DEN BROEK — A.F.J. KLIJN
G. QUISPEL — J.C.M. VAN WINDEN

VOLUME XVIII



THE LITERARY COPTIC MANUSCRIPTS IN THE A.S. PUSHKIN STATE FINE ARTS MUSEUM IN MOSCOW

BY

ALLA I. ELANSKAYA



E.J. BRILL
LEIDEN · NEW YORK · KÖLN
1994

The paper in this book meets the guidelines for permanence and durability of the Committee on Production Guidelines for Book Longevity of the Council on Library Resources.

Library of Congress Cataloging-in-Publication Data

The Literary Coptic manuscripts in the A.S. Pushkin State Fine Arts Museum in Moscow / [edited] by Alla I. Elanskaya
p. cm. — (Supplements to Vigiliae Christianae, ISSN 0920-623X ; v. 18)
Includes facsimiles of original manuscripts, translations, and commentary.
Includes bibliographical references and indexes.
ISBN 9004095284
1. Christian saints—Egypt—Biography—Early works to 1800. 2. Christian literature, Early—Coptic authors. 3. Bible—Manuscripts, Coptic—Facsimiles. 4. Coptic Church—Liturgy—Texts—Early works to 1800. 5. Manuscripts, Coptic—Russia—Moscow—Facsimiles. 6. Gosudarstvennyĭ muzeĭ izobrazitel ´nykh iskusstv imeni A.S. Pushkina. 7. Golenishchev, V. S. (Vladimir Semenovich), 1865–1947—Library. I. Elanskaia, A. I. (Alla Ivanovna), 1926– II. Series.
BX139.A1L58 1994
270.1'092'2—dc20
[B] 93-42892
CIP

ISSN 0920-623X
ISBN 90 04 09528 4

© Copyright 1994 by E.J. Brill, Leiden, The Netherlands

All rights reserved. No part of this publication may be reproduced, translated, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without prior written permission of the publisher.

Authorization to photocopy items for internal or personal use is granted by E.J. Brill provided that the appropriate fees are paid directly to Copyright Clearance Center, 27 Congress Street, Salem MA 01970, USA. Fees are subject to change.

PRINTED IN THE NETHERLANDS

CONTENTS

Introduction: Coptic MSS. of the Pushkin State Fine Arts Museum 1

I. Historico-legendary texts (Vitae, Martyrdoms, Encomia, Legends) 9

1. Apophthegmata Patrum Aegyptiorum (I.1.b.649, 711, 713) 11
2. Acta Apostolorum Petri et Pauli apocrypha (I.1.b.686) 41
3. Acta Thomae (Martyrium) (I.1.b.666) 60
4. Acta Marci (I.1.b.696) 68
5. The Encomium on S Victor Compiled by John Chrysostom (?) (I.1.b.656 + 714) 75
6. An Encomium on Pakhom the Great (I.1.b.661) ... 85
7. An Encomium on Apa Peter (I.1.b.715) 94
8. The Martyrdom of Apa Nile by Ioulios of Kbahs (I.1.b.295_1, 295_2) 99
9. The Martyrdom of Apa Timotheos (I.1.b.651) 108
10. The Martyrdom of S Theodore the Eastern and His Companions SS Panegyris the Persian and Leontios the Arab (I.1.b.308) 115
11. The Martyrdom of S Heraclides (I.1.b.292) 120
12. Fragments of an Unidentified Vita (?) (I.1.b.630_2, 630_3, 631, 631b) 126
13. The Life of Apa Thomas(?) (I.1.b.274; 630_1, 4; 630_1, 6; 633) 131
14. Fragments of a Martyrdom (I.1.b.631a; 630_1, 3) ... 136
15. Fragment of Another Martyrdom (I.1.b.629) 140
16. Part of the Life of John Chrysostom (I.1.b.662) 144
17. The Legend of S Hilaria (I.1.b.291) 150
18. The Legend of Aaron (I.1.b.303) 156
19. Fragment of Alexander Romance (I.1.b.685) 163

II. Treatises, Canons, Homilies, Polemic Works, etc. 165

1. The Treatise on the Symbolics of Baptism and the Elements (I.1.b.272_1, 379–382, 384–388, 390–399, 636, 1020 167

2. The Last But One Folio of *Ancoratus* by Epiphanius of Salamis (I.1.b.668) 201
3. The Beginning of the Canons of the Apostles (I.1.b.712) 207
4. Shenoute's Sermon (I.1.b.293_1, 293_2, 294, 301, 302). 212
5. Fragment of Shenoute's Discourse (I.1.b.658) 233
6. Fragment of Shenoute's Homily *De eis qui e monasterio discesserunt* (I.1.b.697, 707) 239
7. A Discourse by Shenoute (I.1.b.710) 248
8. Portion of Shenoute's Instruction to the Monks (I.1.b.716) 319
9. Fragment of Shenoute's Sermon (I.1.b.663) 327
10. A Discourse on the Spiritual Education (I.1.b.655) 333
11. The Beginning of a Homily condemning a Transgressor of the Monastic Rules (I.1.b.657) . 339
12. Part of a Sermon on the Punishment for Sins (I.1.b.652) 345
13. Part of a Sermon Dealing with the Fate of Sinners and the Righteous (I.1.b.660) 350
14. Part of a Sermon on Frailty of Human Life (I.1.b.654) 356
15. Part of a Homily Read at Christmas (?) (I.1.b.632) 362
16. A Homily on Christ's Miraculous Birth (I.1.b.659) 365
17. A Discourse on the Time of Christ's Resurrection (I.1.b.717) 372
18. Part of a Sermon Against the Manichaeans (I.1.b.664) 378
19. Part of a Polemic Treatise Against the Jews (I.1.b.690) 384
20. Part of Another Polemic Treatise Against the Jews (I.1.b.300) 392

III. Fragments of the Scriptures 397

1. Genesis 9, 2–22 (I.1.b.650) 399
2. Joshua 13, 21–25, 26–27, 29–32 (I.1.b.648) 403
3. Psalm 5, 10, 11 and 6, 1 (I.1.b.290_1, 290_2) 406
4. Psalm 5, 10 – 6, 6 (I.1.b.670) 408

5. Psalm 49, 14 – 50, 13 (I.1.b.307) 411
6. Psalm 118, 50–52, 62–67, 74–77 (I.1.b.637) 414
7. Psalm 118, 152 – 119, 1 (I.1.b.304) 418
8. Matthew 1, 23 – 3, 16 (I.1.b.296) 421
9. Matthew 11, 17–19 and 23–24 (I.1.b.646) 427
10. Matthew 22, 30 and 39–40 (I.1.b.635) 429
11. Mark 6, 45 – 9, 2 (I.1.b.297, 298) 431
12. Luke 7, 16–24, 26–33, 36 – 8, 3 (I.1.b.647, 665) 441
13. Luke 9, 13–15 and 19–20 (I.1.b.387, 1) 446
14. Luke 16, 30 – 17, 23, (I.1.b.708) 448
15. John 12, 30 – 13, 3 (I.1.b.306) 451
16. John 18, 28–32 and 35–38 (I.1.b.638) 455
17. Acta 3, 12–13 and 15–16 (I.1.b.681) 458
18. James 2, 23 – 3, 14 (I.1.b.305) 461
19. 1 Corinthians 8, 11–12 and 9, 17–18 (I.1.b.899) 465
20. Philippians 1, 1 and 25–26 (I.1.b.641) 467
21. Colossians 4, 2–18 and 1 Thessalonians 1, 1–6 (I.1.b.299) 470

IV. Lectionary for the Whole Year and Psalmodia (I.1.b.653) 473

Indices 487
Coptic names 490
Foreign names 490
Geographical
a) Coptic 494
b) Others 494
Greek words 496
List of abbreviations 519
List of plates 529
Plates 531

INTRODUCTION

COPTIC MSS. OF THE PUSHKIN STATE FINE ARTS MUSEUM

The collection of Coptic MSS. in the Fine Arts Museum in Moscow is the most important in Russia, leaving far behind even those of Russia's National Library (*olim* The Saltykov-Schedrin State Public Library) and the Hermitage in St. Petersburg, which may be regarded as second in importance. It contains both literary MSS. and documents in contradistinction to the Hermitage, where literary MSS. are practically lacking, or to the National Library which possesses literary MSS. only.

The major part of documents both from the Moscow Museum and the Hermitage were published by Peter Jernstedt in two fine volumes[1] (nothing but fragments were left) and the National Library literary MSS. were catalogued and some of the most interesting of them published by the present author.[2] But the Moscow collection of literary MSS. is here presented in its entirety for the first time.[3]

Its portion that comprised the MSS. that had not previously been published was dealt with in this writer's book that appeared in 1991, but the rest was only described in a catalogue appended to this publication (Elanskaya, *CLT*). Now all the literary MSS. are reproduced, autographed, translated and commented upon.

These MSS. originally belonged to the Coptic section of the private Egyptian Museum founded in St. Petersburg by Vladimir Golenischev, the distinguished Russian Egyptologist, who, owing to financial losses he had sustained in 1908, had to sell his treasures to the Government (1909). The latter bought them with a view of depositing them in Moscow in the Fine Arts Museum, which at that time was in the process of construction. The Museum was opened to the public on June 12, 1912 and functions successfully ever since.[4]

---

[1] Jernstedt, *Fine Arts Museum*; Jernstedt, *Hermitage*.

[2] Elanskaya, *Coptic MSS. SPL*.

[3] Liturgical MSS. will not be included here as forming in the collection a section apart, with the exception of I.1.b.653, which contains a hymn to Shenoute.

[4] In 1937 the Museum was named after A.S.Pushkin.

As Golenischev did not believe much in a museum documentation where the growth of his collections could have been reflected, we have no other information, so far as his Coptic MSS. are concerned, as to the place and time of their purchase, than the scraps he saw fit to leave to us in his works or the data he supplied to his colleagues when permitting them to publish some of his MSS. or to take them in some other way into account. Golenischev only points out Egypt as the source of his collection of Coptic MSS., but other possibilities (Russia, which Golenischev had not once left before 1875, and Europe, which he began to frequent four years prior to his first visit to Egypt) cannot be excluded either. All the more so that not a few of his Egyptian antiquities were bought both in Russia and Europe.

The provenance and the date of acquisition of the Coptic MSS. are almost invariably left unspecified in the Museum Inventory and other documents relative to his collection, but, as was already said, some data can be gleaned from his works and those of his colleagues and friends. Such gleanings, as the reader will presently see, are not few in number, but nevertheless are rather exceptions than the rule. These fortunate exceptions are I.1.b.295, 297, 298, 299, 305 and 307, which came from the famous White Monastery near Achmim and were brought by Golenischev in 1889 (purchased in December of 1888),[5] I.1.b.308, which was bought, in 1901, in Edfu, I.1.b.629, acquired in Deir el-Medineh, and I.1.b.670, brought to Petersburg from Golenischev's "last trip" to Egypt (the statement dates from 1900).[6]

In some cases it was possible to attribute our folios to MSS.

---

[5] This piece of information is due to O.E. von Lemm who published all these MSS. but one (I.1.b.295). That this last, though originally from a library in Fayyum (cf. Lantschoot, fasc. 1, p. 94), was also among them, is clear from Golenischev's words. Having mentioned the MSS. he had acquired in Achmim in that year, he wrote, *inter alia*: "It follows from a note added to the text on one folio that the MS. it belonged to was presented to Apa Shenoudi's Monastery in 678 of Diocletian's era" (Golenischev, p. 15). This purchase of 1888 is, in all probability, alluded to by Maspero, when writing on the fate of the MSS. from a cache in the White Monastery, which he wanted to secure to France, but which nonetheless had partly escaped his vigilance and found their way into the collections of St. Petersburg and other cities (Maspero, Études, p. 426). Cf. Maspero, *Fragm. AT* and Hebbelynck, *Manuscrits*. Lemm in *Transactions*, pp. 341–342 also points out the Achmimic (Deir el Abiad) origin of the Golenischev folios of *Apophthegmata Patrum* (I.1.b.649, 711, 713). See also HyvIntr. p.110, note 5; CBM, p. x.

[6] Rahlfs, p. 8.

whose other portions preserved in various museums and libraries of Europe are better documented with regard to their provenance. The Achmimic derivation of the following nos. thus became clear: I.1.b.291, 292, 293, 294, 296, 301, 302, 648, 649, 650, 651, 654, 658, 662, 666, 668, 710, 711, 712, 713, 714. Of I.1.b.686 it is known that it was brought by Golenischev from Egypt in 1891, though its provenance was not specified. In more cases than one Achmimic origin can safely be conjectured. To finish this paragraph on the provenance of the collection, we shall not overlook Golenischev's own words that some Coptic Papyri (mostly fragments in a bad state of preservation) were acquired in Alexandria (see Golenischev, p. 2), though none of the items catalogued here could be connected with this city.

The MSS. Golenischev had purchased he used to give to his friend Oscar von Lemm,[7] the well-known Coptologist, for inspection and study and some of these MSS. were published by him. Here is the list of the MSS. published by Lemm:

> Fragments of the Old and New Testament books: *Genesis* 10, 2–22 (I.1.b.650); *Psalms* 5, 10–6, 6 (I.1.b.670); 49, 14–50, 13 (I.1.b.307); 118, 152–119, 1 (I.1.b.304); *Mark* 6, 45–8, 21 (I.1.b.297–298); *Luke* 7, 16–24, 26–33, 36–8, 3 (I.1.b.647, 655); *James* 2, 23–3, 14 (I.1.b.305); *The Epistles to the Colossians* 4, 2–18, and *to the Thessalonians* 1, 1–6 (I.1.b.299); the beginning of "The Apostolic Constitutions" (I.1.b. 662); portion of Shenoute's sermon (I.1.b.663); one leaf with a legend of Aaron (I.1.b.303); a fragment of Alexander Romance (I.1.b.685); The Martyrdoms of SS Peter and Paul (I.1.b.686), of Theodore the Eastern, Panegyris the Persian and Leontios the Arab (I.1.b.308), and that of Heraclides (I.1.b.292).

Some of the Coptic MSS. of the Fine Arts Museum were published by Coptologists from other countries. Thus a photograph of the two folios of the Encomium on S Victor (I.1.b.654, 714) had been given by Lemm to Bouriant, who was preparing a publication of the Encomium at that time, basing on the MS. of the *Bibliothèque Nationale* in Paris. Drescher, when editing the Legend of Hilaria from the MSS. of that library and of the Museum of Egyptian Antiquities in Leiden, had not overlooked Folio I.1.b.291, which he had in Jernstedt's copy. Till also was fortunate to have Folio I.1.b.651 in Lemm's autograph for his publication of the

---

[7] "All my Coptic MSS. brought from Achmim have been given by me to my friend Oscar Eduardovich Lemm for inspection" (Golenischev, p. 15, note 4).

Martyrdom of Apa Timotheos. Lemm sent this text to Crum, presumably for his *Dictionary*, and Crum gave it over to Till. Leipoldt, while preparing the critical edition of Shenoute's works, could take 27 folios of Golenischev (I.1.b.293, 294, 301, 302, 710) into account and publish a hymn in Shenoute's honour (of the collection of *Psalia* in I.1.b.653), using Lemm's copies of these texts. The colophons of two other MSS. (I.1.b.295 and 655) were included by Lantschoot in his catalogue of colophons.

Many of the folios in the Fine Arts Museum belong to MSS. whose portions are in the libraries and museums of other countries.

I.1.b.291 (a fragment of the Legend of Hilaria) is from the same codex as the MSS. of the *Bibliothèque Nationale* (132^{1}, 19–21) and the Leiden Museum (MS. Insinger 56, 1 folio), which were mentioned already.

I.1.b.292 (a fragment of the Martyrdom of St. Heraclides) belongs to a MS. whose other folios are in the *Bibliothèque Nationale* (129^{16}, 47–48) and the British Library (Or. 3581 B (43)).

I.1.b.293, 294, 301. 302 (portions of Shenoute's works) come from the same codex as Or. 3580 B (4) in the British Library and no. 1611, fol. 7 in the Berlin Museum.

I.1.b.295 (a fragment of Apa Neilos's Martyrdom) are two folios of a MS. whose other three leaves are in the National Library in Vienna: K9621, K9544, and K9545.

I.1.b.304 directly follows a folio mentioned in Lefort, Le Muséon LI (1938), p. 8. It comes from a codes (a book of Psalms) to which I.1.b.307 appears to belong, though the latter is written in a somewhat different hand and is void of marginal ornamentations rich in I.1.b.304.

I.1.b.305 (a portion of the Epistle of James) is from the same codex as the leaves of the *Bibliothèque Nationale* in Paris (129^{11}, 112–127).

I.1.b.648 (a folio from a codex which contains *Joshua* and *Tobit*) derives from a MS. whose other portions are divided between Naples, Paris, London, Rome, Vienna and Cairo.

I.1.b.649, 711, 713 are five folios from the celebrated unique MS. which contains *Apophthegmata Patrum Aegyptiorum,* whose other parts are preserved in Naples, Vienna, London, Paris and Venice.

I.1.b.650 (a fragment of *Genesis*) is of a MS. whose leaves are now in Naples, Paris, Vienna and London.

I.1.b.651 (a portion of the Martyrdom of Apa Timotheos) is from the same MS. as the leaves in Paris (BN 129^{16}, 7–10), Vienna (K9488–9490), and Berlin (BM 357).

I.1.b.656 and 714 (a fragment of the Encomium on St. Victor): two folios of this MS. are in Paris (BN 129^{15}, 39–127; 129^{16}, 53–54); one more folio was discovered by Lemm in the then Royal Library in Berlin (1611, 3).

I.1.b.658 (part of Shenoute's sermon) belongs to the same codex as the folios preserved in the Bodleian Library, Oxford (Clarendon Press, b. 4, fr. 32, 172–186).

I.1.b.662 (a fragment of The Life of John Chrysostom) derives from a MS. whose other parts are in Paris (BN 129^{13}, 96; 129^{14}, 132; 129^{16}, 96; 129^{17}, 2 and 3; 132^{1}, 14), London (Br. Libr. Or. 3581A, 155), Oxford (Bodleian Library, e 166 and g 3), and Naples (Biblioteca Nazionale, IB 14, 463).

I.1.b.666 (a portion of the apocryphal *Acta Thomae*) is from a codex whose other leaves are scattered about in the libraries and museums of Naples, Vienna, Paris, Strasbourg and London.

I.1.b.668 (two pages from the *Ancoratus* by Epiphanius of Salamis) is part of a large codex (which comprised this work of his together with another, *De Gemmis*), whose other folios are now in Paris, Naples, London, and Cairo.

I.1.b.710 (Shenoute's works), 21 folios. A folio of the same MS. is in Paris (BN 130^{4}, 113).

I.1.b.712 (a fragment of the Apostolic Constitutions) is from a MS. whose six folios are in the *Bibliothèque Nationale* (129^{12}, 7; 130^{3}, 50–54) and one folio in the British Library (Or. 3580, 28).

In the collection of the Fine Arts Museum all the genres characteristic of the Coptic literature are represented: *Vitae,* martyrdoms, legends, *encomia,* homilies, didactic works, treatises, discourses, polemic works, poetical pieces (*psalia*), *pseudepigrapha,* as well as, naturally, the Coptic versions of the Old and New Testaments (fragments).

Some of these MSS. are of exceptional importance. Here we shall point out several.

To begin with, a small fragment, which, in spite of its size, is important as the oldest Coptic MS. in the Fine Arts Museum. The fragment can be dated to the 4th cent. on palaeographic grounds and contains part of Chapter IX of the Gospel according to Luke in

the oldest Coptic version. No other MS. containing this version of Luke is known as yet of so early a date.

A 6th or 7th cent. fragment with a translation of several sections of *Psalm* 118 into Fayyumic is valuable, since Fayyumic texts of the Holy Script are rare.

The parchment fragment (the 4th or 5th cent.) which preserved parallel texts in Coptic and Greek of Chapter III of the Acts of the Apostles, is very well-known. This is one of the earliest Graeco-Coptic bilingual texts if not the earliest.

A cosmogonical theological treatise, dealing with the symbolism of baptism, is important, and that not only from the historico-ideological standpoint, but from the point of view of the historian of science as well, since it sets forth a theory relative to the elements which compose the universe, their nature, etc. This most interesting work must have been translated from Greek, but does not appear to have hitherto been known either in Coptic or in Greek.

The unique world-famous MS. with a Sahidic version of the *Apophthegmata Patrum Aegyptiorum* translated into many languages, both Oriental and European, was more than 20 years ago reconstructed from its portions kept in the museums and libraries of many countries and published by Chaine. He could not, however, fill a number of gaps. Some of them, and considerable ones, are now covered by the Golenischev five folios (10 pages).

A number of polemic works are interesting as documenting ideological controversies of the 4th – 5th cent. (I.1.b.300, 664, 690).

The Mss. in the Fine Arts Museum contribute considerably to the study of the Coptic palaeography. Chronologically they range from the 4th cent. to the 18th and 19th centuries. The majority belongs to the 9th– 10th centuries, as could very well be expected, since it is this period that has furnished the bulk of the extant Coptic MSS. (naturally if one leaves innumerable Bohairic liturgical books out of consideration).

From the palaeographical standpoint the period prior to the 9th century is by far the most important and the most difficult for study, too, since the MSS. become dated only from the 9th cent. Although colophons appear in the Coptic MSS. as early as the 6th – 7th cent., at that early period they did not yet contain any date.[8]

---

[8] Lantschoot, fasc. 2, p. 93.

The oldest MSS.,[9] therefore, are rather to be dated on circumstantial evidence, such as dated documents used in the padding of leather book-bindings, a comparison with precisely dated Greek MSS. (the Coptic palaeography is closely connected with the Greek at that early period and in considerable part depends on this latter), data furnished by the contents of a book, and last, not least, the evolution of the letters followed up over centuries, as well as the development of the book decoration practices.

All the texts, exclusive of just a few, in the Golenischev collection are in Sahidic. The Bohairic texts are represented by the *Horologion*, the *Prayer-Book*, the *Lectionary* and *Psalmodia*, the fragment of *Psalm* 5, a fragment of a liturgical book, along with several small scraps of paper. The Fayyumic texts consist of a portion of *Psalm* 118 and two fragments too small for an identification.

While preparing autographs of the Coptic texts, we have taken all the supralinear and dividing marks into account, leaving, however, end- and head-pieces and other elements of the book-decoration without consideration; but the supralinear and dividing marks are not restored in the texts in lacunae as their use in individual MSS. does not conform to strict general rules. They are, however, indicated where one can be sure that they were in the destroyed part of the text.

---

[9] We are dealing here only with the books and their fragments, not with the documents and letters, whose material forms a special branch of the Coptic palaeography.

I. HISTORICO-LEGENDARY TEXTS

(Vitae, Martyrdoms, Encomia, Legends)

1. APOPHTHEGMATA PATRUM AEGYPTIORUM
I.1.b.649, 711, 713 (4770, 4775, –)

PARCHMENT. 5 leaves, 41.2 x 30.5 cm (no. 649, 2 leaves, 42 x 32.5 cm (no. 711, 2 leaves), 41 x 31 cm (no. 713, 1 leaf). The edges are uneven, broken and warped, the writing is partly faded; gaps, stains.

The text in two columns covers both sides. The leaves are paged 69–70, 75–76, 101–102, 107–108, 65–66. There is a quire-mark, "9", on the inner corner of the top margin of p. 65. The initials are ornamented with *diple*-signs and *obeli*; some letters of the upper lines are enlarged and their tails are prolonged into the top margin (cf. I.1.b.306).

The leaves belong to a MS. whose other parts are preserved in Naples, Vienna, London, Paris and Venice.

DIALECT: Sahidic.

DATE: 9th cent. (cf. Cramer, pls. 52, 54).

PROVENANCE: the White Monastery.

PUBLICATIONS: Elanskaya, *AP* (reviewed by P. Devos, *AnBoll* 104 (1986), pp.232–235); Elanskaya, *CLT*, pp. 12–47.

BIBLIOGRAPHY: the MS. is mentioned in Lemm. *Miscellanea*; Lemm, *KKS*, IX, p. 426 (24), note 89; Lemm, *KM*, XX, p. 503 (21); XXIV, p. 195 (51); *Transactions*, pp. 341–342; Elanskaya, *CLT*, pp. 246–247.

The sayings of the Egyptian monks, the famous *Apophthegmata Patrum Aegyptiorum*, is a Graeco-Egyptian literary work consisting of a collection of utterances of the Egyptian anchorites and of stories connected with them, which covers the period from the second half of the fourth century to the middle part of the fifth (cf. Bousset, *Apoph.*; Hopfner, *Apoph.*; Nagel, *Handl.*). This work is now extant in two principal recensions, the alphabetical one, where the material is arranged according to the names of the anchorites, *Alphabeticon* (*PG*), and the systematically arranged one, *Systematicon*, where each chapter deals with a certain subject, combining all sayings and actions pertaining to it. This second recension is described by Photios, the Patriarch of Constantinopolis (the 9th cent.), in his Bibliothēkē. It was translated into Latin as early as the 6th centruy by Pelagius and John, two Roman Deacons (*PL*).

There are, however, two Greek MSS. which contain this recension, which were kept before the October Revolution in the Synodal Library in Moscow (nos. 452 and 163), but both remain unpublished. The first one of them was translated into Russian (*Pater.*), its text having been completed, wherever necessary, from the second MS. Both MSS. are on parchment and date from the 11th–12th and 12th–13th cent. respectively. They differ from the Photios' recension in that they consist of twenty three and not of twenty two chapters, for Chapter III is lacking in the description of this Patriarch. This work is also known from Old Church–Slavic translations extant in MSS. of the 14th–15th cent. (*Pater.*, p. 6; on the translations into Syriac and Armenian see "Bousset, *Apoph.* and Hopfner, *Apoph.*; for unpublished MSS. of *Systematicon* see Guy, *Apoph.*).

The *Systematicon* in Coptic is attested in two dialects, Bohairic (nothing but fragments have been preserved) and Sahidic. The identified portions of the unique Sahidic MS. are in the collections of Naples, Vienna, London, Paris and Venice. They were published in 1960 by Chaîne, who had assembled all the folios known at that period, having arranged them in their proper order and indicated the page-numbers that were then missing (Chaîne, *Aoph.*).

The Fine Arts Museum has 5 folios which partly fill the gaps. Here is a table to show the place of the Golenischev folios in the MS. that was reconstructed by Chaîne.

pp. 65–66: I.1.b.713
67–68: Chaîne, pp. 4–6
69–70: I.1.b.649
71–72: ?
73–74: Chaîne, pp. 6–8
75–76: I.1.b.649
77–78: ?
79–80: Chaîne, pp. 8–9
81–86?
87–88: Chaîne, pp. 10–11
89–100: ?
101–102: I.1.b.711
103–106: ?
107–108: I.1.b.711

ⲍⲉ a) ϣⲉ ⲛⲙⲙⲁⲩ · ⲁⲩϫⲟⲟⲥ
Ⲛⲃⲓ ⲁⲡⲁ ⲉⲩⲁⲅⲣⲓⲟⲥ ϫⲉ ⲁⲩ
ⲥⲟⲛ ⲕⲱ ⲛⲁⲩ ⲛⲟⲩⲉⲩ
ⲁⲅⲅⲉⲗⲓⲟⲛ ⲙⲙⲁⲧⲉ ·
ⲁⲩⲱ ⲡⲉⲓⲕⲉⲧ ⲁⲩⲧⲁ
ⲁⲩ ⲉⲃⲟⲗ ⲁⲩⲧⲁⲁⲩ ⲛⲛⲉⲧ
ϣⲁⲁⲧ ⲉⲩϫⲱ ⲙⲙⲟⲥ ·
ϫⲉ ⲛⲧⲟⲩ ⲡⲗⲟⲅⲟⲥ ⲡⲉⲧ
ϫⲱ ⲙⲙⲟⲥ ⲛⲁⲓ · ϫⲉ
☩ ⲛⲛⲉⲧⲛⲛⲕⲁ ⲉⲃⲟⲗ
ⲧⲁⲁⲩ ⲛⲛϩⲏⲕⲉ ·—
ⲁⲡⲁ ⲑⲉⲱⲇⲱⲣⲟⲥ ⲡⲁ ⲡ
ϩⲉⲣⲙⲏⲥ ⲁⲩⲕⲱ ⲛⲁⲩ
ⲛϣⲟⲙⲛⲧ ⲛϫⲱⲱ
ⲙⲉ ⲉⲛⲁⲛⲟⲩⲟⲩ · ⲁⲩ
ⲃⲱⲕ ϣⲁ ⲁⲡⲁ ⲙⲁⲕⲁ
ⲣⲓⲟⲥ ⲁⲩϫⲟⲟⲥ ⲛⲁⲩ · ϫⲉ
ⲟⲩⲛⲧⲁⲓ ⲙⲙⲁⲩ ⲛϣⲟ
ⲙⲛⲧ ⲛϫⲱⲱⲙⲉ ⲉ
ⲛⲁⲛⲟⲩⲟⲩ · ⲁⲩⲱ ☩☩
ϩⲛⲩ ⲛϩⲏⲧⲟⲩ · ⲁⲩⲱ
ⲟⲛ ϣⲁⲣⲉⲛⲉⲥⲛⲏⲩ ϫⲓ
ⲧⲟⲩ ⲛⲥⲉ☩ ϩⲛⲩ · ⲁϫⲓⲥ
ⲃⲉ ⲉⲣⲟⲓ ϫⲉ ⲟⲩ ⲡⲉⲧⲉⲱϥ
ϣⲉ ⲉⲣⲟⲓ ⲉⲁⲁⲩ ·—
ⲁⲩⲟⲩⲱϣϐ ⲛⲃⲓ ⲡϩⲗⲗⲟ
ϫⲉ ⲛⲁⲛⲟⲩ ⲡϩⲱϐ ⲙⲉⲛ ·
ⲁⲗⲗⲁ ⲛⲁⲛⲟⲩ ⲧⲙⲛⲧ
ϩⲛⲕⲉ ⲡⲁⲣⲁⲟⲟⲩ ⲧⲏ
ⲣⲟⲩ · ⲛⲧⲉⲣⲉⲩⲥⲱ
Ⲧⲙ̀ ⲇⲉ ⲉⲡⲁⲓ ⲁⲩⲃⲱⲕ ⲁⲩ
ⲧⲁⲁⲩ ⲉⲃⲟⲗ ⲁⲩϫⲓ ⲧⲉⲩ
☩ⲙⲏ ⲁⲩⲧⲁⲁⲥ ⲛⲛⲉⲧ
ϣⲁⲁⲧ ·—
ⲁⲩϫⲟⲟⲥ ⲉⲧⲃⲉ ⲁⲡⲁ ⲓⲱ
ϩⲁⲛⲛⲏⲥ ⲡⲡⲉⲣⲥⲏⲥ ·

ϫⲉ ϩⲓⲧⲛ̀ ⲧⲙⲛⲧⲛⲟⲃ
ⲛⲛⲉⲩⲁⲣⲉⲧⲏ · ⲁⲩⲉⲓ ⲉϩ
ⲣⲁⲓ ⲉⲩⲛⲟⲃ ⲙⲙⲛⲧⲃⲁⲗ
ϩⲛⲧ · ⲛⲧⲟⲩ ⲇⲉ ⲁⲩ
ⲃⲱ ϩⲛ̀ ⲧⲁⲣⲁⲃⲓⲁ ⲛ̀
ⲧⲉ ⲕⲏⲙⲉ ·—
ⲁⲩϫⲓ ⲛⲟⲩϩⲟⲗⲟⲕⲟⲧ
b) ⲧⲓⲛⲟⲥ ⲉϫⲱⲩ ⲛⲟⲩⲥⲟⲡ
ⲛⲧⲟⲟⲧϥ ⲛⲟⲩⲁ ⲛⲛⲉⲥ
ⲛⲏⲩ ⲁⲩϣⲟⲡϥ ⲛⲓⲁⲁⲩ
ϫⲉ ⲉⲩⲉⲉⲣ ϩⲱⲃ ⲛ̀ϩⲏⲧⲟⲩ ·
ⲁⲕⲉⲥⲟⲛ ⲉⲓ ϣⲁⲣⲟϥ ⲡⲉ
ϫⲁϥ ⲛⲁϥ ϫⲉ ⲡⲁⲉⲓⲱⲧ ·
ϫⲁⲣⲓϩⲉ ⲛⲁⲓ ⲛ̀ϩⲏⲛⲕⲟⲩⲓ
ⲛⲓⲁⲁⲩ ⲧⲁⲧⲁⲙⲓⲟ ⲛⲁⲓ
ⲛⲟⲩⲕⲟⲩⲓ ⲛ̀ⲗⲓⲃⲓⲧⲟⲛ ·
ⲁⲩⲱ ⲁⲩ☩ ⲛⲁϥ ⲉⲩⲣⲁϣⲉ ·
ⲁⲕⲉⲟⲩⲁ ⲇⲉ ⲟⲛ ⲉⲓ ⲉⲩⲡⲁⲣⲁ
ⲕⲁⲗⲉⲓ ⲉⲩϫⲱ ⲙⲙⲟⲥ ·
ϫⲉ ⲙⲁ ⲛⲁⲓ ⲛ̀ϩⲏⲛⲉⲓⲁⲁⲩ
ⲧⲁⲧⲁⲙⲓⲟ ⲟⲩⲗⲓⲃⲓⲧⲟⲛ
ⲛⲁⲓ̈ · ⲁⲩⲱ ⲁⲩ☩ ⲙ̀
ⲡⲉⲓⲕⲉⲧ · ϩⲱⲙⲁⲓⲟⲥ
ϩⲛ̀ⲕⲟⲟⲩⲉ ⲁϩⲁⲓⲧⲉⲓ ⲙ̀
ⲙⲟⲩ ⲁⲩ☩ ⲛⲁⲩ ϩⲛ̀ ⲟⲩ
ⲙⲛ̀ⲧϩⲁⲡⲗⲟⲩⲥ ⲉⲩ
ⲣⲁϣⲉ ·—
Ⲉⲡϩⲁⲓ ⲇⲉ ⲁⲩⲉⲓ ⲛⲃⲓ ⲡ
ϫⲟⲉⲓⲥ ⲙ̀ⲡϩⲟⲗⲟⲕⲟⲧ
ⲧⲓⲛⲟⲥ ⲉⲩⲟⲩⲱϣ ⲉϫⲓ
ⲧⲏ · ⲡⲉϫⲁⲩ
ⲛⲁⲩ ϫⲉ ⲁⲛⲟⲕ ☩ⲛⲁ
ⲃⲱⲕ ⲧⲁⲛ̀ⲧⲏ ⲛⲁⲕ ·
ⲁⲩⲱ ⲛⲉⲩⲥⲟⲟⲩⲛ̀ ⲁⲛ
ϫⲉ ⲉⲩⲛⲁⲛ̀ⲧⲏ ⲧⲱⲛ ·
ⲁⲩⲧⲱⲟⲩⲛ̀ ⲉⲧⲣⲉⲩ

ⲃⲱⲕ ϣⲁ ⲁⲡⲁ ⲓⲁⲕⲱⲃ
ⲡⲁ ⲧⲁⲓⲁⲕⲱⲛⲓⲁ ⲛϥ
ⲕⲱⲣϣ̀ ⲉⲣⲟϥ ⲧⲁⲣⲉϥ☥
ⲛⲁϥ ⲙ̀ⲡⲥⲟⲗⲟⲕⲟⲧ
ⲧⲓⲛⲟⲥ ⲧⲁⲣⲉϥⲧⲁⲁϥ
ⲙ̀ⲡⲥⲟⲛ·—
ⲁⲩⲱ ⲉϥⲃⲏⲕ ⲁϥⲃⲓⲛⲉ
ⲛⲟⲩⲥⲟⲗⲟⲕⲟⲧⲧⲓ̈
ⲛⲟⲥ ⲥⲙ̀ ⲡⲕⲁⲥ ⲉϥⲕⲏ
ⲉⲥⲣⲁⲓ · ⲁⲩⲱ ⲙ̀ⲡⲉϥ
ϥⲓⲧϥ · ⲟⲩⲇⲉ ⲙ̀
ⲡⲉϥϫⲱⲥ ⲉⲣⲟϥ · ⲁⲗ
ⲗⲁ ⲁϥϣⲩⲗⲏⲗ ⲁϥⲕⲟⲧϥ̄

ⲍⲉ a) ⲉⲧⲉϥⲣⲓ · ⲁϥⲉⲓ ⲟⲛ ⲛ̀
ⲃⲓ ⲡⲥⲟⲛ ⲁϥⲉⲛⲱϫⲗⲓ
ⲛⲁϥ ⲉⲧⲃⲉ ⲡⲥⲟⲗⲟⲕⲟⲧ
ⲧⲓⲛⲟⲥ · ⲡⲉϫⲁϥ ϫⲉ
ⲡⲁⲛⲧⲱⲥ ☥ⲛⲁϥⲉⲓ
ⲡⲉϥⲣⲟⲟⲩϣ̀·—
ⲁϥⲃⲱⲕ ⲟⲛ ⲛ̀ⲃⲓ ⲡⲥⲗⲗⲟ
ⲁϥⲃⲛ̀ ⲡⲥⲟⲗⲟⲕⲟⲧⲧⲓ
ⲛⲟⲥ ⲥⲙ̀ ⲡⲕⲁⲥ ⲙ̀ⲡⲉϥ
ⲙⲁ ⲡⲉϥⲙⲁ · ⲁⲩⲱ
ⲟⲛ ⲁϥϣⲩⲗⲏⲗ ⲁϥⲕ
ⲧⲟϥ ⲉⲧⲉϥⲣⲓ̈ ·—
Ⲡⲥⲟⲛ ⲇⲉ ⲟⲛ ⲁϥⲉⲛⲱϫ
ⲗⲉⲓ ⲛⲁϥ ⲡⲉϫⲁϥ ϫⲉ
☥ⲛⲁⲛ̀ⲧⲕ ⲛⲁⲕ ⲙ̀ⲡⲉⲓ
ⲥⲟⲛ · ⲁϥⲧⲱ
ⲟⲩⲛ̀ ⲇⲉ ⲟⲛ ⲁϥⲉⲓ̈ ⲉⲡⲙⲁ
ⲉⲧⲙ̀ⲙⲁⲩ ⲁϥϣⲩⲗⲏⲗ
ⲁϥϥⲓⲧϥ · ⲁⲩⲱ
ⲁϥⲉⲓ̈ ϣⲁ ⲁⲡⲁ ⲓⲁⲕⲱⲃ
ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲁⲡⲁ
ⲉⲓⲛⲏⲩ ϣⲁⲣⲟⲕ ⲁⲓⲃⲓ
ⲛⲉ ⲛⲟⲩϫⲟⲗⲟⲕⲟⲧⲧⲓ

ⲛⲟⲥ ϫⲛ̀ ⲧⲉϫⲓⲏ̀ · ⲁⲣⲓ
ⲧⲁⲅⲁⲡⲏ ⲧⲁϣⲩⲉ ⲟⲉⲓϣ
ϫⲙ̀ ⲡⲧⲟⲟⲩ ⲙⲏⲡⲱⲥ
ⲛ̀ⲧⲁϥϫⲉ ⲛ̀ⲧⲛ̀ ⲟⲩⲁ·
ⲁⲩⲱ ⲉⲕϣⲁⲛϫⲉ ⲉⲡⲉϥ
ϫⲟⲉⲓⲥ ⲧⲁⲧⲁⲁϥ ⲛⲁϥ·
Ⲁϥⲃⲱⲕ ⲇⲉ ⲛ̀ⲃⲓ ⲡⲥⲗⲗⲟ
ⲁϥⲣ̀ ϣⲟⲙⲛ̀ⲧ ⲛ̀ϫⲟⲟⲩ
ⲉϥⲧⲁϣⲩⲉ ⲟⲉⲓϣ ϫⲙ̀ ⲡ
ⲧⲟⲟⲩ · ⲁⲩⲱ ⲙ̀
ⲡⲉϥⲃⲛ̀ ⲟⲩⲁ ⲉⲁϥⲛⲟⲩϫ
ⲉⲃⲟⲗ ⲙ̀ⲡⲛⲟⲙⲓⲥⲙⲁ·
Ⲧⲟⲧⲉ ⲡⲉϫⲁϥ ⲛ̀ⲃⲓ ⲡ
ⲥⲗⲗⲟ ⲛⲁⲡⲁ ⲓⲁⲕⲱⲃ·
ϫⲉ ⲉϣⲱⲉ ⲙ̀ⲡⲉⲟⲩⲁ ⲛ̀
ⲛⲉⲥⲛⲏⲩ ⲥⲟⲣⲙ̀ⲙⲉϥ
b) ⲉⲓⲉⲧⲁⲁϥ ⲙ̀ⲙⲉϣ[ⲉ ⲛⲓ]ⲙ
ⲛ̀ⲥⲟⲛ · ☥ϫⲣⲉⲱ[ⲥⲧⲉⲓ]
ⲅⲁⲣ ⲙ̀ⲙⲟϥ ⲛ[ⲁϥ ⲁ]ⲩⲱ
ⲛⲧⲁⲓⲉⲓ ⲉⲧⲣⲁϫⲓⲧϥ
ⲛ̀ⲧⲟⲟⲧⲕ ⲛⲁⲅⲁⲡⲏ
ⲧⲁⲧⲁⲁϥ ⲙ̀ⲡⲉⲧⲉⲣⲟⲓ
ⲁϥⲃⲛ̀ ⲡⲁⲓ ⲇⲉ ϫⲛ̀ ⲧⲉ
ϫⲓⲛ·—
Ⲁϥⲣ̀ ϣⲡⲏⲣⲉ ⲇⲉ ⲛ̀ⲃⲓ
ⲁⲡⲁ ⲓⲁⲕⲱⲃ ϫⲉ ⲙ̀ⲡⲉϥ
ⲃⲓⲧϥ ⲛⲧⲉⲩⲛⲟⲩ ϫⲙ̀
ⲡⲕⲁⲥ · ⲕⲁⲓⲧⲟⲓⲅⲉ
ⲉϫⲣⲉⲱⲥⲧⲉⲓ ⲙ̀ⲙⲟϥ
ϫⲉ ⲉϥⲉⲧⲁⲁϥ ⲙ̀ⲡⲉϥ
ϫⲟⲉⲓⲥ · ⲉⲣϣⲁⲛ
Ⲟⲩⲁ ⲉⲓ ⲉϥⲟⲩⲱϣ̀ ⲉϫⲓ
ⲉϫⲱϥ ⲙⲉϥ☥ ⲛⲁϥ
ⲁⲗⲗⲁ ϣⲁϥϫⲟⲟⲥ ϫⲉ
ⲃⲱⲕ ⲛ̀ⲣϫⲓ ⲛⲁⲕ ⲛ̀
ⲧⲉⲕϫⲣⲓⲁ·—

ⲁⲅⲱ ⲉⲩⲱⲁⲛⲛⲟⲧⲟⲩ
ⲛⲁϥ ⲟⲛ ⲱⲁϥϧⲟⲟⲥ
ϩⲉ ⲕⲁⲁⲩ ⲉⲧⲣⲁⲓ ⲉⲡⲉⲩ
ⲙⲁ· ⲉⲩⲧⲙⲛ̄
ⲧⲟⲩ ⲇⲉ ⲛⲁϥ· ⲟⲩⲇⲉ
ⲙⲉϥⲣ̀ ⲛ̀ⲕⲉⲱⲓⲛⲉ·
ⲟⲩⲇⲉ ⲙⲉϥϧⲟⲟⲥ ⲙ̀
ⲡⲉⲛⲧⲁϥϧⲓⲧⲟⲩ
ⲉⲓⲙⲏⲧⲉⲓ ⲟⲩⲥⲟⲡ ⲛⲟⲩ
ⲱⲧ· ⲁⲩϧⲟⲟⲥ
Ⲛⲃⲓ ϩⲟⲓⲛⲉ ⲛⲛⲉⲛⲉⲓⲟ
ⲧⲉ ϩⲉ ⲁϥⲉⲓ ⲛⲟⲩⲟ
ⲉⲓⲱⲩ ⲛ̀ⲃⲓ ⲟⲩⲥⲟⲛ ⲉϥ
ⲫⲟⲣⲉⲓ ⲛⲟⲩⲕⲟⲩⲓ
ⲛ̀ⲕⲁⲥⲟⲩⲗⲓⲟⲛ ⲉⲧⲉⲕ
ⲕⲗⲏⲥⲓⲁ ⲉⲧϩⲛ̀ ⲛ̀ⲣⲓ
ⲱⲁ ⲁⲡⲁ ⲓⲥⲁⲕ·—
ⲁⲅⲱ ⲁϥⲡⲱⲧ ⲛ̀ⲥⲱϥ
ⲛ̀ⲃⲓ ⲡϩⲗⲗⲟ ⲉϥϧⲱ
ⲙ̀ⲙⲟⲥ· ϩⲉ ⲡⲉⲓ
ⲙⲁ ⲡⲁ ⲙ̀ⲙⲟⲛⲁϧⲟⲥ
ϗⲑ a) ⲱⲛϥ· ϩⲉ ⲟⲩ ⲡⲉⲛⲧⲁϥ
ⲁⲁϥ ⲛ̀ⲥⲉ† ⲉⲟⲟⲩ ⲛⲁϥ·—
ⲁⲩⲥⲟⲛ ϯⲛⲉ ⲟⲩϩⲗⲗⲟ
ϩⲉ ⲉⲓⲛⲁⲟⲩϧⲁⲓ ⲛⲁ
ⲱ ⲛ̀ϩϩⲉ· ⲛ̀ⲧⲟϥ ⲇⲉ
ⲁϥϧⲁⲁϥ ϧⲁϩⲏⲩ ⲛ̀ⲧⲉϥ
ⲗⲩⲃⲓⲧⲟⲩ· ⲁϥⲙⲟⲩⲣ ⲛ̀
ⲧⲉϥ†ⲡⲉ ⲁϥⲉⲓⲱⲉ ⲉϩⲣⲁⲓ
ⲛ̀ⲛⲉϥⲃⲓϧ ⲡⲉϧⲁϥ ϩⲉ
ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ ⲉⲧⲉⲱⲱⲉ ⲉⲡ
ⲙⲟⲛⲁϧⲟⲥ ⲉⲱⲱⲡⲉ ⲙ̀
ⲙⲟⲥ· ⲉⲧⲣⲉϥⲱⲱⲡⲉ
ⲉϥⲕⲏ ϧⲁϩⲏⲩ ⲉⲃⲟⲗ
ϩⲛ̀ ⲑⲩⲗⲏ ⲙ̀ⲡⲕⲟⲥⲙⲟⲥ

ⲛ̀ϥⲱⲱⲡⲉ ⲉϥⲥ̄ϧ̄ⲟⲩ̄ ⲙ̀
ⲙⲟϥ ϩⲛ̀ ⲛⲉϥⲁⲅⲱⲛ·—
ⲁⲩⲧⲃⲏ ⲟⲩϩⲗⲗⲟ ⲉⲧⲣⲉϥ
ϫⲓ ⲛ̀ϩⲛ̀ϧⲣⲏⲙⲁ ⲉⲧ
ⲃⲉ ⲛⲉϥϧⲣⲓⲁ ⲙ̀ⲙⲓⲛ
ⲙ̀ⲙⲟϥ· ⲛ̀ⲧⲟϥ
ⲇⲉ ⲙ̀ⲡⲉϥⲟⲩⲱⲱ ⲉϫⲓ·
ϩⲱⲥ ⲉⲣⲉⲡⲉϥϩⲱⲃ ⲛ̀
ⲇⲓϫ ⲣⲱⲱⲉ ⲉⲣⲟϥ·—
Ⲛⲧⲉⲣⲟⲩⲙⲟⲩⲛ ⲇⲉ ⲉⲃⲟⲗ
ⲉⲩⲕⲱⲣⲱ ⲉⲣⲟϥ· ϩⲉ
ⲕⲁⲛ ϫⲓⲧⲟⲩ ⲉⲧⲃⲉ
ⲧⲉϩⲣⲓⲁ ⲛ̀ⲛⲉⲧⲉⲣⲟ̀
ⲣⲱϩ· ⲁϥⲟⲩⲱ
Ⲱⲃ ⲛ̀ⲃⲓ ⲡϩⲗⲗⲟ ϩⲉ ⲟⲩ
ⲱⲓⲡⲉ ⲡⲉ ⲡⲁⲓ ⲉϥⲟ̀ ⲛⲥ̀
ⲛⲁⲩ· ϩⲉ †ⲣ̀ ϫⲣⲓⲁ ⲁⲛ
ⲁⲓϫⲓ· ⲁⲩⲱ ⲉ† ⲛ̀
ϩϩⲛⲕⲁ ⲛ̀ⲛⲟⲩⲓ ⲁⲛ ⲛⲉ
ⲛ̀ⲛⲉⲧⲱⲁⲁⲧ ⲉⲧⲣⲁ
ϫⲓ ⲉⲟⲟⲩ ⲉϥⲱⲟⲩⲉⲓⲧ·
ⲁⲩⲉⲓ ⲛⲟⲩⲟⲉⲓⲱ ⲛⲃⲓ
ϩⲟⲓⲛⲉ ⲛⲛϩⲗⲗⲏⲛ
ⲉ† ⲛϩⲛⲁⲅⲁⲡⲏ ϩⲛ̀
ⲟⲩⲥⲧⲣⲁⲧⲣⲁⲕⲓⲛⲏ ·
ⲁⲩⲱ ⲁⲩⲱⲓⲛⲉ ⲛⲛⲟⲓ
ⲕⲟⲛⲟⲙⲟⲥ ϩⲉ ⲛⲓⲙ ⲛⲉ
ⲧⲣ̀ ϫⲣⲓⲁ · ⲁⲩϫⲓⲧⲟⲩ
ⲃ)ⲇⲉ ⲱⲁ ⲟⲩⲣⲱⲙⲉ ⲛⲱⲩⲉⲗ
ⲕⲏⲧ ⲉⲧⲣⲉⲩ† ⲛⲁϥ·
ⲛⲧⲟϥ ⲇⲉ ⲙ̀ⲡⲉϥⲟⲩⲱⲱ
ⲉϫⲓ ⲉϥϧⲱ ⲙ̀ⲙⲟⲥ· ϩⲉ
ⲉⲓⲥ ⲛⲉⲓⲕⲟⲩⲓ̈ ⲛⲃⲁ †ⲧⲁ
ⲙⲓⲟ ⲙ̀ⲙⲟⲟⲩ ⲥⲉⲣⲱⲱⲉ
ⲉⲧⲁϫⲣⲓⲁ·—

ⲁⲅϧⲓⲧⲟⲩ ⲟⲛ ⲱⲁ ⲟⲩ
ϧⲏⲣⲁ ⲙⲛ̀ ⲛⲉⲥⲱⲛⲣⲉ·
ⲁⲥⲟⲩⲱⲱⲃ ⲥⲓ ⲡⲥⲁ ⲛ
ⲥⲟⲩⲛ ⲥⲓ ⲡⲁϩⲟⲩ ⲙ̀ⲡⲣⲟ·
ⲛⲉⲥⲕⲏ ⲅⲁⲣ ⲕⲁϩⲏⲩ ⲛ̀
ⲃⲓ ⲧⲉⲥⲱⲉⲉⲣⲉ· ⲧⲉⲥ
ⲙⲁⲁⲩ ⲇⲉ ⲛⲉⲁⲥⲃⲱⲕ
ⲡⲉ ⲉⲣ ϩⲱⲃ· ⲉⲛⲉⲟⲩⲣⲁϩⲧ
ⲅⲁⲣ ⲧⲉ· ⲁⲩⲧ ⲇⲉ
ⲛⲁⲥ ⲛⲟⲩⲱⲧⲏⲛ ⲙⲛ̀
ϩⲛ̀ϩⲟⲙⲛⲧ ⲁⲩⲱ ⲙ̀ⲡⲉⲥ
ϧⲓⲧⲟⲩ ⲉⲥϧⲱ ⲙ̀ⲙⲟⲥ·
ϧⲉ ⲁⲧⲁⲙⲁⲁⲩ ⲉⲓ ⲁⲥϧⲟ
ⲟⲥ ϧⲉ ⲧⲱⲕ ⲛϩⲏⲧ ⲧⲁ
ⲱⲉⲉⲣⲉ· ⲁⲡⲛⲟⲩⲧⲉ
ⲧⲟⲱⲧ ⲁⲓⲃⲛ̀ ϩⲱⲃ ⲙ̀
ⲡⲟⲟⲩ ⲉⲧⲣⲁⲉⲓⲣⲉ· ⲟⲩⲛ̀
ⲧⲁⲛ ⲙ̀ⲙⲁⲩ ⲛⲧⲛ̀ⲧⲣⲟ
ⲫⲏ· ⲁⲩⲱ ⲛ̀
ⲧⲉⲣⲉⲧⲉⲥⲙⲁⲁⲩ ⲟⲛ
ⲉⲓ ⲁⲩⲕⲟⲣⲱϫ ⲉⲧⲣⲉⲥϧⲓ·
ⲛⲧⲟⲥ ⲇⲉ ⲙ̀ⲡⲉⲥⲟⲩⲱⲱ
ⲉⲥϧⲱ ⲙ̀ⲙⲟⲥ· ϧⲉ ⲁ
ⲛⲟⲕ ⲟⲩⲛ̀ⲧⲁⲓ ⲙ̀ⲙⲁⲩ
ⲙ̀ⲡⲁⲃⲁⲓ ⲣⲟⲟⲩⲱ ⲉⲧⲉ
ⲡⲛⲟⲩⲧⲉ ⲡⲉ· ⲁⲩⲱ
ⲛ̀ⲧⲱⲧⲛ̀ ⲧⲉⲧⲛ̀ⲟⲩ
ⲱⲱ ⲉⲭⲓⲧⲉ ⲛ̀ⲧⲟⲟⲧ
ⲙ̀ⲡⲟⲟⲩ· ⲛ̀ⲧⲟⲟⲩ
ⲇⲉ ⲁⲩⲥⲱⲧⲙ̀ ⲉⲧⲉⲥ
ⲡⲓⲥⲧⲓⲥ ⲁⲩⲧ ⲉⲟⲟⲩ
ⲙ̀ⲡⲛⲟⲩⲧⲉ·—
ⲁⲩⲛⲟⲃ ⲛ̀ⲣⲱⲙⲉ ⲉⲓ ⲉ
ⲱⲓⲛⲧ ⲙⲛ̀ ϩⲛ̀ϫ
ⲣⲏⲙⲁ ⲉⲛⲁⲱⲱⲟⲩ

Ō a) ⲉⲃⲟⲗ ϩⲛ̀ ⲧⲉⲍⲉⲛⲏ·
ⲁⲩⲱ ⲁⲭⲕⲱⲣⲱⲱ ⲉ
ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲉⲧ
ⲣⲉⲭⲥⲟⲣⲟⲩ ⲛ̀ⲛⲉⲥⲛⲏⲩ·
ⲡⲉϫⲉ ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉ
ⲣⲟⲥ ⲛⲁⲭ· ϫⲉ ⲛ̀ⲛⲉⲥⲛⲏⲩ
ⲣ̀ ϧⲣⲓⲁ ⲁⲛ·—
ⲁⲩⲱ ⲛ̀ⲧⲉⲣⲉⲭⲥⲓⲧⲉ
ⲛ̀ϫⲛⲁϩ ⲉⲡⲉϩⲟⲩⲟ·
ⲁⲭⲕⲱ ⲉϩⲣⲁⲓ ⲛ̀ⲧⲃⲁⲓ
ⲣⲉ ⲉⲣⲉⲙⲛ̀ⲛⲟⲩⲃ ϩⲓⲱⲱⲥ
ϩⲓⲣⲙ̀ ⲡⲣⲟ ⲛ̀ⲧⲉⲕⲕⲗⲏ
ⲥⲓⲁ· ⲁⲩⲱ ⲡⲉ
ϫⲁϥ ⲛ̀ⲛⲉⲥⲛⲏⲩ ⲛⲃⲓ ⲡⲉⲡ
ⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ϫⲉ ⲡⲉⲧⲣ̀
ϧⲣⲓⲁ ⲙⲁⲣⲉⲭⲓ· ⲁⲩⲱ
ⲙ̀ⲡⲉⲟⲩⲟⲛ ⲙ̀ⲙⲟⲟⲩ ϩⲛ̀
ⲧϥ ⲉⲣⲟⲟⲩ· ϩⲙ̀ⲕⲟⲟⲩⲉ
ⲇⲉ ⲙ̀ⲡⲟⲩⲃⲱⲱⲧ̀ ⲣⲱ
ⲉϧⲱⲟⲩ·—
Ⲡⲉϫⲉ ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉ
ⲣⲟⲥ ⲙ̀ⲡⲉⲛⲧⲁⲭⲛ̀ⲧⲟⲩ
ϫⲉ ⲁⲡⲛⲟⲩⲧⲉ ϫⲓ ⲛ̀
ⲧⲟⲟⲧⲕ ⲛ̀ⲧⲉⲕⲁⲅⲁⲡⲏ·
ⲃⲱⲕ ⲛ̀ⲣ̀ⲧⲁⲁⲩ ⲛ̀ⲛϩⲏ
ⲕⲉ· ⲛ̀ⲧⲟϥ ⲇⲉ ⲁⲭⲧ
ϩⲛⲩ ⲙ̀ⲙⲁⲧⲉ ⲁⲭⲃⲱⲕ·
ⲁⲟⲩⲁ ⲉⲓⲛⲉ ⲛ̀ϩⲛ̀ϧⲣⲏⲙⲁ
ⲛⲟⲩϩⲗⲗⲟ ⲉⲭϫⲱ ⲙ̀
ⲙⲟⲥ· ϫⲉ ϫⲓ ⲛⲁⲓ ⲕⲁⲁⲩ
ⲛⲁⲕ ⲉⲧⲉⲕⲣⲭⲣⲓⲁ ϫⲉ
ⲁⲕⲣ̀ ϩⲗⲗⲟ· ⲁⲩⲱ ⲕ
ⲱⲱⲛⲉ· ⲉⲛⲉⲭⲗⲉⲭ
ⲗⲱⲃ ⲅⲁⲣ ⲉⲃⲟⲗ ϩⲙ̀ ⲡ
ⲱⲱⲛⲉ·—

Ντος δε πεχας χε
ντακεϊ ναι μν̀ν̀
σα σε ν̀ρομπε ὲφει μ̀
πατροφεγὲ ν̀το
οτ· εις πεϊογοειω
ν̀τειβοτ †γμ̀ πεϊ
ωωνε· αγὼ μ̀πεϊ
b) ωωὼτ ν̀λαλγ
ερεμ̀νογτε χωρη
γϊ ναι ν̀νε†ωαλτ
μ̀μοογ· αγὼ ϊσα
ανὼ μ̀μοι· ν̀τος
δε μ̀πεφκατεχε
εχι· αγωαχε
Νδϊ ν̀γλλο ὲτβε ογδ̀
με χε φρ̀ γωβ· ϊχο
μ̀πεφγισε ὲβολ τηρ̀
ὲταγαπη· ὲφκω
ναφ μ̀ματε ν̀νετεφ
ρ̀ χριὰ ναγ·—
Επγαμ̀ δε ν̀πσαδα
νας νηχ ογμεεγὲ ὲ
πεφγητ ὲφχω μ̀
μος· χε σεγϊ ογ
ωημ ν̀γομντ̀ νακ
ὲγογν· μητωσ ν̀ρ̀
ρ̀ γλλο ν̀ρ̀ωωνε ν̀γρ̀
χριὰ ν̀γνὰ γωλω
μα· αφσωογϊ
δε ναφ ὲγογν νογωο
ωογ ν̀γομντ̀·—
αστωπε δε μ̀μοφ
ὲτρεφτωνε ὲτεφ
ογὲρητε γν̀ ογνοβ
ν̀τωωνε· αγὼ
ν̀φχο ὲβολ ν̀ν̀γο
μν̀τ̀ ννσαειν·
αγὼ μ̀πεφμ̀τον
ν̀λαλγ·—
Επγαὲ δε αφει ωαροφ
ν̀βϊ ογνοβ ν̀σαειν·
πεχας ναφ· χε εϊ
τμ̀σωλμ̀ ὲβολ ν̀
τεκογὲρητε· πεκ
σωμα τηρ̀ ναλοφ
λεφ ὲβολ· αγὼ
αφσμ̀τσ ὲσωλμ̀
ὲβολ ν̀τεφογὲρη
τε γν̀ ογβαωογρ·
ϘΕ a)μα ν̀ρεμμοογτ̀ ὲνα
γν̀γλλην νε·—
αγὼ αφχϊ νογὰ αφκα
αφ γα τεφὰπε ν̀θε νογ
ογλωμ· ν̀τε
ρεν̀δαιμων δε ναγ
ὲροφ ὲφὸ νχαργητ αγ
φθονει ὲροφ· αγὼ αγ
ογωω ε†γοτε ναφ·
αγμογτε ν̀θε ν̀τες
μη ν̀γν̀γιομε· χε
μεωε νιμ· αμη νμ̀
μαν ὲτσιοογν̀·—
αφκεογὰ δε ογὼωβ μ̀
πεσητ γαροφ γν̀ ν̀
δαιμωνιον· χε
εις ογωμμο γιχωϊ·
μν̀ βομ μ̀μοι ὲεϊ·—
Πγλλο δε μ̀πεφωλαγ
ὰλλα νεφθαρι πε·
αγὼ αφγιογὲ ὲχμ̀ ν̀
κὼως ὲφχω μ̀μος·
χε τωογν̀ ν̀ρβωκ

ⲉⲱⲭⲉ ⲟⲩⲛ̀ ⲃⲟⲙ ⲙ̀ⲙⲟⲕ·
Ⲡⲁⲓ ⲇⲉ ⲛ̀ⲧⲉⲣⲟⲩⲥⲟⲧⲙⲉϥ
ⲛ̀ⲃⲓ ⲛ̀ⲇⲁⲓⲙⲱⲛ · ⲁⲩ
ϫⲓ ⲱⲕⲁⲕ ⲉⲃⲟⲗ ϩⲛ̀ ⲟⲩ
ⲛⲟⲃ ⲛ̀ⲥ̀ⲙⲏ · ⲭⲉ ⲁⲕⲭ
ⲣⲟ ⲉⲣⲟⲛ · ⲁⲩⲱ ⲁⲩ
ⲡⲱⲧ ϩⲛ̀ ⲟⲩⲛⲟⲃ ⲛ̀ⲱⲓ
ⲡⲉ · ⲁϥⲭⲟⲟⲥ ⲛ̀ⲃⲓ ⲁⲡⲁ
Ⲙⲁⲧⲟⲓ ⲭⲉ ⲫⲟⲩⲉ̀ⲱ ⲟⲩ
ϩⲱⲃ ⲉϥⲁⲥⲱⲟⲩ ⲉⲱⲁϥ
ⲙⲟⲩⲛ ⲉⲃⲟⲗ · ⲉϩⲟⲩⲉ̀ ⲟⲩ
ϩⲱⲃ ⲛ̀ϩⲓⲥⲉ ⲉⲱⲁϥⲃⲉ
ⲡⲏ ⲉⲟⲩⲱ ⲛ̀ⲧⲉⲩⲛⲟⲩ ·
Ⲁⲩⲭⲟⲟⲥ ⲉⲧⲃⲉ ⲁⲡⲁ ⲙⲏ
ⲗⲓⲧⲟⲥ · ⲭⲉ ⲉϥ
ⲟⲩⲏϩ ⲛⲟⲩⲟⲉⲓⲱ ⲙⲛ̀ ⲙⲁ
ⲑⲏⲧⲏⲥ ⲥⲛⲁⲩ · ⲛ̀ⲧⲁϥ
ϩⲛ̀ ⲛ̀ⲧⲟⲱ ⲙ̀ⲡⲡⲉⲣⲥⲓⲥ ·
b) Ⲁⲩⲱ ⲁⲩⲉⲓ ⲉⲃⲟⲗ ⲛ̀ⲃⲓ
ⲱⲏⲣⲉ ⲥⲛⲁⲩ · ⲉϩⲛ̀ⲥⲟⲛ
ⲛⲉ ⲕⲁⲧⲁ ⲥⲁⲣϧ̀ · ⲉⲃⲱⲣⲃ̀
ⲕⲁⲧⲁ ⲡⲉⲩϫⲉⲃⲟⲥ ·—
Ⲁⲩⲥⲉⲣ ⲛ̀ⲱⲏⲛⲉ ⲛⲁ ϩⲙⲉ
ⲙ̀ⲙⲓⲗⲓⲟⲛ · ϫⲉⲕⲁⲥ
ⲛ̀ⲕⲁ ⲛⲓⲙ ⲉⲧⲟⲩⲛⲁⲃⲏ
ⲧⲟⲩ ⲙ̀ⲡⲏϩⲟⲩⲛ ⲙ̀ⲡⲉⲱ
ⲛⲉ ⲉⲩⲉⲃⲟⲡⲟⲩ ⲛ̀ⲥⲉϩⲟⲧ
ⲃⲟⲩ ϩⲛ̀ ⲛ̀ⲕⲟⲛⲧⲟⲥ ·—
Ⲁⲩⲃⲱⲡⲉ ⲇⲉ ⲙ̀ⲡⲏϩⲗⲗⲟ
ⲙ̀ⲛ̀ ⲡⲉⲩⲙⲁⲑⲏⲧⲏⲥ ⲥ̀
ⲛⲁⲩ · ⲁⲩⲛⲁⲩ
ⲇⲉ ⲉⲣⲟϥ ⲉⲩⲣⲙ̀ ⲛ̀ⲃⲱ ⲡⲉ
ⲉϥϩⲁ ϩⲟⲧⲉ ϩⲙ̀ ⲡⲉⲩⲉⲓⲛⲉ ·
ⲁⲩⲱ ⲁⲩⲣ̀ ⲱⲡⲏⲣⲉ ⲙ̀ⲙⲁ
ⲧⲉ · ⲡⲉϫⲁⲩ ⲛⲁϥ ⲭⲉ

Ⲛⲧⲕ̀ ⲟⲩⲣⲱⲙⲉ · ⲭⲉ ⲛ̀ⲧⲕ̀
ⲟⲩⲫⲛ̄ⲁ · ⲁϫⲓⲥ ⲉⲣⲟⲛ ·
Ⲡⲉϫⲁϥ ⲛⲁⲩ ⲭⲉ ⲁⲛⲣ̀ ⲟⲩ
ⲣⲱⲙⲉ ⲛ̀ⲣⲉϥⲣ̀ ⲛⲟⲃⲉ · ⲛ̀
ⲧⲁⲓⲉⲓ ⲉⲣⲓⲙⲉ ϩⲓϫⲛ̀ ⲛⲁ
ⲛⲟⲃⲉ · ⲁⲩⲱ ⲉⲟⲩ
ⲱⲱⲥ̀ⲧ ⲛⲓⲧ̄ⲥ̄ ⲡⲉϫ̄ⲥ̄ ⲡⲱⲏ
ⲣⲉ ⲙ̀ⲡⲛⲟⲩⲧⲉ ⲉⲧⲟⲛϩ̀ ·
Ⲛⲧⲟⲟⲩ ⲇⲉ ⲡⲉϫⲁⲩ ⲭⲉ
ⲙⲛ̀ ⲛⲟⲩⲧⲉ ⲱⲟⲟⲡ ⲛ̀ⲥⲁ
ⲛ̀ⲣⲏ ⲙⲛ̀ ⲛ̀ⲕⲱϩⲧ̀ ⲙⲛ̀
ⲛ̀ⲙⲟⲟⲩ · ⲉⲛⲉⲩⲱⲙ
ⲱⲉ ⲅⲁⲣ ⲛⲁⲩ · ⲁⲗⲗⲁ
ⲧ̀ ⲡⲉⲕⲟⲩⲟⲓ ⲛ̀ⲣⲑⲩⲥⲓⲁ
ϩⲉ ⲛⲁⲩ ·—
Ⲛⲧⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ⲭⲉ
ⲉⲧⲉⲧⲛ̀ⲛⲗⲁⲛⲁ ·
ⲛⲁⲓ ⲅⲁⲣ ϩⲛ̀ⲥⲱⲛⲧ̀
ⲛⲉ · ⲁⲗⲗⲁ ⲧ̀ⲡⲁ
ⲣⲁⲕⲁⲗⲉⲓ ⲙ̀ⲙⲱ
ⲧⲛ̀ ⲉⲧⲣⲉⲧⲉⲧⲛ̀
ⲕⲉⲧⲧⲏⲩⲧⲛ̀ ⲉⲡ
ⲛⲟⲩⲧⲉ ⲙ̀ⲙⲉ ⲛ̀ⲧⲉⲧⲛ̀
ⲥⲟⲩⲱⲛϥ̀ · ⲛ̀ⲧⲟϥ
ⲅⲁⲣ ⲡⲉⲛⲧⲁϥⲥⲱⲛⲧ̀
ⲛ̀ⲛⲁⲓ ⲙⲛ̀ ⲛ̀ⲕⲉⲥⲉⲉⲡⲉ·—

ⲟⲥ̄ a) Ⲛⲧⲟⲟⲩ ⲇⲉ ⲁⲩⲥⲱⲃⲉ
ⲁϥⲱ̀ ⲡⲉϫⲁⲩ ⲭⲉ ⲉⲕ
ϫⲱ ⲙ̀ⲙⲟⲥ ⲉⲡⲉⲛ
ⲧⲁⲩⲃⲁⲓⲟϥ · ⲁⲩⲱ
ⲁⲩⲥ̄ⲫ̄ⲟⲩ̄ ⲙ̀ⲙⲟϥ ⲭⲉ ⲟⲩ
ⲛⲟⲩⲧⲉ ⲙ̀ⲙⲉ ⲡⲉ · ⲡⲉ
ϫⲁϥ ⲭⲉ ⲉϩⲉ ·—
Ⲛⲧⲟϥ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲙ̀
ⲙⲉ ⲉⲁϥⲥ̄ⲫ̄ⲟⲩ̄ ⲙ̀ⲡⲛⲟⲃⲉ ·

ⲁϥϣⲱⲧⲃ ⲙ̀ⲡⲙⲟⲩ·
ⲡⲁⲓ ⲡⲉ ⲉ⳨ϣⲁϫⲉ ⲉ
ⲣⲟϥ ϫⲉ ⲡⲛⲟⲩⲧⲉ ⲙ̀ⲙⲉ
ⲡⲉ· ⲁⲩⲃⲁⲥⲁⲛⲏ
ϫⲉ ⲇⲉ ⲙ̀ⲙⲟϥ ⲙⲛ̀ ⲡⲕⲉ
ⲥⲛⲁⲩ· ⲉⲁⲩⲁⲛⲁⲅⲅⲁ
ϫⲉ ⲙ̀ⲙⲟⲟⲩ ⲉ̀ⲣ ⲑⲩⲥⲓⲁ·
ⲡⲥⲟⲛ ⲇⲉ ⲥⲛⲁⲩ ⲁⲩ
ⲭⲉⲓ ⲛ̀ⲧⲉⲩⲁⲡⲉ· ⲡϩⲗ̀
ⲗⲟ ⲇⲉ ⲁⲩⲃⲁⲥⲁⲛⲓϫⲉ
ⲙ̀ⲙⲟϥ ⲛ̀ϩⲛ̀ϩⲟⲟⲩ ⲉ̀
ⲛⲁϣⲱⲟⲩ· ⲉ̀ⲡϩⲁⲉ̀
ⲇⲉ ⲁⲩⲧⲁϩⲟϥ ⲉ̀ⲣⲁⲧϥ̀
ⲁⲩⲇⲟⲯⲉⲩⲉ̀ ⲉ̀ⲣⲟϥ·—
Ⲁⲟⲩⲁ̀ ⲛⲏⲝ ⲥⲟⲧⲉ ϩⲓⲑⲏ
ⲙ̀ⲙⲟϥ· ⲁⲩⲱ̀ ⲡ̀
ⲕⲉⲟⲩⲁ̀ ϩⲓ ⲡⲁϩⲟⲩ ⲙ̀ⲙⲟϥ
ⲉϥϩⲛ̀ ⲧⲉⲩⲙⲏⲧⲉ·
Ⲡϩⲗⲗⲟ ⲇⲉ ⲡⲉⲭⲁϥ ⲭⲉ
ⲉ̀ⲡⲓⲇⲏ ⲁⲧⲉⲧⲛ̀ϥⲉⲓ
ⲙ̀ⲛ̀ ⲛⲉⲧⲛ̀ⲉⲣⲏⲩ ⲉ̀ⲡⲱ
ϩⲧ̀ ⲉⲃⲟⲗ ⲛⲟⲩⲥⲛⲟϥ
ⲛⲁⲧⲛⲟⲃⲉ· ⲡⲉⲓ
ⲛⲁⲩ ⲡⲁⲓ ⲛ̀ⲣⲁⲥⲧⲉ
ⲧⲉⲧⲛ̀ⲙⲁⲁⲩ ⲛⲁⲣ̄
ⲁⲧⲱⲛⲣⲉ ⲉⲃⲟⲗ
ⲙ̀ⲙⲱⲧⲛ̀ ⲙ̀
ⲡⲉⲥⲛⲁⲩ· ⲁⲩⲱ̀
ⲡⲉⲧⲛ̀ⲥⲛⲟϥ ⲛⲁ
ⲡⲱϩⲧ̀ ⲉⲃⲟⲗ ϩⲛ̀
ⲛⲉⲧⲛ̀ⲥⲟⲧⲉ ⲙ̀ⲙⲓⲛ
ⲙ̀ⲙⲱⲧⲛ̀·—
Ⲁⲩⲥⲱⲱϥ̀ ⲇⲉ ⲙ̀ⲡⲉϥ
ⲱⲁϫⲉ· ⲁⲩⲉⲓⲃⲉ ⲟⲛⲉ̀
b) ⲃⲟⲗ ⲉ̀ⲃⲱⲣⲃ̀ ⲙ̀ⲡⲉϥ
ⲣⲁⲥⲧⲉ· ⲁⲩⲱ̀ ⲁⲟⲩⲁ̀
ⲛⲛⲓⲉⲟⲩⲗ ⲣ̀ ⲃⲟⲗ ϩⲙ̀
ⲡⲉⲱⲛⲏ· ⲁⲩⲡⲱⲧ
ⲇⲉ ⲛ̀ⲥⲱϥ ϫⲉ ⲉⲩⲛⲁⲃⲟⲡϥ̀·
ⲁⲩⲛⲏϫ ⲥⲟⲧⲉ ⲉ̀ⲣⲟϥ·
ⲁⲩⲣⲉϩⲧ̀ ⲛⲉⲩⲉ̀ⲣⲏⲩ ⲉ̀
ⲡⲉⲩϩⲛⲧ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟ
ⲟⲩ ⲁⲩⲙⲟⲩ ⲕⲁⲧⲁ ⲡⲱⲁ
ϫⲉ ⲙ̀ⲡϩⲗⲗⲟ·—
Ⲁϩⲥⲟⲛ ϫⲛⲉ ⲟⲩϩⲗⲗⲟ
ϫⲉ ⲡⲁϩⲛⲧ ⲃⲏⲗ ⲉⲃⲟⲗ
ⲉⲣⲱⲙⲁⲛⲟⲩⲕⲟⲩⲓ ⲛ̀ϩⲓⲥⲉ
ⲧⲁϩⲟⲓ· ⲡⲉϫⲉ
ⲡϩⲗⲗⲟ ⲛⲁⲭ ϫⲉ ⲧⲛ̀ⲣ
ⲱⲡⲛⲣⲉ ⲛⲓⲱⲥⲛⲫ
ⲉ̀ⲩⲕⲟⲩⲓ ⲛ̀ⲱⲡⲛⲣⲉ ⲱⲛⲙ
ⲡⲉ ⲉ̀ⲥϩⲙ̀ ⲡ̀ⲕⲁϩ ⲛ̀ⲕⲏ
ⲙⲉ· ⲡ̀ⲕⲁϩ ⲛ̀ⲧ
ⲙⲛ̀ⲧⲣⲉⲥⲱⲙⲱⲉ ⲉ̈ⲓ
ⲇⲱⲗⲟⲛ· ϫⲉ ⲛⲁⲱ ⲛ̀
ϩⲉ ⲁϩϩⲩⲡⲟⲙⲓⲛⲉ ⲉⲙⲡⲓ
ⲣⲁⲥⲙⲟⲥ ⲛ̀ⲧⲁⲩⲛ̀ⲧⲟⲩ
ⲉ̀ϫⲱϥ· ⲁⲩⲱ̀ ⲁⲡ
ⲛⲟⲩⲧⲉ ⳨ ⲉ̀ⲟⲟⲩ ⲛⲁϥ ⲱⲁ
ⲃⲟⲗ· ⲧⲛ̀ⲛⲁⲩ
Ⲟⲛ ⲉⲓⲱⲃ ϫⲉ ⲙ̀ⲡⲉϥⲕⲉ
ⲧⲟⲟⲧϥ̀ ⲉⲃⲟⲗ ⲉⲩⲁ̀
ⲙⲁϩⲧⲉ ⲛ̀ⲑⲟⲧⲉ ⲙ̀ⲡ̀
ⲛⲟⲩⲧⲉ· ⲁⲩⲱ̀ ⲙ̀
ⲡⲟⲩⲃⲙ̀ⲃⲟⲙ ⲉ̀ⲕⲓⲙ ⲉ̀ⲣⲟϥ
ⲉⲃⲟⲗ ϩⲓⲧⲛ̀ ⲧⲉϥϩⲉⲗ
ⲡⲓ̈ⲥ· ⲁϥϫⲟⲟⲥ
Ⲛⲑⲓ ⲁⲡⲁ ⲡⲟⲓⲙⲏⲛ ϫⲉ ⲏ̀
ⲙⲁⲉⲓⲛ ⲙ̀ⲡⲙⲟⲛⲁϫⲟⲥ
ⲱⲁϥⲟⲩⲱⲛϩ̀ ⲉⲃⲟⲗ ϩⲛ̀
ⲙ̀ⲡⲓⲣⲁⲥⲙⲟⲥ·—
Ⲁϥϫⲟⲟⲥ ⲛⲑⲓ ⲁⲡⲁ ⲉⲓⲥⲓ̄

ⲇⲱⲣⲟⲥ ⲛⲉⲡⲣⲉⲥⲃⲩ
ⲧⲉⲣⲟⲥ ⲛ̀ⲱⲩⲓⲛⲧ · ⲉϥ
ⲱⲁϩⲉ ⲙⲛ̀ ⲡⲗⲁⲟⲥ
ⲛⲟⲩⲟⲉⲓⲱ · ϩⲉ ⲛⲉⲥⲛⲏⲩ
ⲙⲏ ⲛ̀ⲧⲁⲛⲉⲓ ⲉⲡⲉⲓⲙⲁ
ⲣⲁ a) ⲕⲱⲣⲱ̀ ⲇⲉ ⲉⲣⲟϥ ⲉⲧ
ⲣⲉⲩϥⲓⲧϥ ⲱⲁⲡⲍⲗ
ⲗⲟ · ⲁⲩⲱ ⲙ̀ⲡⲉϥⲟⲩ
ⲱⲱ ⲉϥϩⲱ ⲙ̀ⲙⲟⲥ
ϩⲉ ⲉⲓⲛⲁⲙⲟⲩ ⲙ̀ⲡⲉⲓⲙⲁ
ⲁⲩⲉⲓ ⲇⲉ ⲱⲁ ⲁⲡⲁ ⲡⲟⲓ
ⲙⲏⲛ ⲁⲩⲧⲁⲙⲟϥ ⲉⲛⲁⲓ ·
ⲁϥⲕⲱⲣⲱ̀ ⲇⲉ ⲉⲣⲟⲟⲩ ⲁϥ
ϩⲟⲟⲩⲥⲟⲩ ⲉϥϩⲱ ⲙ̀ⲙⲟⲥ ·
ϩⲉ ⲁϩⲓⲥ ϩⲉ ⲁⲡⲁ ⲡⲟⲓ
ⲙⲏⲛ ⲙⲟⲩⲧⲉ ⲉⲣⲟⲕ ·
ⲁϥⲉⲓ ⲇⲉ ⲱⲁⲣⲟϥ ⲛ̀ⲃⲓ ⲏ
ⲥⲟⲛ · ⲁⲩⲱ ⲁⲡⲍⲗⲗⲟ
ⲛⲁⲩ ⲉⲣⲟϥ ⲉϥⲑⲗⲓⲃⲉ ·
ⲁⲩⲱ ⲉϥⲱⲩⲟⲥⲙ̀ · —
ⲁϥⲧⲱⲟⲩⲛ̀ ⲁϥⲁⲥⲡⲁ
ⲍⲉ ⲙ̀ⲙⲟϥ ⲉϥⲣⲟⲟⲩⲧ
ⲉϥⲣⲁⲱⲉ ⲉⲍⲟⲩⲛ ⲉⲣⲟϥ ·
ⲁϥⲥⲡⲥⲱⲡⲏ ⲉⲧⲣⲉϥⲟⲩ
ⲱⲙ · ⲁⲡⲁ ⲡⲟⲓ
Ⲙⲏⲛ ⲇⲉ ⲁϥⲧⲛ̀ⲛⲉⲩ ⲟⲩⲁ
ⲛ̀ⲛⲉⲧⲉⲛⲉⲥⲛⲏⲩ ⲱⲁ
ⲡⲁⲛⲁϩⲱⲣⲓⲧⲏⲥ ⲉϥ
ϩⲱ ⲙ̀ⲙⲟⲥ · ϩⲉ ☩ⲉⲡⲓ
ⲑⲩⲙⲉⲓ ⲉⲛⲁⲩ ⲉⲣⲟⲕ · ⲉⲓⲥ
ⲍⲛ̀ⲙⲛⲏⲱⲉ ⲛ̀ⲣⲟⲙⲡⲉ
ⲉⲓⲥⲱⲧⲙ ⲉⲛⲉⲕⲍⲃⲛⲩⲉ ·
ⲁⲩⲱ ⲍⲓⲧⲛ̀ ⲧⲛ̀ⲙⲛ̀ⲧ
ⲣⲉⲩϩⲛⲁⲁⲁⲩ ⲙ̀ⲡⲉⲥ
ⲛⲁⲩ ⲙ̀ⲡⲉⲛⲁⲡⲁⲛⲧⲁ
ⲉⲛⲉⲛⲉⲣⲏⲩ · —

Ⲧⲉⲛⲟⲩ ⲇⲉ ⲉⲣⲉⲡⲛⲟⲩⲧⲉ
ⲟⲩⲱⲱ ⲉⲁⲩⲗⲟⲓⲃⲉ
ⲱⲱⲡⲉ ⲥⲕⲩⲗⲗⲓ ⲙ̀
ⲙⲟⲕ ⲱⲁ ⲡⲉⲓⲙⲁ · ⲧⲁ
ⲣⲉⲛⲛⲁⲩ ⲉⲛⲉⲛⲉⲣⲏⲩ ·
ⲉⲛⲉⲙⲉⲩⲉⲓ ⲇⲉ ⲉⲃⲟⲗ ⲡⲉ
ⲍⲛ̀ ⲧⲉⲩⲣⲓ · —
Ⲛⲧⲉⲣⲉⲩⲥⲱⲧⲙ̀ ⲇⲉ
ⲡⲉϩⲁⲩ ϩⲉ ⲉⲛⲉⲙⲡⲉⲡ
ⲛⲟⲩⲧⲉ ⲧⲉⲧ ⲛ̀ⲍⲏⲧ
ⲙ̀ⲡⲛ̀ⲍⲗⲗⲟ · ⲛⲉⲩⲛⲁ
b) ⲧⲛ̀ⲛⲁⲩ ⲱⲁⲣⲟⲓ ⲁⲛ ⲡⲉ ·
ⲁϥⲧⲱⲟⲩⲛ̀ ⲇⲉ ⲁϥⲉⲓ
ⲱⲁⲣⲟϥ · ⲁⲩⲁⲥⲡⲁⲍⲉ
ⲛ̀ⲛⲉⲩⲉⲣⲏⲩ ⲍⲛ̀ ⲟⲩⲣⲁ
ⲱⲉ · ⲁϥⲍⲙⲟⲟⲥ · —
Ⲡⲉϩⲁϥ ⲇⲉ ⲛⲁϥ ⲛ̀ⲃⲓ ⲁ
ⲡⲁ ⲡⲟⲓⲙⲏⲛ · ϩⲉ
ⲣⲱⲙⲉ ⲥⲛⲁⲩ ⲛⲉ ⲉⲩⲱⲟ
ⲟⲡ ⲍⲛ̀ ⲟⲩⲙⲁ ⲛ̀ⲧⲟⲟⲩ
ⲇⲉ ⲙ̀ⲡⲉⲥⲛⲁⲩ ⲟⲩⲛ̀ⲧⲁⲩ
ⲙ̀ⲙⲁⲩ ⲛ̀ⲍⲛ̀ⲕⲱⲱⲥ ·
Ⲁⲡⲟⲩⲁ ⲇⲉ ⲕⲱ ⲛ̀ⲥⲱϥ ⲙ̀
ⲡⲉϥⲕⲱⲱⲥ ⲁϥⲃⲱⲕ
ⲁϥⲣⲓⲙⲉ ⲉⲡⲁ ⲛ̀ⲕⲉⲟⲩⲁ ·
ⲁϥⲥⲱⲧⲙ̀ ⲇⲉ ⲛⲃⲓ ⲛ̀ⲍⲗ
ⲗⲟ ⲁϥⲧⲱⲃⲥ ⲍⲓⲧⲙ̀
ⲛ̀ⲱⲁϩⲉ · ⲁⲩⲱ
ⲁϥⲣ̀ ⲛ̀ⲙⲉⲉⲩⲉ ⲙ̀ⲡⲉⲛ
ⲧⲁϥⲁϥ · ⲁⲩⲱ ⲡⲉϩⲁϥ
ϩⲉ ⲉⲣⲉⲡⲟⲓⲙⲏⲛ ⲍⲣⲁⲓ
ⲍⲛ̀ ⲧⲡⲉ · ⲁⲛⲟⲕ ⲇⲉ ⲍⲓ
ⲡⲉⲥⲏⲧ ⲙ̀ⲡⲕⲁⲍ · —
Ⲁⲟⲩⲥⲟⲛ ϫⲛⲉ ⲁⲡⲁ ⲡⲟⲓ
ⲙⲏⲛ ⲉϥϩⲱ ⲙ̀ⲙⲟⲥ ·
ϩⲉ ⲉⲓⲛⲁⲣ ⲟⲩ ϩⲉ ⲍⲙ̀ ⲛ̀ⲧ

ⲣⲁϩⲙⲟⲟⲥ ⲱⲁⲓⲱⲱⲥϣ ·
Ⲡⲉϫⲉ ⲡϩⲗⲗⲟ ⲛⲁϥ ϫⲉ
ⲙⲡⲣⲕⲱⲙⲱ ⲛⲥⲁ ⲗⲁⲁⲩ ·
ⲟⲩⲇⲉ ⲙⲡⲣⲧⲃⲁⲉⲓⲟ ·
ⲟⲩⲇⲉ ⲙⲡⲣⲕⲁⲧⲁⲗⲁⲗⲓ ·
ⲁⲩⲱ ⲛⲛⲟⲩⲧⲉ ⲛⲁ† ⲙ
ⲧⲟⲛ ⲛⲁⲕ · ⲁⲩⲱ
ⲧⲉⲕⲃⲓⲛϩⲙⲟⲟⲥ ⲛⲁ
ⲱⲱⲡⲉ ⲉⲛⲥⲱⲧⲣ
ⲧⲱⲣ ⲁⲛ ·—
ⲁⲩⲥⲩⲛϩⲉⲇⲣⲓⲟⲛ ⲱⲱ
ⲡⲉ ⲛⲟⲩⲟⲉⲓⲱ ϩⲛ̀ ⲱⲓ
ⲛⲧ · ⲁⲩⲱ ⲛⲉⲩⲱⲁ
ϫⲉ ⲛ̀ⲃⲓ ⲛⲉⲛⲉⲓⲱⲧⲉ ⲉⲧ
ⲃⲉ ⲛ̀ⲛⲟⲃⲉ ⲛⲟⲩⲥⲟⲛ ·
ⲁⲡⲁ ⲡⲓϩⲱⲣ ⲇⲉ ⲛⲉϥ
ⲕⲱ ⲛ̀ⲣⲱϥ ⲡⲉ · ⲉⲡ
ϩⲁⲉ̀ ⲇⲉ ⲁϥⲧⲱⲟⲩⲛ̀
ⲁϥⲉⲓ ⲉⲃⲟⲗ ⲁϥϫⲓ ⲛⲟⲩ
ⲣⲃ a)ⲃⲟⲟⲩⲛⲉ ⲁϥⲙⲁϩⲥ̀ ⲛ̀
ⲱⲱ ⲁϥϥⲓⲧⲥ̀ ϩⲛ̀ ⲧⲉϥ
ⲛⲁϩⲃ · ⲁϥϫⲓ ⲇⲉ
Ⲟⲛ ⲛⲟⲩⲕⲟⲩⲓ ⲛ̀ϫⲛⲁϥ
ⲁϥ† ⲛⲟⲩⲱⲏⲙ ⲛ̀ⲱⲱ
ⲉⲣⲟϥ ⲁϥϥⲓⲧϥ ϩⲓⲃⲏ
ⲙⲙⲟϥ · ⲛ̀ⲧⲉⲣⲟⲩ
Ϫⲛⲟⲩϥ ⲇⲉ ⲛ̀ⲃⲓ ⲛⲉⲥⲛⲏⲩ
ϫⲉ ⲟⲩ ⲡⲉ ⲡⲁⲓ · ⲡⲉϫⲁϥ
ϫⲉ ⲧⲉⲓⲃⲟⲟⲩⲛⲉ ⲉⲧⲉⲣⲉ
ϩⲁϩ ⲛ̀ⲱⲱⲱ ⲛ̀ϩⲛⲧⲥ̀
ⲛⲁⲛⲟⲃⲉ ⲛⲉ ⲁⲛⲟⲕ ϫⲉ
ⲛⲁⲱⲱⲟⲩ ·—
ⲁⲩⲱ ⲁⲓⲕⲁⲁⲩ ϩⲓ ⲡⲁϩⲟⲩ
ⲙⲙⲟⲓ ⲉⲧⲙ̀ⲱⲉⲡ ϩⲓⲥⲉ
ϩⲁⲣⲟⲟⲩ · ⲁⲩⲱ ⲉⲓ
ⲣⲓⲙⲉ · ⲉⲓⲥ ⲛⲉⲓⲕⲟⲩⲓ
ϩⲓϑⲏ ⲙⲙⲟⲓ̈ ⲉⲛⲁ ⲡⲁⲥⲟⲛ
ⲛⲉ · ⲛ̀ⲧⲟⲟⲩ ⲛⲉ ⲉⲓ̈ϫⲓ̈
ⲛⲉϩⲣⲁⲓ ⲉⲣⲟⲟⲩ · ⲉⲓⲕⲣⲓ̈
ⲛⲉ ⲙ̀ⲙⲟϥ · ⲛ̀ⲱⲱⲉ
ⲁⲛ ⲉⲁⲁⲥ ⲛ̀ⲧⲉⲓϩⲉ ·—
ⲁⲗⲗⲁ ⲛ̀ϩⲟⲩⲟ̀ ⲛ̀ⲧⲟϥ
ⲛⲟⲩⲓ ⲛⲉ ⲉ†ⲙⲡⲱⲁ ⲛ̀
ⲕⲁⲁⲩ ϩⲓϑⲏ ⲙⲙⲟⲓ ·
ⲁⲩⲱ ⲉϥⲓ ⲣⲟⲟⲩⲱ ϩⲁⲣⲟ
ⲟⲩ · ⲁⲩⲱ ⲉⲕⲱ
ⲣⲱ ⲉⲡⲛⲟⲩⲧⲉ ⲉⲧⲃⲏⲏ
ⲧⲟⲩ ϫⲉ ⲕⲱ ⲛⲁⲓ ⲉⲃⲟⲗ ·
Ⲛⲧⲉⲣⲟⲩⲥⲱⲧⲙ̀ ⲇⲉ ⲛ̀
ⲃⲓ ⲛⲉⲥⲛⲏⲩ ⲡⲉϫⲁⲩ
ϫⲉ ⲟⲛⲧⲱⲥ ⲧⲁⲓ̈ ⲧⲉ
ⲧⲉϩⲓⲏ ⲙⲡⲟⲩϫⲁⲓ ·
ⲁϥϫⲟⲟⲥ ⲛⲃⲓ ⲁⲡⲁ ⲡⲁⲡ
ⲛⲟⲩⲧⲉ · ϫⲉ ⲁⲥⲱⲱ
ⲡⲉ ⲙ̀ⲙⲟⲓ ⲉⲓⲙⲟⲟⲩⲉ ϩⲓ
ⲧⲉϩⲓⲏ · ⲁⲓⲥⲱ
ⲣⲙ̀ ϩⲛ̀ †ⲱⲧⲉ ⲛⲛⲓϥ
ⲁⲩⲱ ⲁⲓⲃⲛ̀† ϩⲛ̀ ⲟⲩ†
ⲙⲉ · ⲁⲓⲛⲁⲩ ⲉϩⲟⲓ
ⲛⲉ ⲉⲩⲱⲁϫⲉ ⲙⲛ̀ ⲛⲉⲩ
ⲉⲣⲏⲩ · ⲁⲓⲁϩⲉⲣⲁⲧ ⲁⲓ̈
b)ⲧⲱⲃⲁϩ ⲙ̀ⲡⲛⲟⲩⲧⲉ
ⲉⲧⲃⲉ ⲛⲁⲛⲟⲃⲉ ·—
ⲁⲩⲱ ⲉⲓⲥ ⲟⲩⲁ̀ⲅⲅⲉⲗⲟⲥ
ⲁϥⲉⲓ ⲉⲣⲉⲟⲩⲥⲛⲃⲉ ⲛ̀ⲧⲟⲟ
ⲧϥ̀ ⲡⲉϫⲁϥ ⲛⲁⲓ · ϫⲉ
ⲡⲁⲡⲛⲟⲩⲧⲉ · ⲟⲩⲟⲛ
ⲛⲓⲙ ⲉⲧⲕⲣⲓⲛⲉ ⲛⲛⲉϥⲥ̀
ⲛⲏⲩ ⲉⲩⲛⲁϩⲉ ϩⲛ̀ ⲧⲁⲓ ·
ⲛ̀ⲧⲟⲕ ⲇⲉ ⲉⲃⲟⲗ ϫⲉ ⲙ̀
ⲡⲉⲕⲕⲣⲓⲛⲉ · ⲁⲗⲗⲁ
ⲁⲕⲑⲃⲃⲓⲟⲕ ⲙⲡⲙ̀ⲧⲟ ⲉ

ⲃⲟⲗ ⲙ̀ⲡⲛⲟⲩⲧⲉ · ⲉ̀ⲧ
ⲃⲉ ⲡⲁⲓ ⲡⲉⲕⲣⲁⲛ ⲥⲙ̀ ⲡ̀
ϫⲱⲱⲙⲉ ⲙ̀ⲡⲱⲛⲁϩ ·
ⲁϥϫⲟⲟⲥ ⲛ̀ⲃⲓ ⲟⲩϩⲗⲗⲟ
ϫⲉ ⲙ̀ⲡⲣ̀ⲕⲣⲓⲛⲉ ⲛⲙ̀
ⲡⲟⲣⲛⲟⲥ · ⲉ̀ⲱⲱⲡⲉ
ⲛ̀ⲧ̀ⲕ ⲟⲩϩⲁⲕ · ⲉ̀ⲕⲱⲁⲛ
ⲣ̀ⲕⲣⲓⲛⲉ ⲁⲕⲡⲁⲣⲁⲃⲁ ⲙ̀ⲡ̀
ⲛⲟⲙⲟⲥ ϩⲱⲱⲕ · —
Ⲡⲉⲛⲧⲁϥϫⲟⲟⲥ ⲅⲁⲣ ϫⲉ
ⲙ̀ⲡⲣ̀ⲡⲟⲣⲛⲉⲩⲉ̀ · ⲁϥ
ϫⲟⲟⲥ ⲟⲛ ϫⲉ ⲙ̀ⲡⲣ̀ⲕⲣⲓ
ⲛⲉ · ⲁⲟⲩⲡ̀ⲣⲉⲥⲃⲩ
Ⲧⲉⲣⲟⲥ ⲛ̀ⲧⲉ ⲡⲉⲕⲗⲏⲣⲟⲥ
ⲃⲱⲕ ⲱⲁ ⲟⲩⲁ̀ⲛⲁϩⲱ
ⲣⲓⲧⲏⲥ · ⲉ̀ⲫⲉⲓⲣⲉ ⲛⲁϥ
ⲛ̀ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ ⲛ̀
ⲛⲙ̀ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉ̀
ⲧⲟⲩⲁⲁⲃ ·—
ⲁⲟⲩⲁ̀ ⲇⲉ ⲉⲓ ⲱⲁ ⲡⲁⲛⲁ
ϫⲱⲣⲓⲧⲏⲥ ⲉ̀ⲫⲕⲁⲧⲟⲓ
ⲅⲱⲣⲉⲓ ⲙ̀ⲡⲉⲡⲣⲉⲥⲃⲩ
ⲧⲉⲣⲟⲥ ⲅⲁⲍⲧⲏϥ ·—
Ⲛⲧⲉⲣⲉϥⲉⲓ ⲇⲉ ⲱⲁⲣⲟϥ
ⲕⲁⲧⲁ ⲧⲉϥⲥⲩⲛⲏⲑⲓⲁ
ⲉ̀ⲧⲣⲉϥⲉⲓⲣⲉ ⲛ̀ⲧⲉⲡⲣⲟⲥ
ⲫⲟⲣⲁ · ⲁⲩⲥⲕⲁⲛ
ⲇⲁⲗⲓⲍⲉ ⲛ̀ⲃⲓ ⲡⲁⲛⲁ
ϫⲱⲣⲓⲧⲏⲥ ⲙ̀ⲡⲉϥⲟⲩ
ⲱⲛ ⲛⲁϥ ·—
ⲁϥⲙⲟⲟⲩⲉ ⲇⲉ ⲛ̀ⲃⲓ ⲡⲉⲡ
ⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ · ⲁⲩⲱ ⲉⲓⲥ
ⲣⲍ a) ϫⲉ ⲛ̀ⲧⲟⲕ ⲡⲉ ⲁⲅⲁ
ⲑⲟⲛ · ⲁⲛⲥⲱⲧⲙ̀
ⲉ̀ⲧⲃⲏⲏⲧⲕ̀ ϫⲉ ⲛ̀ⲧⲕ̀
ⲟⲩⲡⲟⲣⲛⲟⲥ ⲁⲩⲱ ⲛ̀ϫⲁ
ⲥⲓⲍⲏⲧ · ⲛ̀ⲧⲟϥ
Ⲇⲉ ⲁϥⲟⲩⲱⲱⲃ ϫⲉ ⲧⲁⲓ
ⲧⲉⲑⲉ · ⲁⲩⲱ ⲡⲉϫⲁⲩ
ⲛⲁϥ ϫⲉ ⲛ̀ⲧⲟⲕ ⲡⲉ ⲁⲅⲁ
ⲑⲟⲛ ⲡⲉⲫⲗⲩⲁⲣⲟⲥ ⲛ̀
ⲣⲉϥⲕⲁⲧⲁⲗⲁⲗⲉⲓ̈ ·
ⲡⲉϫⲁϥ ϫⲉ ⲁⲛⲟⲕ ⲡⲉ ·
ⲁⲩⲱ ⲡⲉϫⲁⲩ ⲛⲁϥ ϫⲉ
ⲛ̀ⲧⲟⲕ ⲡⲉ ⲁⲅⲁⲑⲟⲛ ⲛ̀
ⲅⲁⲓⲣⲉⲧⲓⲕⲟⲥ ·—
ⲁϥⲟⲩⲱⲱⲃ ϫⲉ ⲁⲛⲏ ⲟⲩ
ⲅⲁⲓⲣⲉⲧⲓⲕⲟⲥ ⲁⲛ ·—
ⲁⲩⲱ ⲁⲩⲕⲱⲣⲱ̈ ⲉⲣⲟϥ ⲉ̀ⲩ
ϫⲱ ⲙ̀ⲙⲟⲥ · ϫⲉ ⲉ̀ⲧⲃⲉ
ⲟⲩ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲁⲛϩⲟ
ⲟⲩ ⲉ̀ⲣⲟⲕ ⲁⲕⲱⲟⲡⲟⲩ ⲉ̀
ⲣⲟⲕ · ⲡⲉⲓ̈ⲱⲁϩⲉ
ⲇⲉ ⲛ̀ⲧⲟϥ ⲙ̀ⲡⲉⲕⲧⲱ
ⲟⲩⲛ̀ ⲅⲁⲣⲟϥ ·—
Ⲡⲉϩⲁϥ ⲛⲁⲩ ϫⲉ ⲛ̀ⲱⲟ
ⲣⲏ ☩ⲱⲱⲡ ⲙ̀ⲙⲟⲟⲩ
ⲉ̀ⲣⲟⲓ̈ ⲙⲁⲩⲁⲁⲧ ⲟⲩⲍⲏⲩ
ⲅⲁⲣ ⲡⲉ ⲛ̀ⲧⲁⲯⲩⲭⲏ
ⲏⲅⲉⲣⲉⲧⲓⲕⲟⲥ ⲇⲉ ⲟⲩ
ⲡⲱⲣϩ̀ ⲡⲉ ⲉ̀ⲡⲛⲟⲩⲧⲉ ·
Ⲛⲧⲟⲟⲩ ⲇⲉ ⲁⲩⲥⲱⲧⲙ̀
ⲁⲩⲣ̀ ⲱⲡⲏⲣⲉ ⲛ̀ⲧⲉϥ
ⲇⲓⲁ̀ⲕⲣⲓⲥⲓⲥ · ⲁⲩⲱ
ⲁⲩⲃⲱⲕ ⲁⲩϩⲓ ⲕⲱⲧ ·
ⲁⲩϫ̀ⲛⲟⲩ ⲁ̀ⲡⲁ ⲁⲅⲁⲑⲟⲛ
ϫⲉ ⲁⲱ ⲧⲉⲧⲟ ⲛⲛⲟⲃ
ⲛ̀ⲍⲓⲥⲉ ⲙ̀ⲡⲥⲱⲙⲁ ⲛⲉ ·
ϫⲉ ⲛ̀ⲅⲁⲣⲉⲍ ⲡⲉ ⲛⲛⲉⲧ
ⲍⲓ ⲍⲟⲩⲛ ·—
Ⲡⲉϩⲁϥ ϫⲉ ⲉ̀ⲣⲉⲡⲥⲱ
ⲙⲁ ⲉⲓⲛⲉ ⲛⲟⲩⲱⲏⲛ ·

ⲏⲭⲓⲥⲉ ⲃⲉ ⲙ̀ⲡⲥⲱⲙⲁ
b) ⲟⲩⲃⲱⲃ ⲡⲉ · ⲏⲭⲁⲣⲉⲭ
ⲇⲉ ⲉ̀ⲛⲁ ⲡⲥⲁ ⲛⲭⲟⲩⲛ
ⲡⲉ ⲏ̀ⲕⲁⲣⲡⲟⲥ · —
Ⲉⲡⲉⲓⲇⲏ ⲕⲁⲧⲁ ⲡⲉⲧ
ⲥⲛⲭ · ⲭⲉ ⲱⲏⲛ ⲛⲓⲙ
ⲉⲧⲛ̀ⲏⲛⲁⲧⲁⲩⲉ ⲕⲁⲣ
ⲡⲟⲥ ⲁⲛ ⲉⲃⲟⲗ ⲉⲛⲁⲛⲟⲩⲫ
ⲥⲉⲛⲁⲕⲟⲟ̀ⲣⲉⲫ ⲛ̀ⲥⲉⲛⲟⲭⲫ
ⲉⲧⲥⲟⲧⲉ · —
Ⲟⲩⲫⲁⲛⲉⲣⲟⲛ ⲡⲉ ⲭⲉ
ⲉⲛⲉⲓⲣⲉ ⲛ̀ⲥⲡⲟⲩⲇⲏ
ⲛⲓⲙ ⲉⲩⲱⲏⲛ · ⲭⲉ ⲉⲛⲉ
ⲃⲛ̀ ⲡⲉⲫⲕⲁⲣⲡⲟⲥ · ⲉⲧⲉ
ⲡⲁⲓ ⲡⲉ ⲡⲭⲁⲣⲉⲭ ⲙ̀ⲡ
ⲭⲏⲧ · ⲧⲉⲭⲣⲓⲁ
Ⲇⲉ ⲛ̀ⲧⲕⲉⲭⲁⲓⲃⲉⲥ ⲛⲉ ⲛⲃⲱ
ⲃⲉ ⲙⲛ̀ ⲡⲉⲩⲥⲁ · ⲉⲧⲉ
ⲛⲁⲓ ⲛⲉ ⲛ̀ⲭⲓⲥⲉ ⲙ̀ⲡⲥⲱ
ⲙⲁ · ⲛⲉⲟⲩⲣⲱ
Ⲙⲉ ⲇⲉ ⲛ̀ⲥⲟⲫⲟⲥ ⲡⲉ ⲁⲡⲁ
ⲅⲁⲑⲟⲛ ⲭⲛ̀ ⲧⲉⲫⲇⲓⲁⲕ
ⲣⲏⲥⲓⲥ · ⲁⲩⲱ ⲙⲉⲫ
ⲭⲛⲁⲁⲩ ⲭⲙ̀ ⲡⲉⲫⲥⲱⲙⲁ
ⲉⲫⲣⲱⲱⲉ ⲉⲣⲟⲫ ⲭⲉⲛ
ⲭⲱⲃ ⲛⲓⲙ · ⲭⲙ̀ ⲡ̀
ⲭⲱⲃ ⲛ̀ⲃⲓⲭ ⲙⲛ̀ ⲧⲉⲫⲭ̀
ⲣⲉ · ⲙⲛ̀ ⲧⲉⲫⲭⲃⲥⲱ ·
Ⲛⲧⲟⲫ ⲇⲉ ⲁⲡⲁ ⲁⲅⲁⲑⲟⲛ
ⲁⲫⲱⲱⲡⲉ ⲛⲟⲩⲟⲉⲓⲱ
ⲭⲙ̀ ⲡⲥⲩⲛⲭⲩⲇⲣⲓⲟⲛ
ⲉⲧⲃⲉ ⲟⲩⲭⲱⲃ ⲭⲛ̀ ⲱⲓ
ⲏⲧ · ⲁⲩⲱ ⲁⲫⲭⲓ
ⲧⲩⲡⲟⲥ · —
Ⲉⲡⲭⲁⲛ ⲇⲉ ⲁⲫⲉⲓ ⲉⲭⲟⲩⲛ
ⲡⲉⲭⲁⲫ ⲭⲉ ⲙ̀ⲡⲉⲧⲛ̀
ⲧⲉⲱⲩ ⲡⲉⲓⲭⲱⲃ ⲕⲁ
ⲗⲱⲥ · ⲛ̀ⲧⲟⲟⲩ
Ⲇⲉ ⲡⲉⲭⲁⲩ ⲛⲁⲫ ⲭⲉ ⲛ̀
ⲧⲟⲕ ⲛ̀ⲧⲕ̀ ⲛⲏⲙ ⲭⲱ
ⲗⲟⲥ ⲉ̀ⲕⲱⲁⲭⲉ · —
Ⲡⲉⲭⲁⲫ ⲇⲉ ⲭⲉ ⲁⲛⲏ̀
ⲟⲩⲱⲏⲣⲉ ⲛ̀ⲣⲱⲙⲉ ·
ⲫⲥⲛⲭ ⲅⲁⲣ ⲭⲉ ⲉ̀ⲱⲱⲭⲉ
ⲣⲏ a) ⲛⲁⲙⲉ ⲧⲉⲧⲛ̀ⲭⲱ ⲛ̀ⲧ
ⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ · ⲕⲣⲓ
ⲛⲉ ⲙ̀ⲡⲥⲟⲟⲩⲧⲛ̀ ⲛ̀
ⲱⲏⲣⲉ ⲛ̀ⲛ̀ⲣⲱⲙⲉ ·
ⲁⲭⲱⲟⲥ ⲛ̀ⲃⲓ ⲁⲡⲁⲁⲅⲁ
ⲑⲟⲛ ⲭⲉ ⲉ̀ⲣⲱⲁⲛⲡ̀ⲣⲉⲫ
ⲃⲱⲛⲧ ⲧⲟⲩⲛⲉⲥ ⲟⲩ
ⲣⲉⲫⲙⲟⲟⲩⲧⲫ · ⲙⲛ̀
ⲣⲱⲙⲉ ⲛⲁⲭⲓⲧⲫ ⲉ̀ⲧⲃⲉ
ⲧⲉⲫⲙⲛ̀ⲧⲣⲉⲫⲃⲱⲛⲧ ·
ⲁⲩⲥⲱⲕ ⲇⲉ ⲛⲟⲩⲟⲉⲓⲱ
ⲱⲁ ⲁⲡⲁⲭⲓⲗⲗⲁⲥ ⲛ̀
ⲃⲓ ⲱⲟⲙⲛ̀ⲧ ⲛ̀ⲭⲗⲗⲟ ·
Ⲡⲟⲩⲁ ⲇⲉ ⲙ̀ⲙⲟⲟⲩ ⲟⲩⲛ̀
ⲧⲁⲫ ⲙ̀ⲙⲁⲩ ⲛⲟⲩⲣⲁⲛ
ⲉⲫⲥⲛⲱ · —
Ⲡⲉⲭⲉ ⲟⲩⲁ̀ ⲛ̀ⲭⲛⲧⲟⲩ ⲙ̀ⲡ
ⲭⲗⲗⲟ ⲭⲉ ⲧⲁⲙⲓⲟ ⲛⲁⲓ
ⲛⲟⲩⲁⲃⲱ · ⲧⲁⲣⲓⲕⲱ
ⲛⲁⲓ̈ ⲙ̀ⲡⲉⲕⲣ̀ ⲡ̀ⲙⲉⲉⲩⲉ
ⲭⲛ̀ ⲧⲁⲙⲱⲛⲏ · ⲛ̀ⲧⲟⲫ
ⲇⲉ ⲡⲉⲭⲁⲫ ⲭⲉ ⲛ̀ⲧ̀ⲥⲣⲟ
ⲃⲧ̀ ⲁⲛ · —
Ⲡⲉⲭⲉ ⲡ̀ⲕⲉⲟⲩⲁ̀ ⲛⲁⲫ ⲡⲉ
ⲧⲉⲟⲩⲛ̀ⲧⲫ ⲡ̀ⲣⲁⲛ ⲉⲃⲟ
ⲟⲩ · ⲭⲉ ⲙⲁⲧⲁⲙⲓⲟ
ⲛⲁⲓ ⲛⲟⲩⲁⲃⲱ · ⲧⲁⲣⲓ̈
ⲕⲁ ⲟⲩⲗⲁⲁⲩ ⲛⲁⲓ ⲉⲃⲟⲗ

ϩⲛ̀ ⲛⲉⲕⲃⲓϧ · ⲁϥⲟⲩ
ⲱⲱⲩⲃ ϫⲉ ⲁⲛⲟⲕ ⲧⲛⲁ
ⲧⲁⲙⲓⲟⲥ ⲛⲁⲕ ·—
ⲁⲩϧⲛⲟⲩϥ ⲇⲉ ⲛ̀ⲥⲁ ⲟⲩ
ⲥⲁ ⲛ̀ⲃⲓ ⲡϩⲗⲗⲟ ⲥⲛⲁⲩ ·
ϫⲉ ⲛⲁⲩ ⲛ̀ϩⲉ ⲁⲛⲟⲛ
ⲁⲛⲥⲡⲥⲱⲡⲕ ϫⲉ ⲧⲁ
ⲙⲓⲟⲥ ⲛⲁⲛ · ⲁⲩⲱ ⲙ̀
ⲡⲉⲕⲟⲩⲱⲱⲩ ⲉⲁⲁⲥ ·
ⲡⲁⲓ ⲇⲉ ⲁⲕϧⲟⲟⲥ ⲛⲁϥ
ϫⲉ ⲧⲛⲁⲧⲁⲙⲓⲟⲥ ⲛⲁⲕ ·
Ⲡⲉϧⲉ ⲡϩⲗⲗⲟ ⲛⲁϥ ϫⲉ
ⲁⲓϧⲟⲟⲥ ⲛⲏⲧⲛ̀ ϫⲉ ⲛ̀
ⲧⲛⲁⲧⲁⲙⲓⲟⲥ ⲁⲛ ·
ⲁⲩⲱ ⲙ̀ⲡⲉⲧⲛ̀ⲗⲩⲡⲉⲓ
ϩⲱⲥ ⲛ̀ⲧⲥⲣⲟⲃⲧ ⲁⲛ ·
(b)ⲡⲁⲓ ⲇⲉ ⲉⲓⲧⲙ̀ⲧⲁⲙⲓ
ⲟⲥ ⲛⲁϥ ⲫⲛⲁϧⲟⲟⲥ ϫⲉ
ⲛ̀ⲧⲁϥⲥⲱⲧⲙ̀ ⲉⲧⲃⲉ
ⲡⲁⲛⲟⲃⲉ ⲙ̀ⲡⲉϥⲟⲩⲱⲱⲩ
ⲉⲧⲁⲙⲓⲟⲥ ·—
ⲁⲩⲱ ⲡⲏ ⲛⲁⲥⲱⲗⲏ ⲙ̀ⲙⲏ
ⲛⲟⲩϩ ⲛ̀ⲧⲉⲩⲛⲟⲩ · ⲁⲗⲗⲁ
ⲁⲓⲧⲟⲩⲛⲉⲥ ⲧⲉϥⲯⲩⲭⲏ
ϫⲉ ⲛ̀ⲛⲉⲩⲱⲕⲙ̀ ⲙ̀ⲡⲁⲓ
ⲛ̀ⲧⲉⲓⲙⲓⲛⲉ ϩⲛ̀ ⲟⲩⲗⲩ
ⲡⲉⲓ · ⲁⲟⲩⲥⲟⲛ
Ⲭⲛⲉ ⲁⲡⲁ ⲙⲁⲕⲁⲣⲓⲟⲥ ϫⲉ
ⲉⲓⲛⲁⲟⲩϧⲁⲓ ⲛⲁⲩ ⲛ̀ϩⲉ ·
ⲡⲉϧⲉ ⲡϩⲗⲗⲟ ⲛⲁϥ
ϫⲉ ⲱⲱⲡⲉ ⲛ̀ⲑⲉ ⲛ̀ⲛⲓ
ⲕⲱⲱⲥ · ⲛ̀ⲣⲧⲙ̀ⲱⲡ
ⲙ̀ⲡⲥⲱⲩ ⲛ̀ⲛⲣⲱⲙⲉ ·
ⲟⲩⲇⲉ ⲡⲉⲩⲧⲁⲉⲓⲟ ·—
ⲁⲩϧⲟⲟⲥ ⲉⲧⲃⲉ ⲟⲩⲁ ⲛ̀ⲛ
ϩⲗⲗⲟ ϫⲉ ⲁϥⲣ̀ ⲧⲁⲓⲟⲩ

ⲛ̀ⲣⲟⲙⲡⲉ ⲙ̀ⲡⲉϥⲟⲩⲉⲙ
ⲟⲉⲓⲕ · ⲟⲩⲇⲉ ⲙ̀ⲡⲉϥ
ⲥⲉ ⲙⲟⲟⲩ ϩⲛ̀ ⲟⲩⲃⲉⲡⲏ ·
ⲁⲩⲱ ⲁⲩϧⲟⲟⲥ ϫⲉ ⲁϥⲙⲟⲩ
ⲟⲩⲧ ⲛ̀ⲧⲡⲟⲣⲛⲓⲁ ⲙ̀ⲛ̀
ⲧⲙⲛⲧⲙⲁⲓϩⲟⲙⲛⲧ ·
ⲙ̀ⲛ̀ ⲧⲙⲛⲧⲙⲁⲓⲉⲟⲟⲩ
ⲉϥⲱⲟⲩⲉⲓⲧ ·—
ⲁⲩⲱ ⲁϥⲉⲓ ⲱⲁⲣⲟϥ ⲛ̀ⲃⲓ
ⲁⲡⲁ ⲁⲃⲣⲁϩⲁⲙ ⲡⲉ
ϧⲁϥ ⲛⲁϥ · ϫⲉ ⲛ̀ⲧⲟⲕ
ⲁⲕϧⲉ ⲡⲉⲓⲱⲁϧⲉ · ⲡⲉ
ϧⲁϥ ϫⲉ ⲉϩⲉ ·—
Ⲡⲉϧⲉ ⲁⲡⲁ ⲁⲃⲣⲁϩⲁⲙ
ⲛⲁϥ · ϫⲉ ⲉⲓⲥ ϩⲛ̀ⲏ
ⲧⲉ ⲉⲕⲱⲁⲛⲃⲱⲕ ⲉ
ϩⲟⲩⲛ ⲉⲧⲉⲕⲣⲓ · ⲛ̀ⲣⲧ
ⲃⲛ̀ ⲟⲩⲥϩⲓⲙⲉ ϩⲓϧⲛ̀
ⲧⲉⲕⲧⲙⲏ · ⲟⲩⲛ̀
ⲃⲟⲙ ⲙ̀ⲙⲟⲕ ⲛ̀ⲣⲧⲙ̀ⲟⲡⲥ
ϫⲉ ⲟⲩⲥϩⲓⲙⲉ ⲧⲉ · ⲡⲉ
ϧⲁϥ ϫⲉ ⲙ̀ⲙⲟⲛ · ⲁⲗⲗⲁ

Notes to the text

66 a, 10: ⲡⲉϥⲙⲁ is erroneously repeated.
39: ⲙⲙ for ⲙ.
b, 7: ⲁϥⲥⲛ for ⲁⲓⲥⲛ.
69 a, 38: That is, ⲉⲛ̄ⲛⲟⲩⲓ ⲁⲛ ⲛⲉ, a circumstantial construction used as a relative clause.
39: ⲧⲣⲁ is superfluous.
70 a, 18: This is the *status pronominalis* of the verb ϩⲱⲛ (usually intransitive) attested here for the first time.
31: ⲉⲧⲉⲕⲣⲭⲣⲓⲁ for ⲉⲧⲉⲕⲭⲣⲓⲁ.
75 a, 20: ⲑⲁⲣⲓ for ⲑⲁⲣⲥⲉⲓ.
101 a, 22: Lit. "of one of your brethren." "Your" is lacking in the Greek text and is superfluous, to judge from the context. Emend: ⲟⲩⲁ ⲛⲛⲉⲥⲛⲏⲩ.
29: Three ⲁ instead of two.
102 a, 16: Emend ⲉⲧⲙ out of ⲉⲓ (i.e. ⲉⲧⲙⲣⲓⲙⲉ).
b, 28: ⲛ is superfluous.
107 b, 21: Read ⲁⲡⲁ ⲁⲅⲁⲑⲟⲛ.
108 a, 12: Read ⲁⲡⲁ ⲁⲭⲓⲗⲗⲁⲥ.
40: ⲛⲁϥ for ⲛⲁⲩ.
b, 24: Read ⲁϥⲧⲟⲟⲥ.

Translation

I.1.b.713. 65 a) (until they were allowed)[1] to go with him.

Apa Euagrios[2] said: "A certain brother had got only one Gospel, but even this one he sold and gave the money he had got for it (lit. gave it) to the destitute, saying: 'The Logos (i.e. the Gospel) it is who says to me[3]: "Sell what you have (lit. your possessions) and give it (lit. them) to the poor."'"[4]

Apa Theodore[5] of Pherme[6] bought[7] three good books. He went to Apa Macarius and said to him: "I have got three good books. And I gain profit from them, and the brethren, too, take them and gain profit. Tell me, what shall I do (with them) (lit. what is it that is necessary for me to do)?" The old man answered: "Good is indeed this (lit. the) thing,[8] but poverty[9] is better than anything (lit. they all)" And when he heard it, he went and sold them, took their price and gave it to the destitute.

They used to say[10] about Apa John, the Persian,[11] that by reason of the abundance (lit. greatness) of his virtues he arrived[12] at great open-heartedness. Now he lived in the Arabia[13] of Egypt. On one occasion he borrowed[14] one *holocot-*

b) *tinos*[15] from one of the brethren and bought (some) linen yarn[16] for it in order to weave (lit. to work at) it (lit. them). (Then) another brother came to him, saying: "My father, oblige me with a little yarn that I may make myself a leviton,"[17] and he gave it to him, rejoicing. (Later) still another brother came and begged him, saying: "Give me some yarn that I may make myself a *leviton.*"[18] And he gave to this one also. Likewise others[19] asked him, and he gave them in his (lit. a) simple-mindedness, rejoicing. Finally the owner of the *holocottinos* came, wishing to take it back. He (i.e. Apa John) said to him: "I will go and bring it to you," but (lit. and) he did not know where from he could (lit. would) bring it. He rose up in order to go to Apa Jacob, the almoner,[20] and to entreat him to give (lit. that he may give) him a (lit. the) *holocottinos* that he might give it back to the brother. And as he was going (there), he found a *holocottinos* lying on the ground; he did not, however (lit. and), take it and even did not touch it, but prayed and returned

66a) to his cell. The brother came again and pressed him for the *holocottinos.* He (i.e. Apa John) said: "By all means! I shall take

care of it." And the old man went again. He found the *holocottinos* (lying) on the ground in its place. And again he prayed (and) came back to his cell. And the brother once again (came to) annoy him. He (i.e. Apa John) said: "I will bring it to you this time." And again he rose up, went to that place, made a prayer and took it. And he came to Apa Jacob (and) said to him: "Apa, as I was coming to you, I found a *holocottinos* on the road. Please, make a proclamation in the monastery,[21] for perhaps it has been lost (lit. fallen from the hand of) by one (of the brethren), and if you find its owner, I will give it to him." And then the old man (i.e. Apa Jacob) went (and) made made a proclamation in the monastery for three days. And he had not found anyone who had lost the coin (*nomisma*). Then the old man (i.e. Apa John) said to Apa Jacob: "If none of the brethren has lost it,

b) I shall give it to the brother So-and-so, for I owe it ot him. And I was (already) on my way (lit. was coming) to obtain it from you as alms in order to give it as my debt,[22] but I found this (*holocottinos*) on the road." And Apa Jacob marvelled (at him) that he had not taken it at once from the ground, although he owed it, in order to (lit. that he might) give it to its owner.

If any man comes to him, wanting to borrow (something), he does not give (it) to him (with his hands), but says: "Go and take yourself what you want." And if they bring them (i.e. their debts) back to him, he says: "Put them in their place." If, however, they do not bring them back to him, he neither asks nor says (anything) to him who took them, if not but once.[23]

Some of our fathers[24] said that on one occasion a certain brother, wearing a small *cucullium*,[25] came to the church, which is in Cellia,[26] to Apa Isaak. And the old man drove him away, saying: "This place belongs to the monks, (you, however, are a man in the world and cannot be in this place)."

I.1.b.649. a) (The old man secretly fled and left (lit. went away from) the town lest they might learn) what he had done[27] and praise him.

A certain brother asked a certain old man:[28] "How shall I be saved?" And he (i.e. the old man) took off his *leviton*, girded up his loins, spread (lit. hung) his arms and said: " This is the way to be a monk, namely to be free (lit. naked) from matter (*hyle*) of the world and crucified in his contest (*agon*)."

A certain old man[29] was asked to take money for his personal wants. He, however, did not want to accept (it), because the labour of his hands (lit. his manual work) was sufficient for him. But when they persisted in asking him, "Take it, be it only for the wants of the poor," the old man answered, "It is twofold disgrace that (first) I do not want, but accepted, and (secondly) to give things, which are not mine, to the destitute in order to procure myself a vain glory."

On one occasion certain Greeks[30] came to give gifts of grace in (the city of) Ostrakine[31] and asked the stewards[32]: "Who are in want?" And they took them

b) to a cripple[33] that they might give him (alms). He, however, did not want to accept, saying: "Lo, these few palm leaves, I plait (lit. make) them[34] and they are sufficient for my need(s)." Then they brought them to a widow with her children. Her daughter answered (them) from inside, from behind the door, because she was naked, and her mother had gone to work, for she was a washerwoman. And they gave her clothes and money, but (lit. and) she did not accept them, saying: "My mother came and said: 'Take courage, my daughter, God has willed it that I should find (lit. commanded me and I have found) (some) work to do today and so we have our food'" And when her mother came again, they persuaded her to accept, but she did not want, saying: "I have him, who provided for me, that is, God, and you want to take him away from me today." And they saw (lit. heard) her faith and glorified God.

A certain nobleman[35] (lit. great man) came to Scete[36] with big (lit numerous) money

70 a) from abroad and requested the presbyter to distribute it among the brethren. The presbyter said to him: "The brethren do not need." And when he even more insisted, he placed the corb in which the golden coins were at the door of the church. And the presbyter said to the brethren: "He who is in want, let him take (them)." And none of them had come near them and some (lit. others) had not even looked at them. The presbyter said to him who had brought them: "God has accepted your gifts of grace. Go and give them to the poor." And he gained much profit (from it) and went away.

Someone brought money to an old man,[37] saying: "Take it (lit. these) (and) have it (lit. them) for your wants, because you have

grown old and infirm," and he was indeed in a deplorable state (lit. perishing) through (this) illness.[38] He, however, said: "Have you come to me after sixty years to take away my bread-winner from me? Look, for the period of such length I have been ill and I have

b) wanted for nothing, because God provides me with what is necessary (lit. lacking) to me and gives me food." And he did not agree to accept (the money).

Some old men used to say about a certain gardener[39] that he worked and gave away the produce of his toil (lit. all his toil) in gifts of grace, leaving himself only what was necessary for him. At length the Satan dropped a thought into his heart, saying: "Gather together a little money for yourself, lest you grow old and become sick and be destitute of anything at all." And he gathered a jug of money.[40] And it happened to him to fall sick in his leg in a great disease. And he spent the money on physicians and had no relief. Finally a certain great physician came to him and said to him: "If I do not cut off your leg, all your body will putrify." And he decided to cut off his leg with a saw.[41]

75 a) (The old man Apa Macarius[42] came on one occasion from Scete to Terenouthis[43] and entered a small chapel (lit. place)[44] and lay down there. Now there were)[45] dead bodies[46] (there), which were those of the pagans (lit. Greeks). And he took one and put it under his head as a pillow. And when the demons saw how brave he was,[47] they envied him and wished to frighten him. They cried (in a voice, which was) like the voice of women: "So-and-so,[48] go (lit. come) to the bath with us!" And another answered from beneath him (that is, as if the dead body, which the Apa had placed under his head, were speaking): "Behold, a stranger is upon me, I cannot go (lit. come)." The old man, however, was not frightened, but (on the contrary) he was brave. And he smote the dead body, saying: "Rise up and go[49] if you can." And when the demons heard it, they cried in a loud (lit. great) voice, "You have triumphed over us!" And they fled away in a great shame.

Apa Matoi[50] used to say: "I would rather have a light, but constant work (lit. a work, which is light and constant) than a hard work (lit. work of toil), which is done quickly to be ended in no time."

They used to say about Apa Melisios[51] that he once lived with his two disciples in the region of Persis.[52]

b) And two young men, who were brothers according to the flesh, went out to hunt as usual (lit. according to their wont). They stretched the nets[53] (for the distance of) about fourty miles so that they could catch anything they would find within the nets and kill it (lit. them) with their (lit. the) spears. And they caught the old man and his two disciples. And they saw that he[54] was overgrown with hair (lit. a hairy man) and fearful in his appearance and marvelled exceedingly. They said to him: "Are you a man or a spirit? Tell us!" He said: "I am a sinful man (and) I came (here) to weep over my sins and worship Jesus Christ, the Son of Living God." And they said: "There are no gods except for the sun and fire and water," because they worshipped them, "but go and offer up sacrifice to them." He, however, said: "You are mistaken, for they (lit. these) are creations. But I entreat you to turn to true God and to know him, because he it is who created them (lit. these) and (all) the rest."

76 a) They, however, laughed and said: "Are you speaking of him who was condemned and crucified that he is a true god?" He said: "Yes. He is true God who has crucified Sin and killed Death. He is the one, of whom I say that he is true God." And they tortured him and the two (disciples), making them offer up sacrifice. And the two brethren they beheaded, and the old man they had been torturing for many days. Finally they put him (as a target) and (started) shooting at him. One (of them) shot[55] (standing) in front of him, and the other (shot, standing) behind him, while he was between them. And the old man said: "Since you have decided between yourselves to shed innocent blood, tomorrow at this very moment your mother will be deprived (lit. childless) of you two and your blood will be shed by your own arrows." They, however, thought little of his word. And they came out again

b) in order to hunt on the next day. And one of the deers[56] has escaped out of the net, and they ran after it in order to catch it, shot at it, (but) hit[57] each other (right) in the heart (lit. in their own heart) and died according to the word of the old man.

A certain brother asked[58] a certain old man:[59] "My heart flags[60] if (even) a little toil overtakes me." The old man said to him: "We wonder at Joseph who was (quite) young in the Land of Egypt, the land of idolatry, how he could have endured the temptations that had happened to him (lit. that were brought upon him). And God

gave him glory finally. And again we[62] see Job that he did not cease to have the fear of God, and (the temptations[63]) could not shake him in his hope."

Apa Poemen[64] (Coptic Poimen[65]) used to say: "The (true) sign of the monk is made known in temptations.

Apa Isidorus,[66] the presbyter of Scete, once said, when he was speaking to the people: "(My) brethren, (is it not in order to toil) that we came into this place? (And now there is no toil here. Therefore, taking my *melote,*[67] I shall go where there is toil and find rest there").[68]

101 a) (On one occasion a certain brother committed an offence in the *coenobium,*[69] and in those places there was an anchoryte, who had not gone out (of his cell to go) anywhere for a long time. The Apa of the *coenobium* came to the anchorite and informed him concerning the fallen brother. "Drive him out," said the anchorite. The brother, when driven out, went into a cave and wept in it. And some brethren happened to pass by to go to Apa Poemen. They heard him weeping. And when they went into the cave they found him in great labour. And they)[70] entreated him to let them take him to the old man, but he did not want, saying: "Here (lit. in this place) I will die." And they came to Apa Poemen and told him about it. And he entreated them to go (lit. and sent them) (to the brother), saying: "Tell him: 'Apa Poemen calls you.'" And the brother came to him, and the old man saw that he was sorrow-stricken and troubled (lit. saw him while he is ...). He rose up and saluted him, being very friendly to him,[71] and bade him eat. And Apa Poemen sent one of the brethren to the anchorite, saying: "I long to see you. Behold, for many years I have been hearing about your deeds, but through reciprocal negligence (lit. negligence of the two) we have not met each other. Now, however, God wishes (it) and the opportunity calls (lit. exists), (so) trouble yourself (to come) to this place that we may see each other," (for) he did not leave (lit. come out of) his cell.[72] When, however, he heard (it), he said: "Had not God inspired the old man, he would not have

b) sent them to me." And he rose up and came to him. They saluted each other with rejoicing. He (i.e. the anchorite) sat down. And Apa Poemen said to him: "There are two men living in one place, and they both have (their) dead. And one left his dead, went (and) wept over that of the other one." And when the old

man heard (it), he was pricked[73] by this (lit. the) word, and he remembered what he had done, and said: "Poemen is above in heaven, and I am down on the earth."

A certain brother asked Apa Poeman,[74] saying: "What shall I do? For when I sit (in my cell), I am troubled." The old man said to him: "Do not hold anybody in contempt, nor blame, nor slander, and God shall give you rest and your sitting (in your cell) shall be without trouble."

A council was on one occasion (held) in Scete[75] and our fathers were speaking about the sins of a certain brother. Apa Pihor, however, was silent. At length, he rose up, came out, took a

102 a) sack, filled it with sand (and) carried it on his back. And he took a small basket,[76] too, poured (lit. gave) a little sand into it (and) carried it in front of himself. And when the brethren asked him: "What is it?" he said: "This sack, in which there is a lot of sand, are my own sins, for they are many. And I put it behind me, not to be troubled by them and not to weep (over them). Behold, these (sins), which are not numerous (lit. these little), in front of me, which are those of my brother, I bemoan these and condemn him. It is not proper to act thus! But, on the contrary, it is mine that I must (lit. deserve) place in front of me and be concerned about them and pray to God about them: "Forgive (them) to me!'" And when the brethren heard (this), they said: "Verily, this is the way of salvation!"

Apa Paphnutius (Papnoute)[77] said: "It so happened that I was going along the road, got lost in the fog[78] and found myself in some village. I saw some people (there) who were fornicating with one another.[79] I stopped and

b) prayed to God about my sins. And behold, an angel came with a sword (lit. while a sword is in his hand) (and) said to me: 'Paphnutius, everyone who judges his brethren, they[80] shall fall from this (sword). And you, since you did not judge, but humbled yourself before God, (it is) for that reason that your name is in the Book of Life.'"

A certain old man said:[81] "Do not judge fornicators if you are chaste,[82] (for) if you judge, you have (already) transgressed (by this very fact) the law yourself, because he who said: 'Do not fornicate,' said also: 'Do not judge.'"[83]

A certain presbyter[84] of the clergy (of some church)[85] used to come to a certain anchorite, offering up (lit. making) the Offering

of the Holy Mysteries for him. And one (man) came to the anchorite, accusing the presbyter before him. And when he (i.e. the presbyter) came to him, according to his wont, in order to offer up the Offering, the anchorite took offence and did not open to him. And the presbyter went away, and, behold, (there was a voice from God which says to the anchorite: "The people took my Judgement to themselves!" ... When the anchorite came to himself and thought over the sense of his vision, he called the presbyter and begged him to offer up the Offering for him as before).[86]

107 a) (They used to say about Apa Agathon[87] that some people had came to him, having heard that he possessed great discretion. Wishing to try him, whether he will be angry, they ask him:) "Are you Agathon? We have heard about you that you are a whoremonger and an arrogant (man)." And he said: "It is so." And they said to him: "Are you Agathon, the slanderous gossip?"[88] He said: "I am." And they said to him: "Are you Agathon, the heretic?" he answered: "I am not a heretic." And they asked him, saying: "Why everything that we have said to you you have accepted, but this word you (could) not endure?"[89] He said to them: "The earlier (things) I do accept (as pertaining) to myself, because it is profitable to my soul. The heretic, however, means (lit. it is) separation from God." And they heard and marvelled at his discretion. And they went away, having received (an) edification.

Apa Agathon was asked:[90] "Which[91] is more (important), the bodily exertion or the observance of that which is within?"[92] (And) he said: "The body[93] is like a tree, and the bodily exertion is like b) (its) foliage,[94] while the observance of that which is within[95] is (its) fruit. Since, according to the Scripture (lit. what is written): 'Every tree which will not bring forth good fruit will be hewn down and cast into the fire,'[96] it is obvious that we (should) apply ourselves (lit. we do every effort) to the tree, so that we (can) receive (lit. find) its fruit, that is, the observance of the heart.[97] The shadow of the leaves is, however, necessary, too, with their (i.e. the leaves) beauty, that is, the bodily exertion."

And Apa Agathon[98] was wise in his judgement and indefatigable[99] (lit. was not slothful) in his body, meeting his needs[100] in everything: in manual work, in his food (and) in his clothes.

And this (lit. he)Apa Agathon[101] was on one occasion at the council in Scete concerning a certain matter. And they (lit. he, i.e. the council) decided (it already). Finally, he came in and said:

"You have not decided this matter properly." And they said to him: "Who are you, after all, that you (should) speak (in this way)?" And he said: "I am a son of man, for it is written; "If indeed

108 a) you speak righteousness, judge uprightly, O ye sons of men."[102]

Apa Agathon said:[103] "If a (lit. the) wrathful man (even) resurrects a dead man, no one will accept him[104] because of his wrathfulness."

On one occasion there came[105] to Apa Achillas[106] (Apachillas)[107] three old men. And one of them had a bad reputation (lit. name[108] that is despicable). One of them said to the old man (i.e. Apa Achillas): "Make me a net, that I may have something to remember you by (lit. your remembrance, i.e. souvenir) in my cell."[109] And he said: "I have no leisure." (And) another (lit. the other) (old man), the one who had the bad reputation, said: "Make me a net that I may have something from your hands." (And) he (i.e. Apa Achillas) answered: "I will make it to you." And the two old men asked him in private: "How is that? We begged you: 'Make it to us,' and you did not want to make it, but to this (man) you said: 'I shall make it to you.'" The old man said to them: "I said to you: 'I shall not make it,' and you were not offended (lit. grieved), since I have no leisure.

b) And this (man), if I do not make it to him, will say: 'He had heard of my sin and did not want to make it (because of that)!' And this (man) will cut the connection (between us) at once.[110] But I have propitiated (lit. resurrect, raise) his soul, lest this (man) should be 'immersed in grief'[111] in this way."

A certain brother asked Apa Macarius:[112] "How shall I be saved?" The old man said to him: "Be like dead bodies and care neither for the scorn of the people, nor for their respect."[113]

They used to say about one of the old men[114] that he had passed fifty years without eating bread or drinking (lit. he had not eaten ... he had not drunk) water hastily.[115] And he used to say that he had slain fornication, and the love of money, and the love of vainglory. Now Apa Abraham came to him (and) said to him: "Did you, indeed, say these words (lit. this word)?" He said: "Yes." Apa Abraham said to him: "Behold, if you go into your cell and find a woman(, lying) on your mat, will you be able not to think that it is a woman?" He said: "No, but (I shall struggle against my wish so as not to touch her." Apa Abraham said to

him: "Behold, then you have not slain the lust, but it is still alive, though fettered)."[116]

Notes to the translation

1. *Pater.* 6, 4, p. 97; *PG*, p. 112, 6; *PL*, p. 889, 4. The text is completed from *Pater.*

2. *Pater.* 6, 6, p. 98; *PL*, p. 889, 5.

3. That is, the Gospel itself is the Logos who says it. This variant is somewhat shorter than that of *Pater.*: Я продал слово Писания, которое сказало мне...

4. *Mt* 19, 21.

5. *Pater.* 6, 7, p. 98; *PG*, p. 187, 1; *PL*, p. 889, 6.

6. The name of a hill on the way to Scete, cf. Amélineau, *Géogr.*, pp. 335–336. The settlement of hundreds of monks (Pallad. 22).

7. *PG*: ἐκτήσατο.

8. Sing. in Coptic and plur. in Greek and Latin. The singular means that this particular thing is good, while the plural shows that acts of this kind or pious deeds in general are good; cf. *Pater.*: Хороши такие дела.

9. ⲙⲛ̄ⲧϩⲏⲕⲉ corresponds here to ἀκτημοσύνη / *nihil possidere*; this correspondence is lacking in Crum. *Pater.* has нестяжательство.

10. Or "it was said."

11. *Pater.* 6, 8, p. 98; *PG*, pp. 236–237; *PL*, pp. 889–890.

12. ⲉϩⲣⲁⲓ in Sahidic is ambiguous, meaning both "up" and "down". Etymologically it is two different words. The Greek text shows that the second meaning is envisaged here: "went down", arrived at the bottom of spiritual greatness: εἰς βαθυτάτην ἠλασεν ἀκακίαν, cf. *Pater.*: достиг глубочайшей невинности и простоты.

13. A nome on the Western border of the Delta, cf. Calderini I, 2, pp. 179–182.

14. ἐχρήσατο / mutuavit; this correspondence is not attested in Crum.

15. Here *holocottinos* (ὁλοκότινος, Sophocles, p. 802 b; ὁλοκόττινος, Preisigke, III, 3, p. 352) is identified with *nomisma* (*solidus*) (see at the end of this story), the golden coin of 4.55 gr in weight, though in fact one *holocottinos* equals half a *nomisma*. Cf. PachVGr, pp. 147–148.

16. The Coptic (ⲉ)ⲓⲁⲇⲩ, for which Crum gives only the meaning of "linen", scil. linen-cloth (Crum, p. 88 a), but elsewhere translates it as "flax" (Crum, *ShT*, p. 138), is here the equivalent of λινάρια "flax", "linen threads", "yarn", (cf. e.g. Sophocles, p. 716 a; *LSc*, p. 1051 a). Another story in the Greek *Apophthegmata* shows that λινάρια was sold by weight (Guy, *Apoph.*, p. 95; cf. *BSyr* I, no. 412, p. 718) as well might be expected with threads, yarn, flax. Crum's statement to the effect that ⲉⲓⲁⲇⲩ was measured in λίτραι is another point in favour of the view accepted here, namely that yarn or even flax was really meant. Apa John was going to work with it, that is, to weave some cloth out of the yarn he had bought or perhaps even to spin the yarn first. Cf. *BSyr* I, no. 312, p. 687: "he ... bought some flax to weave." The meaning "yarn" for the word, hitherto known only as a designation of "cloth", does not seem to be exceptional for the Egyptians, for even in the early periods of

their history they used to designate by the same word both the cloth of a certain sort and the threads/yarn it was made of. Cf. the Brooklyn Papyrus (18th cent. B.C.), where weavers working at a certain sort of linen cloths are opposed to another category of working women also occupied in the production of this same sort, but at a stage preparatory to weaving. Only "spinners": can be the function of this category, while "warpers" suggested by Hayes is unsatisfactory, as the making of the warp is comprised in the process of weaving. Then the names of two sorts of linen-cloths in this papyrus are also applicable to the threads produced by these spinners (for the papyrus, see Hayes).

17. A monastic garment, a sleeveless linen coat.

18. The Greek text has λέντιον here; cf. *Pater.*

19. In the *Alphabeticon* "also" (ὁμοίως) belongs to the end of the preceding phrase: ἔδωκε καὶ αὐτῷ ὁμοίως. The *Systematicon*, on the contrary, opens a new sentence with this word, as is clear from the Latin version; cf. *Pater.*

20. Cf. *AC* 6, 1 about daily almsgiving and a discussion of the term in Kahle, *Bal.*, pp. 35–40.

21. ⲦⲞⲞⲨ "mountain", "hill" also means "monastery", and it is obvious that this second meaning is envisaged here, since John says further: "for perhaps it has been lost by one of the brethren." That is, only a monk could have lost the coin there. Naturally the Coptic monastery was not necessarily a single building, but rather consisted of many cells scattered over a considerable territory. The Greek text has ἐνορία to correspond. In Sophocles, p. 471 b this word is rendered as "parish", "diocese", with the reference to this particular passage in the Greek *Apophthegmata.* The Coptic version, however, shows the exact meaning of the Greek word in this context to be "monastery", "laura" or the like.

22. The 2nd Perfect here; the Greek (both alphabetic and systematic) and Latin texts have a clause of time in its place: "as I was coming", идучи (*Pater.*).

23. *PG* has οὐδεν ἔλεγεν αὐτῷ. cf. и не напоминал ему (*Pater.*). This addition in the Coptic text, however, is fully justified, because there was such a rule in the monastic practice. In another story of *Apophthegmata*, Apa Poimen, when asked by one of the brethren, if it is at all proper to remind a debtor of his debt, answered: "Ask him (but) once" (*PG*, p. 364, 169).

24. *Pater.* 6, 9, p. 100; *PG*, p. 225, 8; *PL*, p. 890, 8. The end of the story is completed from Chaîne.

25. The Coptic version has ⲕⲁⲥⲟⲩⲗⲓⲟⲛ, in conformity with the Greek text of both the *Systematicon* (κουσσούλιν, *Pater.*) and the *Alphbeticon* (κουσούλιον, *PG*, p. 225, 8). For these and other variants, see Sophocles, p. 632 a (κασοῦλα), p. 687 a. The Latin version, however, has *cuculhis*, obviously a rendering of the Greek κουκούλιον in the recension of the text which was at the hands of John and Pelagius. This reading of the Latin translation is preferred by Migne and the translator of *Pater.* (куколь), but not by Sophocles who makes a clear distinction between these two words (cf. pp. 685 b and 687 a). Κουκούλιον (Sophocles: κουκούλλιον) is also mentioned in *PG*, p. 180, 3. It designates a monk's

hood. The Slavonic text has капа (*Pater.*). Part of the garment of the ceremony of the first tonsure, which is prior to the taking of monastic vows.

26. The world-famous ancient monastery in the Nitrian desert, whose site, abandoned and forgotten, had been lost for many centuries. It was rediscovered in 1964 by Guillaumont (Guillaumont, *Cellia*, cf. Kasser, *Kellia*). Since that time systematically excavated.

27. *Pater.* 6, 19, p. 102; *PG*, p. 436; *PL*, p. 891, 15. The beginning of the story is completed from Chaîne.

28. *Pater.* 6, 20, p. 102; *PL*, p. 891, 16.

29. *Pater.* 6, 21, p. 102; *PL*, p. 891, 17.

30. *Pater.* 6, 22, p. 103; *PL*, p. 891, 18.

31. A town in the North-Eastern part of the Delta, modern el-Filusîyat, the see of a bishop, cf. e.g. Amélineau, *Géogr.*, pp. 288–289; Ball, p. 198.

32. In the Latin text, *oeconomus ecclesiae*, in *Pater.* приставники. Since the town was the residence of a bishop, the principal church of the diocese is here meant. Almsgiving was in the number of functions of these stewards (*oeconomi*). For the *oeconomi ecclesiae*, see Wipszycka, p. 193.

33. For the discussion of this word see Elanskaya, *AP*, p. 150, note 28.

34. All possible kinds of wickerwork are traditional for Egypt, where so many things were made of palm leaves. This work was the principal occupation of the monks and anchorites. Even their clothes could be made of palm leaves, though it was the sign of an extreme and unassuming poverty to wear them; cf. below the passage from *Apophthegmata Patrum* (Chaîne, *Apoph.*, pp. 4–5, nos. 23 and 25): "Our father and Apa Pambo wore torn clothes in rags (lit. which are in rags) and clothes (made) of palm leaves, whereas now you wear expensive clothes" ... "Apa Pambo said: 'This is the way in which the monk should wear his clothes — so as to throw his tunic away from his cell for three days and if no one sees it fit to take it, then let him wear it'."

35. *Pater.* 6, 23, pp. 103–104; *PL*, pp. 891–892.

36. The famous ancient monastery or rather the whole complex of monasteries in the Nitrian desert, Shihet, Σκῆτις, whence the Russian скит and all its derivative (скитаться "to wander", скиталец "wanderer" etc.) come.

37. *Pater.* 6, 24, p. 104; *PL*, 892, 20.

38. Probably leprosy, cf. 69b.

39. *Pater.* 6, 25, p. 104; *PL*, p. 892, 21.

40. "Jug" here is used as a monetary unit. Thus, in one papyrus document a vineyard is said to have been bought for "100 jugs" (Crum, p. 609 a).

41. Pelagius and John render *constituerunt diem*, "they appointed the day", scil. of the planned operation. The story ends up with the gardener's repentance, subsequent pardon and miraculous cure. The physician coming to him to make the operation sees him safe and sound at work in his garden.

42. *Pater.* 7, 15, p. 112; *PG*, p. 268–269; *PL*, p. 894, 10. The Bohairic version of this story is published in Amélineau, *Hist. mon.*, pp. 213–214.

43. Terenoute, Greek Terenouthis, is situated on the Western border of the Delta, cf. Amélineau, *Géogr.*, p. 493. The vast necropolis of this

town at Kom Abu Billou has been excavated; cf. *inter alia* a review article on this problem: Parlasca.

44. One of the buildings of this necropolis is meant, either a tomb-chapel or a crypt. The Greek MSS. have τόπος, as does our MS., and ἱερόν "temple", "sanctuary", cf. *Pater.*, p. 112.

45. The beginning of the story is taken from Chaîne, *Apoph.*

46. σκηνώματα; mummies in their sarcophagi, mostly, in all probability, made of papyrus cardboard.

47. Lit. "saw him, while he is brave".

48. The feminine form is used; a woman is thus addressed.

49. In some Greek MSS., as well as the Bohairic version, the words "into the darkness" are added (*PG*, p. 268, 13; *Pater.*, p. 113).

50. *Pater.* 7, 16, p. 113; *PG*, p. 289; 1; *PL*, p. 894, 11.

51. *Pater.* 7, 17, p. 115; *PG*, p. 297; 2; *PL*, p. 894–895. The name of the martyr is *Melitos* in Coptic and *Milido* in the Latin version.

52. Persis, the country on the Eastern shore of Persian Gulf is envisaged both in the Coptic and Greek text. Pelagius and John translate less accurately as *finibus Persarum.*

53. λίνα, *retia.*

54. Lit. "They saw him, while he ...", cf. note 47.

55. **ⲛⲉϫ** (**ⲛⲏϫ** here) **ⲥⲟⲧⲉ** corresponds to ῥίπτω βέλη, cf. the next column, too.

56. In the Greek text μία ἔλαφος. Here hardly a "hart", the masculine gender being connected with the generic word **ⲓⲉⲟⲩϧ** "deer", and not with the sex of the animal specifically.

57. The Greek text has ἐκόλλησαν here. Not in Crum.

58. *Pater.* 7, 18, p. 114; *PG*, p. 348, 102.

59. Apa Poemen, as is clear from the Greek text.

60. The Greek text has παρειμένη here.

61. In the Greek text it is an interrogative sentence.

62. See note 61.

63. This word is omitted in the Coptic text.

64. *Pater.* 7, 19, p. 114; *PG*, p. 325, 13; *PL*, p. 895, 13.

65. In parentheses we give the form of names which corresponds to the spelling adopted in Coptic, without regard to their origin and etymology.

66. *Pater.* 7, 20, p. 115; *PG*, p. 332, 44; *PL*, p. 895, 14.

67. Coats made either of goat- or sheep-skins, or the skins used as coats (Sophocles, p. 757; Lampe, p. 868 a; cf. Roquet).

68. The end of the story, missing in Chaîne, *Apoph.*, is completed from *Pater.*

69. *Pater.* 9, 10, pp. 146–147; *PG*, p. 320, 6; *PL*, p. 910, 7.

70. The beginning of the story, missing in Chaîne, *Apoph.*, is completed from *Pater.*

71, Lit. "While he was glad, while he was rejoicing", two synonyms. The Greek text gives χαριεντιζόμενος μετ' αὐτοῦ.

72. In the Coptic version a full stop and a new paragraph here. In the Greek text, however, this phrase and the next one form one sentence.

73. *PG*: κατενύγη.

74. *Pater.* 9, 11, p. 147; *PL*, p. 911, 8.

75. *Pater.* 9, 12, p. 147; *PG*, p. 373, 3; *PL*, p. 911, 9.

76. *PG*: μαλάκιν (μαλάκιον) μικρόν, cf. Sophocles, p. 731 a. Not in Crum.

77. *Pater.* 9, 13, p. 148; *PG*, p. 377, 1.

78. ⲧⲱⲧⲉ ⲛ̄ⲛⲓⲫ. Crum (pp. 87 and 239) has only ⲛⲓⲫ ⲛ̄ⲓⲱⲧⲉ.

79. *PG*: ὁμιλοῦντας ἀλλήλοις. Some MSS. add αἰσχρῶς, which is translated in *Pater.* as срамно говоривших. The essential meaning of ὁμιλέω, however, is "to be together" or "in company with" and so on, while "to converse" is only secondary. The context leaves no doubt as to the nature of this scene. ϣⲁϫⲉ, however, as an equivalent of ὁμιλέω in the sense indicated above is attested here for the first time. This verb means essentially "to speak", and only its infinitive, beside the meanings "speaking", "word" and the like, has also the sense of "affair", "matter", "thing".

80. The collective nouns in Coptic may be substituted by the pronouns both in the singular and the plural. In this case ⲟⲩⲟⲛ ⲛⲓⲙ could be translated as "all", but the relative clause it governs does not allow of such a rendering, since the pronoun in it is in the singular.

81. *Pater.* 9, 14, p. 148; *PL*, p. 911, 10.

82. Lat. *castus*, which corresponds to целомудренный in *Pater.*, cf. Crum, p. 660 b.

83. *Mt* 5, 27 and 7, 1.

84. *Pater.* 9, 15, pp. 148–149; *PL*, p. 911, 11.

85. Added in *PL*: *cujusdam basilicae.*

86. The end of the story (abridged) is completed from *Pater.*

87. *Pater.* 10, 12, pp. 155–156; *PG*, 109, 5; *PL*, p. 913, 10. The beginning of the story, which is lacking in Chaîne, *Apoph.*, is given according to *Pater.*, but the word авва is substituted, for the sake of consistency, by the Coptic "Apa".

88. *PG*: ὁ φλύαρος καὶ κατάλαλος.

89. *PG*: ἐβάστασας.

90. *Pater.* 10, 13, p. 156; *PG*, p. 112, 8; *PL*, p. 913, 11.

91. Fem. used as neuter.

92. That is, "soul" in contrast to "body".

93. *PG*: "man".

94. Lit. "a leaf", the word is here used as a *collectivum.* This case is rare, if not unique.

95. Another designation for "soul", closely analogous to the first: "those who are within" and "those who belong to the inner side", to the inside.

96. *Mt* 3, 10.

97. The Greek variants (both in *Pater.* and in *PG*) differ from the Coptic text: ради плода мы имеем всяческое старание, то есть ради соблюдения сердца (*Pater.*); διὰ τὸν καρπόν ἐστιν ἡμῶν ἡ σπουδὴ πᾶσα (*PG*).

98. *Pater.* 10, 13, p. 156; *PG*, p. 112, 10; *PL*, p. 914, 11.

99. *PG*: ἄοκνος.

100. *PG*: ἀυτάρκης; *Pater.*; и во всем знал меру.

101. *Pater.* 10, 14, p. 156; *PG*, p. 113, 14; *PL*, p. 914, 12.

102. *Ps* 57 (58), 1.

103. *Pater.* 10, 15, p. 156; *PG*, p. 113, 19; *PL*, p. 914, 13.

104. *PG*: οὐκ ἔστι δεκτὸς παρὰ τῷ θεῷ.

105. *PG* has παρέβαλον to correspond. This equation is not pointed out by Crum.

106. *Pater.* 10, 17, pp. 156–157; *PG*, p. 124, 1; *PL*, p. 914, 14.

107. An example of the fusion of the title "Apa" with names beginning with "A", so frequent in the Coptic text, cf. Lemm, *KM*, XX, p. 503 (21); Heuser, p. 125.

108. The word ⲣⲁⲛ can have the meaning "fame", "repute" and the like, but usually in laudatory sense. Here it is exceptionally used in an unfavourable context.

109. The Coptic translator seems to have omitted part of the text, fusing the speeches of the first two old men into one. In the Greek variant, the first old man just begs to make him a net, and the second one adds: "that we may have something to remember you by in the monastery" (*PG*: εἰς τὴν μονήν, *PL*: in monasterio nostro). Μονή, "abode", "dwelling", etc., should doubtless designate a monastery in this context (cf. Lampe, p. 880 a–b), but, being preceded by the possessive adjective "my", it can only refer to the old man's abode, his cell, if he is a monk or an anchorite.

110. Lit. "that (man) will cut the rope at once", *PG*: καὶ εὐθέως κόπτομεν τὸ σχοινίον "and at once we sever the rope". "Rope" is metaphorically used here, and the cutting of the link that connects the two old men is the only suggestion I can make at present for the interpretation of this passage. *Pater.* has here и таким образом мы тотчас отсекли бы эту нить.

111. *2 Cor.* 2, 7.

112. The story is lacking in *Pater.* *PG*, 272, 23; cf. Amélineau, *Hist.mon.*, pp. 126, 214 (a Bohairic version of the story).

113. The story is drastically abridged. According to the Greek text, Macarius sends the brother to some tomb and orders him to throw stones at the corpses and rate them. The dead, naturally, do not react. Then Macarius sends him to praise them, but he comes back with the same result.

114. *Pater.* 10, 18, pp. 157–158; *PG*, pp. 129–130; *PL*, p. 914, 15.

115. The Greek variant has "without eating bread, nor drinking wine hastily (ταχύ)", and the Latin version: "without eating bread or drinking water easily (i.e. willingly, with pleasure, *facile*)". The Coptic ϩⲛ̄ ⲟⲩⲥⲏⲡⲉ, however, means just "quickly", "hastily", and is, indeed, the closest equivalent of ταχύ. It is possible that ταχύ/*facile* should here be understood as "freely", as much as one wishes, since the ideal was certainly little eating and drinking; at least, as little, as possible. To judge by the Russian translation of *Pater.* (он прожил пятьдесят лет, не евши хлеба и не пивши вина), the two Greek MSS. that contain the Systematic version omit ταχύ.

116. The story is continued from Chaîne, *Apoph.*

2. ACTA APOSTOLORUM PETRI ET PAULI APOCRYPHA
I.1.b.686 (4795, Copt. 11)

PAPYRUS. 30 fragments, 11 of which are very small. Lacunae, cracks, edges broken off, papyrus patches, the text in places discoloured.

The text is written on both sides of a leaf, in one column. Apart from the smallest fragments, the MS. contains 19 folios of irregular form, measuring 17 x 13 cm. Folios 1–11 are written in one hand, but, beginning with the second, the leaves were mended with papyrus patches pasted on the bottom of the page, the patches having their own text couched in a later hand. On folios 9–11 the patches also strengthen the page's edge, while on the back of f. 12 and the front of f. 13 they pasted papyrus pages taken from some other MS., a literary work, a Martyrdom or a Vita, in which a certain Alexander plays a part. Since, however, the text of the *Acta* continues without any interval from the front of f. 12 on the back of f. 13 the patches must have been pasted on these leaves when they were still uninscribed. The papyrus, even before use, seems to have been rather insecure and was strengthened in this way. F. 12 has an additional patch (this time the papyrus is uninscribed) pasted over the first one and, which is particularly interesting, its margin is strengthened with a piece that broke off from the folio.

Ff. 12–19 (*Acta Pauli*) are written in a different hand from ff. 1–11 (*Acta Petri*), while that of the patches on ff. 12–13 is similar to the latter but doubtless not the same.

In 1908, at the sitting of the Imperial Russian Archaeological Society in the house Vladimir Golenischev, O. von Lemm, who was giving a brief account of his collection of Coptic MSS., referred to the MS. in question as "consisting of 19 folios and some small fragments and once having the form of a codex in a leather binding which is still extant" (*Transactions*, p. 341). Now the folios and fragments are mounted under glass and the leather binding could not be found.

The extant leaves belong to four quires, while the whole composition must have comprised five. Ff. 1–3 come from the end of Quire 2 and have horizontal fibres uppermost on their front pages.

Ff. 4–11 form a whole quire, having horizontal fibres uppermost on their front pages in the first half and vertical fibres uppermost in the second. Paul's Martyrdom begins with a new quire, the fourth. Ff. 12–13 are what is left of the latter, the fibres uppermost on their front pages being vertical. F. 14 is the second leaf of the following quire, the fifth, which has vertical fibres uppermost on its front pages in the first half. And it follows from this fact that seven leaves in between are missing as is the last one in this quire, on which the colophon must have been continued.

No initials. The title (extant in case of the Martyrdom of Paul) is underscored several times, and so is the last line of the main text, directly preceding the colophon.

On this page the original text (the later jottings at the bottom are left without account) comprises 10 lines, while all the others have columns of 16–19. Punctuation is only represented by dots that separate portions of unequal length in the text.

DIALECT: Sahidic.

DATE: 4–5th cent.

PROVENANCE: not recorded; the codex brought from Egypt in 1891. Bought in Luxor.

PUBLICATIONS: Lemm, *Ap.* II, in which there are reproduced pp. (8), (23), (31). *Acta Pauli* from this codex are republished, see Elanskaya, *Passio Pauli.*

BIBLIOGRAPHY: Lemm, *KKS*, XXXIX, p. 069 (251); *Transactions*, p. 341; Elanskaya, *CLT*, p. 259.

(1) [ⲭ]ⲉ ⲱ ⲛ̣ⲣⲱⲙⲉ̣ [ⲉⲧⲥⲉⲁⲡⲓ]
[ⲍ]ⲉ ⲉⲡⲉⲭ̅ⲥ̅ ⲁⲣ̣[ⲓ ⲡⲙⲉⲉⲩⲉ]
[ⲛ̄]ⲙⲙⲁⲉⲓⲛ ⲙ̄ⲛ̄ ⲛⲉⲱ̣[ⲡ]ⲏⲣⲉ̣
[ⲉ]ⲛⲧⲁⲧⲉⲧⲛ̄ⲛⲁⲩ ⲉⲣⲟⲟⲩ
[ⲉ]ⲃⲟⲗ ⲥⲓⲧⲟⲟⲧ·ⲁ̣[ⲣⲓ ⲡⲙⲉ]
[ⲉⲩ]ⲉ ⲛ̄ⲧⲙⲛ̄ⲧⲱⲁⲛⲍ[ⲧⲏⲩ]
[ⲙ̄ⲡ]ⲉⲭ̅ⲥ̅· ⲟⲩⲏⲣ ⲛⲉ ⲛ̄ⲧⲁⲗ
[ⲃⲟ ⲛⲉ]ⲛⲧⲁⲩⲁⲁⲩ ⲉⲧⲃⲉ
[ⲧⲏⲩⲧ]ⲛ̄· ⲥⲩⲡⲟⲙⲓⲛⲉ [ⲉ]
[ⲣⲟ]ⲩ ⲉⲩⲛⲏⲩ ⲉ⳨ ⲙ̄ⲡⲟⲩⲁ̣
[ⲡ]ⲟⲩⲁ ⲕⲁ̣ⲧⲁ ⲛⲉⲩⲥⲃⲏⲩⲉ
[ⲁ]ⲩⲱ ⲟⲛ ⲧⲉ[ⲛ]ⲟⲩ ⲙ̄ⲡⲣ
[ⲃ]ⲱⲛⲧ ⲉⲁⲣ̣[ⲣⲓ]ⲡⲡⲁⲥ· ⲉⲩ
ⲇ̣ⲓⲁⲕⲟⲛⲉⲓ [ⲣ]ⲁⲣ̀ ⲛ̄ⲧⲉⲛⲉ̣[ⲣ]
ⲣ̣ⲓⲁ ⲙ̄ⲡⲉⲩⲉⲓⲱⲧ· ⲁⲩⲱ
ⲡⲁⲓ ⲥⲁⲡ̄ⲥ̄ ⲉⲧⲣⲉⲩⲱ[ⲱⲡⲉ]
(2) [ⲙⲙⲉ̣ⲓ̈ ⲛ̣ⲁⲛⲧⲱⲥ ⲉⲃⲟⲗ ⲁ̣[ⲉ]
ⲁⲡⲭⲟⲉⲓⲥ ⲟⲩⲱ̂ ⲉⲩⲧⲁⲙ[ⲟ]
ⲙ̄ⲙⲟⲓ̈ ⲉⲡⲉⲧⲛⲁⲧⲁⲥⲟⲓ̈
ⲁⲗⲗⲁ ⲉⲧⲃⲉ ⲟ̂ⲩ ⳨ⲟ̂ ⲛ̄ⲁⲙ[ⲉ]
ⲛ̣ⲏⲥ ⲉ[ⲧ]ⲣⲁ⳨ ⲡⲁⲟⲩⲟⲓ̈ [ⲉ]
ⲡⲉⲥ⳨ⲟ̄ⲥ̄· ⲛⲧⲉⲣⲉⲩ[⳨]
ⲡⲉⲩⲟⲩⲟⲓ̈ ⲇⲉ ⲁⲩⲁⲍⲉ [ⲣⲁ]
ⲧ̄ⲩ ⲍⲁⲧ̄ⲙ̄ ⲡⲉⲥ⳨ⲟ̄[ⲥ̄ ⲡⲙⲩ]
ⲥⲧⲏⲣⲓⲟⲛ ⲉⲧⲍ[ⲏⲡ· ⲱ̂]
ⲧⲉⲭⲁⲣⲓⲥ ⲛ̄ⲁⲧⲱⲩⲁⲭ[ⲉ]
ⲉⲣⲟⲥ· ⲧⲁⲓ̈ [ⲉ]ⲛⲧⲁⲩⲧⲁ[ⲩ]
ⲟⲟⲥ ⲉⲭⲙ̄ ⲛ̣ⲣⲁⲛ ⲙ̄ⲡ[ⲉⲥ]
⳨ⲟ̄ⲥ̄· ⲱ̂ [ⲧⲉ]ⲫⲩⲥⲓⲥ ⲙ̄
ⲡⲣⲱⲙⲉ [ⲉ]ⲧⲉ ⲙ̄ⲛ̄ ⲱ
ⲟ̣ⲙ ⲉⲧⲣⲉⲥⲡⲱⲣ̄ⲭ̄ ⲉ
[ⲡ]ⲛⲟⲩⲧⲉ ⳨ⲭⲓ ⲙ̄ⲙⲟ[ⲕ]
(3) [ⲧ]ⲉⲛⲟⲩ ⲛ̄ⲟⲟⲛ̄ⲥ̄ ⲉⲓⲱⲟ
[ⲟ]ⲡ ⲍⲛ̄ ⲛ̄ⲍⲁⲉⲟⲩ ⲙ̄ⲡⲉⲓ̈
ⲙ̣ⲁ ⲉⲧⲣⲁⲃⲱⲗ̀ ⲉⲃⲟⲗ̀
[ⲉ]ⲧⲣⲁⲟⲩⲟⲛⲍ̄ⲕ̄ ⲉⲃⲟⲗ

[ⲭ]ⲉ ⲛ̄ⲧ̄ⲕ̄ ⲟⲩⲙⲓⲛⲉ ⲛ̄
[ⲟ]ⲩ ⲙ̄ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲙ̄
[ⲡ]ⲉⲥ⳨ⲟ̄ⲥ̄· ⲡⲁⲓ̈ ⲉⲃⲏⲡ
[ⲭⲓⲛ] ⲛ̄ⲱⲟⲣ̄ⲡ̄ ⲍⲛ̄ ⲧ[ⲁ]
[ⲯⲩⲭⲏ]ᵇ ⲙ̄ⲏ̄ⲣ̄ⲧⲣⲉⲙ[ⲉⲥ]
⳨ⲟ̄ⲥ̄ⁱ ⲱⲟⲛⲉ ⲛⲏⲧ[ⲛ̄]
ⲕⲁⲧⲁ ⲡⲉ[ⲧ]ⲧⲩⲟⲩⲟⲛ̄ⲍ
ⲉⲃⲟⲗ ⲛ̄ⲍ[ⲏ]ⲧⲩ ⲙ̄ⲙⲁⲧⲉ
ⲛ̄ⲧⲱⲧⲛ̄ (ⲛ̄)ⲍⲟⲩⲟ̀ ⲛⲁⲓ̈ ⲉ̣
[ⲧ]ⲉ ⲟⲩⲛ̄ ⳩ⲟⲙ ⲙ̄ⲙⲟⲟⲩ
[ⲉ]ⲭⲓ ⲥⲙⲏ ⲉⲣⲟⲓ̈· ⲥⲱⲧⲙ
[ⲧ]ⲉⲛⲟⲩ ⲉⲓⲱ̣ⲟⲟⲛ· ⲍⲛ̄ [ⲧⲁ]
(4) ⲍⲁⲏ ⲛⲟⲩⲛⲟⲩ ⲙⲁⲣⲉⲛ[ⲉ]
ⲧ̄ⲙ ⲯⲩⲭⲏ ⲱⲱⲡⲉ ⲉⲩⲭ[ⲟ]
ⲥⲉ ⲉⲁⲓⲥⲑⲏⲥⲓⲥ ⲛⲓⲙ·ⲡ[ⲣ̄ⲭ̄]
ⲧⲏⲩⲧ̄ⲛ̄ ⲉⲃⲟⲗ̀ ⲙ̄ⲡⲉⲧⲟ[ⲩ]
ⲟⲛ̄ⲍ ⲉⲃⲟⲗ ⲉⲧⲉ ⲡⲁⲓ̈ ⲡⲉ[ⲧⲉ]
ⲛ̄ⲩⲱⲟⲟⲡ ⲁⲛ· ⲟⲩⲁⲉ [ⲛ̄]
ⲟⲩⲙⲉ ⲁⲛ ⲡⲉ· ⲙⲁⲣⲉ̣[ⲛⲉ]
[ⲧ]ⲛ̣ⲃⲁⲗ̀ ⲉⲧⲍⲓ ⲃⲟⲗ ⲱ̣[ⲱⲡⲉ]
[ⲛ̄]ⲃⲗ̄ⲗⲉ· ⲧⲱⲙ ⲛ̀[ⲙ̄ⲙⲁ]
ⲁⲭⲉ ⲛ̄ⲧⲉⲧⲛ̄ⲥⲁⲣ̄ⲍ̄ ⲱⲱ
ⲱⲧ· ⲉⲃⲟⲗ̀ [ⲙ̄]ⲙⲱⲧⲛ̄ ⲛ̄
ⲛ̣ⲉⲡⲣⲁⲍ̄[ⲓⲥ] ⲙ̄ⲡⲥⲱⲙⲁ·
ⲁ̣ⲩⲱ ⲉⲓⲙⲉ ⲉⲛⲉⲛⲧⲁⲩ
ⲱⲱⲡⲉ ⲙ̄ⲡⲉⲭ̅ⲥ̅: ⲛ̄ⲧⲉ
ⲧ̄ⲛ̄ⲥⲟⲩⲛ̄ ⲡⲙⲩⲥⲧⲏⲣ[ⲓ]
[ⲟ]ⲛ ⲧⲏⲣ̄ⲩ ⲙ̄ⲡⲉⲧ̄ⲛ̄ⲟⲩ
(5) [ⲭ]ⲁⲓ̈· ⲱ̂ ⲡⲉⲧⲣⲉ̀ ⲧⲁⲓ̈ ⲧⲉ ⲧ[ⲟⲩ]
[ⲛ]ⲟⲩ ⲉⲧⲣⲉⲕ⳨ ⲡⲉⲕⲥⲱ
ⲙ̣ⲁ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲕ ⲛ̄
ⲛ̣ⲉⲧⲛⲁⲭⲓⲧⲩ̄· ⲭⲓ ⲃⲉ ⲛⲏ
[ⲧ̄ⲛ̄] ⲙ̄ⲡⲉⲧⲉ ⲡⲱⲧ̄ⲛ̄ ⲡⲉ
[⳨]ⲁ̣ⲍⲓⲟⲩ ⲃⲉ ⲙⲙⲱⲧ̄ⲛ̄ ⲛ̣̄
[ⲧ]ⲱⲧ̄ⲛ̄ ⲛ̄ⲁⲏⲙⲓⲟⲥ· ⲉⲧⲣⲉ̣
[ⲧⲉⲧ]ⲛ̄ⲥ⳨ⲟ̄ⲩ ⲙⲙⲟⲓ̈ [ⲛ̄]

[ca ϫω]ⲓ̈ ⲛⲧⲉⲓϩⲉ · ⲁⲩ[ω ⲛ̄]
[ⲧ]ⲉⲧⲛ̄ⲧⲙ̄ⲛⲁⲁⲥ ⲛ̄ⲕⲉ[ⲥ]
ⲙⲟⲧ ⲁⲩⲱ [ⲉ]ⲧⲃⲉ ⲁⲱ [ⲛ̄]
ϩⲱⲃ· ⲉⲩⲱⲛⲁⲛⲥ+ⲟⲩ̄ [ⲙ̄]
ⲙⲟⲓ̈ · +ⲛⲁⲧⲁⲙⲉ ⲛⲉⲧ
ⲥⲱⲧⲙ̄ · ⲛ̄ⲧⲉⲣⲟⲩⲁⲱ[ⲧⲩ]
ⲇⲉ ϩⲙ̄ ⲡⲉⲥⲙⲟⲧ ⲉ[ⲛ]
ⲧⲁϥⲁϫⲓ[ⲟ]ⲩ ⲙ̄ⲙⲟⲩ[ⲩ]
(6)ⲉⲧⲣⲉⲩⲥ+ⲟⲩ̄ ⲙ̄ⲙⲟⲩ ⲛ̄[ϩⲏ]
ⲧⲩ · ⲁⲩⲁⲣⲭⲉⲓ ⲛ̄ϫⲟⲟⲥ · [ϫⲉ]
ⲱ ⲛ̄ⲣⲱⲙⲉ ⲛⲁⲓ̈ ⲉⲧⲉ ⲡ[ⲱ]
ⲟⲩ ⲡⲉ ⲡⲥⲱⲧⲙ̄ · ϫⲓ ⲥⲙ̄[ⲏ]
ⲛ̄ϩⲟⲩⲟ ⲉⲡⲉ+ⲛⲁϫ[ⲟⲟⲩ]
ⲛⲏⲧⲛ̄ ⲧⲉⲛⲟⲩ · ⲉⲓ̈ⲁⲱ[ⲉ]
ⲛ̄ⲥⲁ ϫⲱⲓ̈ · ⲥⲟⲩⲛ̄ ⲡⲙ̄[ⲩⲥ]
[ⲧ]ⲏⲣⲓⲟⲛ ⲛ̄ⲧⲉⲫⲩ[ⲥⲓⲥ]
[ⲧⲏ]ⲣ̄ⲥ · ⲁⲩⲱ ⲧⲁⲣ̄[ϫⲏ ⲛ̄ⲧⲕⲁ]
[ⲧ]ⲁⲃⲟⲗⲏ ⲙ̄ⲡⲧⲏⲣ̄ⲩ̄ ϫⲉ[ⲛ]
[ⲧ]ⲁⲥⲱⲱ̣[ⲡ]ⲉ ⲛ̄ⲁⲱ ⲛ̄ϩⲉ
ⲡⲱⲟⲣⲡ̄ ⲣ̣ⲁⲣ ⲛ̄ⲣⲱⲙⲉ
ⲛⲁⲓ̈ ⲉⲛⲧⲁⲓ̈ϫⲓ ⲣ̣ⲉⲛⲟⲥ ⲉ
ⲃⲟⲗ ⲙ̄ⲙⲟⲩ ϩⲙ̄ ⲡⲉⲩⲉⲓ
[ⲛ]ⲉ · ⲛ̄ⲧⲉⲣⲉⲩϩⲉ ⲛ̄ⲥⲁ
[ϫ]ⲱⲩ ⲁⲩⲟⲩⲱⲛⲛ̄ϩ ⲉⲃⲟⲗ
(7)[ϫⲓ]ⲛ ⲛ̄ⲱⲟⲣⲡ̄ ⲛ̄ⲧⲙⲛⲧⲣⲉ
[ⲩϫ]ⲡⲟ · ⲧⲁ[ⲓ̈] ⲉⲧⲉ ⲙⲉⲥⲙⲟ̄ⲩ̄
[ⲉ]ⲃⲟⲗ · ⲟⲩⲣⲉⲩⲙⲟⲟⲩⲧ
[ⲣ]ⲁⲣ ⲧⲉ ⲧⲁⲓ̈ ⲉⲙ̄ⲛⲧⲁⲥ ⲙ̄
[ⲙⲁ]ⲩ ⲙ̄ⲙ̄ⲕⲓⲙ [·] ⲛ̄ⲧⲉⲣⲟⲩ
[ⲥⲉ]ⲕ ⲡⲉⲧⲙ̄ⲙⲁⲩ ϭⲉ ⲉ
[ⲡ]ⲉⲥⲥⲏⲧ · ⲉⲁⲩⲛⲉϫ ⲧⲉⲩ
[ⲁⲣⲭⲏ] ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲩ [ⲉⲡⲉ]
[ⲥⲏⲧ ⲉ]ⲯ̄ⲙ̄ ⲛ̄ⲕⲁϩ · ⲁⲩ[ⲧⲣⲉ]
ⲛ̣ⲁⲓ̈ [ⲧ]ⲏⲣⲟⲩ ⲉⲧⲛ̄ⲛⲁⲩ
ⲉⲣⲟⲟⲩ ϩⲙ̄ [ⲧ]ⲉⲕⲧⲓⲥⲓⲥ
ⲡⲱⲱⲛⲉ ⲕⲁⲧⲁ ⲡⲉⲩ
ⲥⲙⲟⲧ ⲉⲩⲁⲱⲉ ⲛ̄ⲥⲁ
ϫⲱⲩ · ⲁⲩⲱ ⲁⲩⲧⲣⲉⲛⲉⲧ
ϩⲓ ⲟⲩⲛⲁⲙ ⲛ̄ϩⲏⲧⲥ ⲱⲱ
ⲛⲉ ⲛ̄ⲥⲁ ϩⲃⲟⲩⲣ · ⲁⲩⲱ [ⲁⲩ]
(8) ⲧⲣⲉⲛⲉⲧϩⲓ ϩⲃⲟⲩⲣ ⲱⲱ
ⲛⲉ ⲛ̄ⲥⲁ ⲟⲩⲛⲁⲙ · ⲉⲁⲩ
ⲱⲃ̄ ⲙ̄ⲙⲁⲉⲓⲛ ⲧⲏⲣⲟⲩ ⲛ̄ⲁ
ⲧⲉⲫⲩⲥⲓⲥ ϩⲱⲥⲧⲉ ⲉ
ⲧⲣⲉⲩⲙⲉⲉⲩⲉ ⲉⲛⲉⲑ[ⲟ]
ⲟⲩ · ϩⲱⲥ ⲉⲛⲁⲛⲟⲩⲣ[ⲩ]
ⲁⲩⲱ ⲛⲉⲑⲟⲟⲩ ⲛⲁⲙ[ⲉ]
[ϩ]ⲱⲥ ⲉϩⲉⲛⲁⲣⲁⲑⲟ[ⲛ ⲛⲉ]
[ⲛⲁ]ⲓ̈ ⲉⲧⲉⲣⲉⲡⲍⲟ[ⲉⲓⲥ ϫⲱ]
ⲙ̄ⲙⲟⲥ ⲉⲧⲃⲏⲏⲧⲟⲩ
ϩⲙ̄ ⲟⲩⲙⲩ[ⲥ]ⲧⲏⲣⲓⲟⲛ ·
ϫⲉ ⲉⲱⲱⲡⲉ ⲉⲧⲉⲧⲛ̄ⲧⲙ̄
ⲉⲓⲣⲉ ⲛ̄ⲛⲉⲧϩⲓ ⲟⲩⲛⲁⲙ
ϩⲓ ϩⲃⲟⲩⲣ · ⲁⲩⲱ ⲛⲉⲧϩⲓ
ϩⲃⲟⲩⲣ ϩⲓ ⲟⲩⲛⲁⲙ ⲁⲩⲱ
[ⲛⲉ]ⲧϩⲓ ⲡⲉϩⲏⲧ ϩⲓ ⲧⲡⲉ ·
(9) [ⲁ]ⲩⲱ ⲛ̣[ⲉⲧ]ϩⲓ ϩⲏ ϩⲓ ⲡⲁϩⲟⲩ
[ⲛ̄]ⲧⲉⲧⲛ̣ⲁⲃⲱϣ̄ ⲁⲛ ⲉϩⲟⲩ
[ⲛ ⲉ]ⲧⲙⲛⲧⲉⲣⲟ ⲙⲡⲛⲟⲩ
ⲧⲉ · ⲡⲉⲓⲛⲟⲏⲙⲁ ϭⲉ ⲛ̄
[ⲧ]ⲉⲓⲙⲓⲛⲉ · ⲉⲛⲧⲁⲓⲟⲩ
[ⲟ]ⲛϩⲩ̄ ⲛⲏⲧⲛ̄ ⲉⲃⲟⲗ ·
[ⲁ]ⲩⲱ ⲡⲉⲥϫⲏⲙⲁ ⲉⲧⲉ
[ⲧⲛ̄]ⲛⲁⲩ ⲉⲣⲟⲓ̈ ⲉⲓⲁⲱⲉ
[ⲛ̄ϩⲏ]ⲧ̣ⲩ̄ ⲡⲧⲩⲡⲟ[ⲥ ⲡⲉ]
[ⲙⲙ̄]ⲱⲟⲣⲡ̄ ⲛ̄ⲣⲱⲙⲉ ⲛⲁⲓ̈
ⲁ [ⲉⲛ]ⲧⲁⲧ[ⲣ]ⲉⲛⲉⲁ ⲛ̄ⲧⲙⲛ
ⲛ̄ [ⲧⲣⲱⲙ]ⲉ ⲟⲩⲱⲛ̄ϩ ⲉⲃⲟⲗ ⲛ̄
ⲱⲱ [ϩⲏ]ⲧ̣ⲩ̄ · ⲛ̄ⲧⲱⲧⲛ̄ ϭⲉ
ⲉⲓ̈ [ⲛⲁ]ⲙⲉⲣⲁⲧⲉ · ⲛⲁⲓ̈ ⲉⲧ
ϩⲛ̄ [ⲥⲱ]ⲧⲙ̄ ⲉⲣⲟⲓ̈ ⲧⲉⲛⲟ[ⲩ]
ⲁ [ⲁⲩⲱ] ⲛ̣ⲉⲧⲥⲱ[ⲧⲙ̄ ⲙⲛ̄]

(10) ⲛ̄ⲥⲁ ⲛⲁⲓ· ⲡⲉ[ⲧⲉ]ⲱⲱⲉ
ⲉⲣⲱⲧⲛ̄ ⲡⲉ ⲉⲁⲧⲉⲧⲛ̄
ⲗⲟ ⲉⲃⲟⲗ ⲥⲛ̄ ⲧⲉⲧⲛ̄ⲱⲱ[ⲣⲡ̄]
ⲡⲗⲁⲛⲏ· ⲉⲧⲣⲉⲧⲉⲧⲛ̄
ⲕⲧⲉⲧⲏⲩⲧⲛ̄ ⲉⲧⲉ[ⲧⲛ̄]
ⲁⲣⲭⲏ ⲡⲁⲓ ⲅⲁⲣ ⲡⲉⲧ[ⲡⲣⲉ]
ⲡⲉⲓ ⲛⲏⲧⲛ̄ ⲛ̄ⲧⲱⲧ[ⲛ̄]
ⲛⲉⲧⲥⲉⲗⲡⲓⲍⲉ ⲉ[ⲡⲉ]
ⲥ[☩]ⲟ̄ⲥ̄ ⲙⲡⲉ⸌ⲭⲥ̄⸍ ⲛ[ⲉⲥ☩ⲟ̄ⲥ̄]
ⲡⲁⲓ ⲉⲧⲟ ⲙ̄ⲡⲧⲩⲛ[ⲟⲥ ⲙ̄]
ⲡⲗⲟⲅⲟⲥ ⲉⲧⲥⲟⲩ[ⲧⲱⲛ]
ⲡⲟⲩⲁ ⲙⲁⲩⲁⲁⲩ ⲡ[ⲗⲟⲅⲟⲥ] —
ⲉⲧⲙⲟⲩⲥ ⲙ̄ⲡⲧⲛ̄ⲣ̄[ⲩ ⲡⲁⲓ] ⲧⲩ
ⲉⲧⲉⲣⲉⲡⲉⲡⲛ̄ⲁ ⲝ[ⲱ ⲙ̄] ⲥ
[ⲙ]ⲟⲥ ⲉⲧⲃⲏⲏⲧ̄ⲩ [ⲝⲉ] ⲥⲟⲩ
[ⲑⲉⲣⲙ]ⲛ̄ⲛⲉⲓⲁ [ⲙ̄ⲡⲉⲥ☩ⲟ̄ⲥ̄] ⲡⲉⲓⲫ
(11) [ⲡ]ⲉ ⲡⲗⲟ[ⲅⲟⲥ·]ⲛⲉⲥⲣⲟⲟ[ⲩ]
[ⲙ̄]ⲡⲛⲟ[ⲩ]ⲧⲉ· ⲝⲉⲕⲁⲥ
[ⲡ]ⲗⲟⲅⲟⲥ ⲙⲉⲛ ⲉⲩⲉⲱⲱ
ⲛ̄ⲉ ⲉⲩⲧⲛ̄ⲧⲱⲛ, ⲉⲡⲱⲉ
[ⲉⲧ]ⲥⲟⲩⲧⲱⲛ· ⲁⲩⲱ ⲉⲧⲛ̄ⲏⲩ
[ⲝⲓ]ⲛ ⲧⲡⲉ ⲉⲡ⸌ⲉ⸍ⲥⲏⲧ ⲡⲁⲓ
[ⲉ]ⲧⲉⲱⲱⲉ ⲉⲧⲣⲉⲩⲥ☩ⲟ̄ⲩ̄
[ⲙ̄ⲙⲟ]ⲛ ⲥⲓⲱⲱⲩ· ⲛⲉⲥⲣⲫ[ⲩ]
[ⲇⲉ ⲡ]ⲉ ⲡⲱⲉ ⲉⲧⲥⲛ̄ [ⲧ]ⲙ[ⲏ]
[ⲧ]ⲉ ⲉⲧⲭⲱⲧⲉ ⲉⲡⲉⲓⲥⲁ̄
ⲙ̄ⲛ̄ ⲡⲁⲓ· ⲉⲧⲉ ⲧⲉⲫⲩ
ⲥⲓⲥ ⲧⲉ ⲧⲙ̄ⲛ̄ⲧⲣⲱⲙⲉ·
ⲡⲓⲧ̄ⲧ ⲇⲉ ⲥⲱⲱⲩ ⲉⲧⲥⲛ̄
ⲧⲙⲏⲧⲉ ⲉⲧⲱ⸌ⲧ̄⸍ ⲉⲡ[ⲱⲉ]
ⲉⲧⲛⲁ ⲉⲡⲉⲓⲥⲁ̄ ⲙ̄ⲛ̄
ⲡⲁⲓ ⲉⲥⲟⲩⲛ ⲉⲡⲱⲉ [ⲉⲧ]
(12) [ⲥ]ⲟⲩⲧⲱⲛ [ⲡⲉ] ⲡⲉⲕⲧⲟ
ⲙ̄ⲛ̄ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ ⲙ̄
ⲡⲣⲱⲙⲉ· ⲛⲁⲓ ⲃⲉ ⲥⲙ̄ ⲡⲧ̄ⲣ̄[ⲕ]
ⲃⲟⲗⲗⲟⲩ ⲛⲁⲓ ⲉⲃⲟⲗ᾽ ⲁⲩⲱ
ⲛ̄ⲧⲟⲩⲟⲛⲥⲟⲩ ⲉⲣⲟⲓ ⲱ̂ [ⲡⲗⲟ]
ⲣⲟⲥ ⲙⲡⲱⲛ̄ⲥ̄· ⲱ̂ ⲡⲱⲉ [ⲉ]
☩ⲱⲁⲭⲉ ⲉⲣⲟⲩ ⲧⲉⲛⲟⲩ [☩]
ⲱⲩⲡ ⲥⲙⲟⲧ ⲛ̄ⲧⲟⲟⲩ̣[ⲕ ⲥⲛ̄]
ⲛ[ⲉ]ⲓⲥⲡⲟⲧⲟⲩ ⲁⲛ [ⲛⲁⲓ ⲉ]
ⲧⲟⲩⲧ ⲛ̄ⲉⲓⲩⲧ· ⲟⲩⲇⲉ ⲥ[ⲙ̄]
ⲡⲉⲓⲗⲁⲥ ⲁⲛ ⲡⲁⲓ ⲉⲱⲁⲣⲉ
ⲧⲙⲉ ⲙ̄ⲛ̄ ⲡⲃⲟⲗ ⲉⲓ ⲉⲃⲟⲗ
ⲛ̄ⲥⲏⲧⲩ· ⲟⲩⲇⲉ ⲥ̄ⲙ̄ ⲡⲉⲓ
ⲱⲁⲭⲉ ⲁⲛ ⲡⲁⲓ ⲧⲉⲱⲁⲩ
[ⲱ]ⲱⲛⲉ ⲥⲛ̄ ⲟⲩⲧⲉⲭⲛⲏ
[ⲧ]ⲉⲃⲟⲗ ⲥⲓⲧⲛ̄ ⲧⲉⲫⲩⲥⲓⲥ·
(13) ⲁⲗⲗⲁ [☩ⲉ]ⲩⲭⲁⲣⲓⲥⲧⲉ[ⲓ]
ⲛⲁⲕ ⲡ[ⲣ̄ⲣ]ⲟ ⲥⲓⲧⲛ̄ ⲧⲉⲥⲙⲏ
ⲉⲧⲙ̄ⲙⲁⲩ ⲧⲁⲓ ⲉⲧⲉⲱⲁⲩ
ⲛⲟⲓ ⲙ̄ⲙⲟⲥ ⲥⲓⲧⲛ̄ ⲟⲩⲕⲁ
[ⲣ]ⲱⲩ ⲧⲉⲧⲉⲙⲉⲩⲥⲱⲧⲙ
[ⲉ]ⲣⲟⲥ ⲥⲓⲧⲙ̄ ⲡⲉⲧⲟⲩⲟⲛⲥ̄
[ⲉ]ⲃⲟⲗ· ⲧⲉⲧⲉⲙⲉⲥⲉⲓ̄ ⲉ
[ⲃⲟⲗ] ⲥⲓⲧⲛ̄ ⲛ̄ⲟⲣⲅⲁⲛⲟ̄
[ⲙ̄ⲡⲥ]ⲱⲙⲁ ⲉⲧⲉⲱⲁⲩ
ⲧⲁⲕⲟ· ⲧⲉⲧⲉⲙⲉⲥⲃⲱⲕ
ⲉⲥⲟⲩⲛ᾽ ⲉⲥⲉⲛⲙⲁⲁⲁⲝⲉ
ⲛ̄ⲧⲉ ⲧⲥⲁⲣ̄ⲍ· ⲧⲉⲧⲉⲙⲉⲩ
ⲥⲱⲧⲙ ⲉⲣⲟⲥ ⲥⲓⲧⲛ̄ ⲧⲉ
ⲫⲩⲥⲓⲥ ⲉⲧⲉⲱⲁⲥⲃⲱ[ⲗ]
ⲉⲃⲟⲗ· ⲧⲉⲧⲉⲙⲉⲥⲫ̣[ⲱ]
(14) [ⲧⲉ]ⲧ̣ⲉ̣ⲙⲉⲩ[ⲕⲁ]ⲁⲥ ⲥ̄ⲙ
ⲡⲕⲁⲥ· ⲧⲉⲧⲉ[ⲙ]ⲉⲩⲥⲥⲁⲓ[ⲥ]
ⲉⲝⲱⲱⲙⲉ· ⲧⲉⲧⲱⲟⲟⲛ
ⲙⲉⲛ ⲁⲛ ⲛ̄ⲟⲩⲁ. ⲉⲙⲉⲥ
ⲱⲱⲡⲉ ⲇⲉ ⲛ̄ⲕⲉⲟⲩⲁ [·]
ⲁⲗⲗⲁ ☩ⲉⲩⲭⲁⲣⲓⲥⲧⲉ[ⲓ]
ⲛⲁⲕ ⲡⲉ⸌ⲭⲥ̄⸍ ⲓ⸌ⲥ̄⸍ ⲥ̄ⲙ̄ ⲡⲕⲁ
ⲣⲱⲩ· ⲉⲧⲉ ⲧⲁⲓ ⲧⲉ [ⲧⲉⲕ]

cmh · ete pen̄[na pe]
etn̄zht · pai̇̄ⁿ etmẹ
m̄mok · ayw etwabe
n̄mmak · ayw ebnay
erok · ayw ebcm̄me
nak · ayw n̄toq may
ạạq penn̄a pete
wạynoei m̄mok n̄
(15) zht̄q · n̄toq pe n̄[a]
eiwt [·]n̄toq pe ta
maay · n̄tok pe pa
con · n̄tok pe paw
beep · n̄tok pe pa
xoeic anok nek
zm̄zal · n̄tok pe
[p]ạoikonomoc ·
[n̄to]k pe ptȟr̄q
ayw erepntȟr̄q
woon̄ zrai n̄zht̄k
n̄tok pe petwo
on ayw̄ m̄n keoya
woon̄ eimhte!
eb̄lak mayaak
n̄twt̄n̄ be m̄me
(16) rate n̄cnḥy eate
t̄npwt̄ⁿ ẹ[ra]t̄q m̄
pai̇̄ · ayw eatet̄n̄
eime xe etet̄n̄ »
woon̄ zrai n̄zht̄q
mayaaq · tetna
mate eneï̇agaθoṇ
nai̇̄ entaqxoo[y]
etaay nht̄[n̄ eq]
erht n̄netem̄» ·
nebalⁿ nay erooy ·
ayw netem̄nema
axe cotmoy · oyte
m̄poyạḷḷẹ ezrai̇̄ e
x̄m̄ nzht n̄rwme ·
ẹntwb̄z be m̄mokⁿ
(17) etbe nẹntakerht
m̄mo[oy] ẹtaay nan t̄n̄
wn̄ zmot ntoot̄[k]
ayw t̄mparakalei
m̄mok · enzomolo
[r]ei m̄pekran · ayw
t̄n̄+ eooy nak · zwc
ẹti̇̀ anon zenrwm̄[e]
[nac]θenhc xe n̄tok
mayaak pe pnoyte
ayw m̄m̄n̄ be b̄lak ·
neooy nak xin te
noy wa naiwn throy
n̄naiwn zamhn :
n̄terepmhnwe ạẹ
etaze rat̄q m̄peq
(18) kwte xw m̄n̄̄zamhn
m̄n̄ petro[c] · z̄n̄ oy
nob n̄cmh · aq+ m̄ⁿ
pen̄na etoot̄q »
m̄pxoeic · mark[el]
ḷoc ae epq̄xi laa[y]
n̄oyez cazne · kai
perⁿ eyk ezecti
naq · n̄terepq̄[nay]
xe apmakarioc
petpoc + m̄pe
pn̄a aqn̄t̄q epe
cht zi ṇec+oc z̄n̄
neqbix eaq[xo]kmeq
n̄erwte zi hr̄p̄ · ay
ŵ n̄terepqcike n̄

(19) ταϊογ ⲛ̄ⲙ̄[ⲛⲁ ⲙ̄ⲙⲁ]
ⲥⲧⲓⲭ̣[ⲉ] ⲥⲓ ⲕⲉⲧⲁϊ̣ⲟⲩ
ⲛ̄ⲙ̄ⲛⲁ ⲛ̄ⲱⲁⲗ ⲥⲓ ⲁⲗ
ⲗⲱϊ̈ · ⲥⲓ ⲫⲩⲗⲗⲟⲛ
ⲁⲩⲧⲉϩ̄ⲥ̄ ⲡⲉⲩⲥⲱ
ⲙⲁ ⲛ̄ϩⲏⲧⲟⲩ · ⲁⲩⲱ
ⲁⲩⲙⲉϩ̀ ⲟⲩⲛⲟϭ ⲛ̄
ⲧⲁⲉⲓⲃⲉ ⲛ̄ⲉⲃⲓⲱ ⲛ̄ⲁⲧ
[ⲧⲓ]ⲕ̣ⲟⲛ ⲉⲛⲁⲱⲉ ⲥⲟⲩ
ⲛ̄ⲧ̄ⲧ̄ⲏ̣ · ⲁⲩⲛⲉϫ ⲡⲉⲩ
ⲥⲱⲙⲁ ⲉⲣⲟⲥ · ⲁⲩⲕⲁ
ⲁⲩ ϩ̄ⲙ̄ ⲡⲉⲩⲙ̄ϩⲁⲁⲩ
ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲩ · ⲡⲉ
ⲧⲣⲟⲥ ⲇⲉ ⲁⲩⲁϩⲉ ⲣⲁ
ⲧⲏ ⲉϫ̄ⲙ̄ ⲙⲁⲣⲕⲉⲗ
ⲗⲟⲥ ⲛ̄ⲧⲉⲩⲱⲏ̣
(20)[ⲡⲉϫⲁⲩ] ⲛ̣ⲁ̣ⲩ̣ · ϫⲉ ⲙⲁⲣ
ⲕⲉⲗⲗⲉ · ⲙ̄[ⲡⲉ]ⲕ̣ⲥⲱⲧ̄ⲙ̄
ⲉⲡϫⲟⲉⲓⲥ ⲉⲩϫⲱ ⲙ̄
ⲙ̣ⲟⲥ ϫⲉ ⲁⲗⲱⲧ̄ⲛ̄ ϩⲁ
ⲛⲉ̣ⲧ̣ⲙⲟⲟⲩⲧ ⲛ̄ⲥⲉ
ⲧⲱⲙ̄ⲥ̄ ⲛ̄ⲛⲉⲩⲣⲉⲩ
ⲙⲟⲟⲩⲧ · ⲙⲁⲣⲕⲉⲗ
ⲗⲟⲥ ⲇⲉ ⲛ̄ⲧⲉⲣⲉⲩ
ϫⲟⲟⲥ ϫⲉ ⲉϩⲉ · [ⲡⲉ]
ϫⲉ ⲡⲉⲧⲣⲟⲥ ⲛⲁⲩ
ϫⲉ ⲛ̄ⲛ̄ⲕⲁ̄ ⲉⲛⲧⲁⲕ
ⲛⲟϫⲟⲩ ⲉϫ̄ⲙ̄ ⲡⲥⲱⲙ[ⲁ]
ⲉⲧⲙⲟⲟⲩⲧ ⲁⲕⲥⲟⲣ̣
ⲙⲟⲩ · ⲛ̄ⲧⲟⲕ ⲅⲁⲣ ⲉ̣
ⲧⲓ̄ ⲉⲕⲟⲛ̄ⲍ̄ ϩⲱⲥ ⲣⲉⲩ
ⲙⲟⲩⲧ
(21)[ⲉ]ⲕⲭⲓ ⲡⲣ̣ⲟⲟⲩ[ⲱ ⲛ̄ⲟ]ⲩ
[ⲣ]ⲉⲩⲙⲟ[ⲟ]ⲩ̣ⲧ · ⲙⲁⲣ̣[ⲕⲉⲗ]
ⲗ̣ⲟⲥ ⲇⲉ ⲛ̄ⲧⲉⲣⲉⲩⲧⲱ
ⲣ̣ⲩⲛ ϩⲁ ⲡϩⲓⲛⲏⲃ · ⲁ̣ⲩ̣
[ϫ]ⲱ ⲙ̄ⲡϩⲟⲣⲟⲙⲁ̣ ⲉⲛⲉ
[ⲥ]ⲛⲏⲩ · ⲛⲁϊ̈ ⲉⲛⲧⲁⲩ
[ⲧ]ⲁϫⲣⲟⲟⲩ ϩⲓⲧ̄ⲙ̄ ⲡⲉ
[ⲧ]ⲣⲟⲥ ⲉϩⲟⲩⲛ ⲉⲧⲡⲓ̣ⲥ̣
[ⲧⲓⲥ] ⲙ̄ⲡⲉⲭ̄ⲥ̄ · ⲉⲁⲩ
[ⲧ]ⲁϫⲣⲟⲩ ϩⲱⲱⲩ ⲛ̄ⲙ̄ⲙⲁⲩ ·
ⲱⲁⲛⲧⲉⲡⲁⲩⲗⲟⲥ ⲉⲓ
ⲉϩⲟⲩⲛ ⲉϩⲣ̣ⲱⲙⲏ · ⲛⲉ̣
ⲣⲱⲛ ⲇⲉ̣ ⲛ̄ⲧⲉⲣ̣[ⲉⲩⲉⲓ]
ⲙⲉ ⲉⲡϩⲁⲉ ϫⲉ ⲁⲡⲉⲧⲣⲟⲥ
ϫⲱ̣ⲕ ⲉⲃⲟⲗ ϩ̄ⲙ̄ ⲡⲃⲓⲟⲥ
ⲁⲩⲃ̄ⲙⲙ ⲁⲣⲓⲕⲉ ⲉⲡ[ⲉ]
(22)ⲡⲣⲁⲓⲫⲉⲕ̣ⲧⲟⲥ ⲁⲅⲣ[ⲓⲡ]
ⲡⲁⲥ ϫⲉ ⲙ̄[ⲡ]ⲉⲩϫⲓ ⲧ[ⲉⲩ]
ⲅⲛⲱⲙⲏ ⲉⲙⲡⲁⲧ̄ⲧ̄ⲏ
ⲙⲟⲟⲩⲧ̄ⲧ̄ⲏ · ⲛⲉⲩⲟⲩ
ⲱⲱ̣ ⲅⲁⲣ ⲡⲉ ⲉⲕⲟⲗ[ⲁ]
ⲍⲉ ⲙ̄ⲙⲟⲩ ϩ̄ⲛ̄ ⲟⲩ[ⲕⲟ]
ⲗⲁⲥⲓⲥ ⲉⲥⲣ̄ ϩⲟⲩⲟ ⲉ̣
ⲙⲁⲧⲉ · ⲁⲩⲱ ⲉⲧⲉⲓ[ⲙⲱ]
ⲣ[ⲉ]ⲓ ⲙ̄ⲙⲟⲩ ϩ̄ⲛ̄ ⲟ̣[ⲩⲛⲟϭ]
ⲛⲧⲓⲙⲱⲣⲓⲁ · ⲕⲁⲓ ⲅⲁⲣ̣
ϩⲟⲉⲓⲛⲉ ⲉⲩⲏⲡ ⲉⲣⲟⲩ ·
ⲛ̄ⲧⲉⲣⲉⲡⲉⲧⲣⲟⲥ + ⲥⲃ[ⲱ]
ⲛⲁⲩ ⲁⲩⲧⲣⲉⲩⲥⲁ
ϩⲱⲟⲩ ⲉⲃⲟⲗ ⲙ̄ⲙⲟⲩ ·
ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲁⲛⲉⲣⲱⲛ
ϭⲱⲛ̄ⲧ̄ · ⲁⲩⲱ ⲁⲩⲣ̄ ⲟⲩ
(23)[ⲧⲙⲁⲣⲧ]ⲩⲣⲓⲁ ⲙ̄
ⲡⲁⲩⲗⲟ̣ⲥ ⲡⲁⲡⲟⲥⲧ[ⲟ]
ⲗⲟⲥ:
ⲛ̄ⲧⲉⲣⲉⲗⲟⲩⲕⲁⲥ ⲇⲉ
ⲉⲓ̈ ⲉⲃⲟⲗ ϩ̄ⲛ̄ ⲧⲅⲁⲗⲓⲗ[ⲁⲓ]
ⲁ · ⲁⲩⲱ ⲧⲓⲧⲟⲥ ⲉⲃ[ⲟⲗ]
ϩ̄ⲛ̄ ⲇⲁⲗⲙⲁⲧⲓⲁ · ⲛⲉⲩ
ⲱ̣ⲟⲟⲡ ⲡⲉ ϩ̄ⲛ̄ ϩⲣⲱⲙ[ⲏ]

ⲉⲩⲃⲱⲱⲧ ⲥⲛⲧⲩ ⲙ̄
ⲡⲁⲩⲗⲟⲥ· ⲛⲁⲓ ⲇⲉ ⲛ̄
ⲧⲉⲣⲉⲡⲁⲩⲗⲟⲥ ⲛⲁⲩ
ⲉⲣⲟⲟⲩ ⲁⲩⲣⲁⲱⲉ·
ⲥⲱⲥⲧⲉ ⲉⲧⲣⲉⲩ[ⲙⲓⲥ]
ⲃⲟⲩ ⲛ̄ⲛⲟⲩⲙⲁ ⲛⲁⲩ
ⲙ̄ⲡⲃⲟⲗ ⲛ̄ⲥⲣⲱⲙⲏ
ⲡⲁⲓ ⲉⲛⲉⲩⲱⲟⲟⲛ [ⲛ̄]
ⲥⲛⲧⲩ ⲡⲉ ⲙ̄ⲛ̄ ⲛ[ⲉⲥⲛⲏⲩ]
(24)]ⲁ.ⲛ
ⲛ̄]ⲧⲁ.ⲡⲛⲟⲩⲧⲉ
[ⲉⲣ]ⲏⲧ ⲙ̄ⲙⲟⲩ ⲛ̄ⲛⲉⲛ
[ⲧⲁ]ⲩⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟⲩ
[ⲉⲃ]ⲟ.ⲗ ⲥ̄ⲛ̄ ⲧⲉⲩⲥⲁⲣ̄ⲍ
[ⲧⲏ]ⲣ̄ⲥ ⲙ̄ⲛ̄ ⲧⲉⲩⲩⲩⲭⲏ
]ⲃⲉ ⲧⲉⲛⲟⲩ ⲁ.ⲛⲥ[
]ⲥⲁⲱⲩ ⲥ.....
]ⲛⲧ
]ⲟⲥⲗ
ⲁⲗ]ⲉⲍⲁ⁻
[ⲇⲣⲟⲥ]ⲁ.ⲩ·
].ⲟⲩ
]ⲉⲗⲁ
]ⲍⲉ
]ⲣⲓⲁ
(25) ⲉⲥⲣⲁⲓ·[
ⲍⲉ ⲛ̄ⲧ̄ⲕ̄ ⲟⲩ[ⲭⲣⲓⲥⲧⲓⲁ]
ⲛⲟⲥ· ⲁⲗⲉⲍⲁ[ⲛⲇⲣⲟⲥ]
ⲇⲉ ⲁⲩⲧⲁⲭⲣ[
ⲛⲓⲍⲉ ⲙ̄ⲡⲓⲁ[
ⲧⲙⲏⲧⲉ ⲛ̄ⲧ[ⲙⲁⲕⲉ]
ⲇⲟⲛⲓⲁ· ⲙ̄ⲛ̄ [ⲑⲉⲥⲥⲁ]
ⲗⲟⲛⲓⲕⲏ ⲧ[
ⲱⲱ ⲉⲑⲩⲥ[
ⲇⲉ ⲉⲟⲩ[
ⲙⲁⲍⲓⲙ[ⲓⲛⲓⲁⲛⲟⲥ]

ⲛ̄ⲣⲣⲟ ⲉ[
ⲟⲩⲧ[
ⲉⲁ[
ⲛⲁ[
ⲍⲉ ⲡⲉⲭ[
(26) [ⲉⲩ+ ⲥⲃ]ⲱ [ⲙ̄ⲡ]ⲱⲁⲭⲉ·
[ⲁⲩ]+ ⲥⲟⲉ[ⲓ̈ⲧ] ⲇⲉ ⲉⲙⲁ
ⲧⲉ ⲁⲩⲱ ⲁⲩⲟⲩⲱⲍ ⲉ
(24)ⲣ(26)ⲟⲟⲩ ⲛ̄ⲃⲓ ⲥⲁⲍ ⲙ̄ⲯⲩⲭⲏ
[ⲍ]ⲱⲥⲧⲉ ⲉⲧⲣⲉⲡⲉⲩⲥⲟⲓ̈[ⲧ]
ⲉⲓ̈ ⲉⲃⲟⲗ ⲥ̄ⲛ̄ ⲥⲣⲱⲙⲏ
ⲁⲩⲱ ⲛ̄ⲥⲉ+ ⲡⲉⲩⲟⲩⲟ[ⲓ̈]
ⲉⲣⲟⲩ ⲛ̄ⲃⲓ ⲥⲁⲍ ⲉⲧⲣⲉⲩ
ⲡⲓⲥⲧⲉⲩⲉ· ⲥⲱⲥⲧⲉ
ⲉⲧⲣⲉⲟⲩⲛⲟⲃ ⲛ̄ⲣⲁⲱ[ⲉ]
ⲱⲱⲡⲉ· ⲟⲩⲣⲱⲙⲉ
(24)ⲇ(26)ⲉ ⲉⲡⲉⲩⲣⲁⲛ ⲡⲉ ⲡⲁ
(24)ⲧ(26)ⲣⲟⲕⲗⲟⲥ· ⲉⲡⲣⲉⲩ
(24)ⲟⲩ(26)ⲱⲧⲍ ⲡⲉ ⲙ̄ⲡ̄ⲣⲣⲟ
(24)ⲡⲁⲓ (26)ⲁⲩⲃⲱⲕ ⲱⲁ ⲡⲁⲩ
(24)ⲗⲟⲥ (26)ⲙ̄ⲡⲛⲁⲩ ⲛ̄ⲣⲟⲩⲍⲉ
(24)ⲁⲩⲱ (26)ⲙ̄ⲡⲩⲃⲙ̄ⲃⲟⲙ ⲉ
(24) ⲉ(26)[ⲓ̈] ⲉⲍⲟⲩⲛ ⲉⲧⲃⲉ ⲡ
[ⲙⲏⲏⲱⲉ] ⲁⲗⲗⲁ ⲁⲩⲍⲙ[ⲟⲟ]ⲥ
(27)ⲡⲁⲓ ⲉⲧⲃ[ⲉ ⲥⲁⲍ ⲛ̄ⲁ]
ⲛⲟⲙⲓⲁ ⲉ[ⲩ]ⲱ̈ⲟ[ⲟⲛ] ⲥ̄ⲙ̄
ⲡⲕⲟⲥⲙⲟⲥ ⲉⲩⲛⲏⲩ ⲛ̄
ⲕⲣⲓⲧⲏⲥ ⲉⲃⲟⲗ ⲥ̄ⲛ̄ ⲧⲡⲉ
ⲁⲩⲱ ⲛⲁⲓⲁⲧ̄ⲩ ⲙ̄ⲡⲣⲱⲙⲉ
ⲉⲧ̄ⲙⲙⲁⲩ ⲉⲧⲛⲁⲡⲓⲥⲧⲉⲩⲉ
ⲉⲣⲟⲩ· ⲩⲛⲁⲱⲛ̄ⲍ ⲅⲁⲣ ⲱ̈[ⲁ]
ⲉⲛⲉⲍ· ⲩⲛⲁⲉⲓ̈ ⲅⲁⲣ ⲛ̄ⲧⲣ̄[ⲱ]
ⲕ̄ⲍ ⲛⲧⲟ[ⲓ̈]ⲕⲟⲩⲙⲉⲛⲏ [ⲉⲡ]
ⲧ̄ⲃⲃⲟ· ⲛ̄ⲧⲉⲣⲟⲩⲥⲉⲡⲥ[ⲱ]
ⲡⲧ̄ ⲇⲉ ⲛ̄ⲃⲓ ⲛⲁⲓ̈· ⲡⲉⲭⲁⲩ
ⲛⲁⲩ ⲍⲉ ⲧ̄ⲛ̄ⲥⲟⲡⲥ̄ ⲙ̄ⲙ[ⲟⲕ]

ⲃⲟⲏⲑⲉⲓ ⲉⲣⲟⲛ· ⲁⲩⲱ ⲛ̄[ⲧⲛ̄]
ⲧⲣⲉⲛⲱⲱⲡⲉ ⲉⲁⲛⲟⲛ
ϩⲉⲛⲧⲉⲓⲙⲓⲛⲉ ⲛ̄ⲑⲉ ⲉ[ⲕ]
ⲟ̄ ⲙ̄ⲙⲟⲥ ⲛ̄ⲧⲟⲕ· ⲁⲩ[ⲱ ⲁⲛⲟⲛ]
ϩⲱⲱⲛ ⲧ̄ⲛⲛⲁⲕ[ⲁⲁⲕ ⲉ]
ⲃⲟⲗ· ⲡⲉⲭⲉ ⲡ̣[ⲁⲩⲗⲟⲥ]
(28)[ⲭⲉ ⲛ̄+ⲛⲁⲡⲱ]ⲧ ⲁⲛ ⲁⲛ̣ⲟ̣[ⲕ]
[ⲛ̄]ⲧⲟⲟⲧ[ⲥ̄] [ⲙ̄]ⲡⲉⲭⲥ ⲙ̄
ⲡⲉⲥⲙⲟⲧ ⲛ̄ⲟⲩⲧⲣ̣ⲁ̣ⲡⲉ̣
ⲧⲏⲥ· ⲁⲗⲗⲁ ⲁⲛⲟⲕ [ⲡⲉ]
ⲟⲩⲉⲛⲛⲟⲙⲟⲥ ⲙ̄ⲙⲁⲧ[ⲟⲩ̈]
ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲉⲧⲟⲛϩ̄·
ⲉ̣ⲛⲉ̈ⲓⲥⲟⲟⲩⲛ ⲃⲉ ⲡⲉ ⲭ[ⲉ]
+ⲛ̣ⲁⲙⲟⲩ ⲙ̄ⲡⲁ̄ⲣⲣⲟ·
ⲛⲉ̈ⲓⲛⲁ̄ⲣ ⲡⲁ̈ⲓ ⲱ ⲗⲟⲅⲅⲉ·
ⲙ̣ⲉ̣ⲛ ⲕⲉⲥ̣ⲧ̣ⲉ· ⲉⲡⲉⲓⲇⲏ
+ⲟⲛϩ̄ ⲙ̄ⲡⲛⲟⲩⲧⲉ·
[ⲁ]ⲩⲱ ⲛ̄ⲧⲟⲩ ⲡⲉ+ⲙⲉ
[ⲙ̄]ⲙⲟⲩ· ⲉⲧⲃⲉ ⲡⲁ̈ⲓ ⲉ̈ⲓⲉ
[ⲃ]ⲱⲕ ⲱⲁ ⲡⲛⲟⲩⲧⲉ·
[ⲭⲉ]ⲕⲁⲥ ⲉ̈ⲓⲉⲉ̈ⲓ ⲟⲛ ⲛ̄ⲙ̄
[ⲙⲁⲩ] ϩⲙ̄ ⲡⲉⲟ̣[ⲟⲩ ⲙ̄]
(29)ⲛ̣ⲉ̣ⲩ[ⲉⲓⲱ]ⲧ̣· ⲁⲩⲱ [ⲡⲉⲭⲁⲩ]
ⲛⲁⲩ [ⲭⲉ ⲛ̄ⲁⲱⲩ] ⲛ̄ϩⲉ ⲉⲛⲉ̣[ⲱⲛϩ̄]
ⲁⲛⲟⲛ ⲉⲩⲱⲱ̣ⲇ̣ⲓ ⲛ̄ⲧ[ⲉⲕⲁ]
ⲁⲡⲉ· ⲉⲧⲓ ⲇⲉ ⲛⲧⲁ̣ⲩ ⲉⲩ[ⲭⲱ]
ⲭⲱⲛ̄ⲛⲁⲓ· ⲁⲛⲉⲣⲱⲛ ⲧ̄ⲛ̄
ⲛⲉⲩ ⲡⲁⲣⲑⲉⲛⲓⲟⲥ ⲙ̄ⲛ̄
ⲫⲉⲣⲛⲉ ⲉⲧⲣⲉⲩⲛⲁⲩ [ⲭⲉ]
ⲁⲩⲱⲉⲥ ⲡ̣ⲙⲁⲕ̣ϩ̄ ⲙ̄[ⲡⲁⲩ]
ⲗⲟⲥ· ⲁⲩⲱ ⲁⲩϩⲉ ⲉⲣ[ⲟⲩ]
ⲉⲧⲓ ⲉⲩⲟⲛ̄ϩ̄· ⲁⲩⲙⲟ̣[ⲩ]
ⲧⲉ ⲇⲉ ⲉⲣⲟⲟⲩ ⲡⲉⲭ̣[ⲁⲩ]
ⲛⲁⲩ· ⲭⲉ ⲡⲓⲥⲧⲉⲩ[ⲉ]
ⲉⲡⲛⲟⲩⲧⲉ ⲉⲧⲟ[ⲛ̄ϩ̄]
ⲡⲁ̈ⲓ ⲉⲧⲛⲁⲧⲟⲩⲃ̣[ⲥ̄ⲧ]
ⲁⲩⲱ ⲟⲛ ⲛⲓⲙ ⲉⲧⲛ̣[ⲓⲥ]
ⲧⲉⲩⲉ ⲉⲣⲟⲩ· ⲛ̄[ⲧⲟⲟⲩ]
ⲇⲉ ⲡⲉⲭⲁⲩ ⲛⲁⲩ [ⲭⲉ ⲁⲛ]
(30)[ⲟⲛ] ⲣⲱ ⲉⲛ[ⲉⲃⲱ]ⲕ ⲱⲁ
[ⲛ]ⲉ̣ⲣⲱⲛ· ϩ̣[ⲟ]ⲧⲁⲛ ⲇⲉ
[ⲉ]ⲕⲱⲁⲛⲙⲟⲩ· ⲁⲩⲱ ⲛ̄ⲧ
ⲧ̣ⲱⲟⲩⲛ· ⲧⲟⲧⲉ ⲧ̄ⲛ̄
ⲛ̣ⲁⲡⲓⲥⲧⲉⲩⲉ ⲉⲡⲉⲕ
ⲛⲟⲩⲧⲉ· ⲗⲟⲅⲟⲥ ⲇⲉ
[ⲙ̄ⲧ̄ⲛ̄ ⲕⲉⲥⲧⲟⲥ ⲉⲩⲡⲁⲣⲁ
[ⲕⲁ]ⲗⲉⲓ ⲙ̄ⲙⲟⲩ ⲉⲧⲃⲉ ⲡⲉⲩ
[ⲟ]ⲩϫⲁⲓ· ⲡⲉⲭⲁⲩ ⲛⲁⲩ
[ⲛ̄]ⲃⲓ ⲡⲁⲩⲗⲟⲥ ϫⲉ ⲉⲧⲉ
[ⲧ̄ⲧ̄ⲛ̄ⲱⲁⲉⲓ ϩⲛ̄ ⲟⲩⲃⲉⲡⲏ
[ⲉ]ⲡⲉⲓⲙⲁ· ⲉⲧⲉ ⲡⲁⲙ̄
[ϩ]ⲁⲩ ⲡⲉ· ⲧⲉⲧⲛ̄ⲛⲁ
[ϩ]ⲉ ⲉⲣⲱⲙⲉ ⲥⲛⲁⲩ ⲉⲩ
[ⲱⲩ]ⲁⲏⲁ ⲉⲧⲉ ⲧⲓⲧⲟⲥ ⲡⲉ
[ⲙ̄ⲧ̄ⲛ̄ ⲟⲩⲕⲁⲥ· ⲁⲩⲱ ⲛ̣ⲁⲓ̈
[ⲥⲉⲛ]ⲁ+ ⲛⲏⲧⲛ̄ ⲛ̄ⲧⲉⲥ
[ⲫⲣⲁⲅ]ⲓϛ ⲉⲧϩ̄ⲙ̄ ⲛ̣ϫⲟⲓⲥ·
(31)ⲡⲁ̣[ⲩⲗⲟⲥ ⲛ̄]ⲧⲉ̣[ⲣⲉⲩⲁϩⲉ]
ⲣⲁⲧ[ⲏ ⲉ]ⲩⲃⲱ[ⲱⲧ ⲉⲡⲥⲁ ⲛ̄ⲙ̄]
ⲙ̣ⲁ̣ ⲛ̄ⲱⲩⲁ· ⲁⲩⲣ̄ ⲟⲩⲛ̣[ⲟⲩ]
ⲛ̄ⲛⲁⲩ ⲉⲩⲱⲩⲗⲏⲁ ⲉ̣[ⲩ]
ⲱⲩⲁϫⲉ ⲙ̄ⲛ̄ ⲛⲉⲛⲉ̈ⲓⲟ[ⲧⲉ]
ϩⲛ̄ ⲧⲁⲥⲡⲉ ⲙ̄ⲛ̄ⲧϩ̄ⲉ̣[ⲃ]
ⲣⲁⲓⲟⲩ ⲁⲩⲱ ⲛ̄ⲧⲉⲣ[ⲉⲩ]
ⲗⲟ̄ ⲉⲩⲱⲩⲗⲏⲁ· ⲁⲩ[ⲥⲟⲟⲩ]
ⲧ̄ⲛ̄ ⲙ̄ⲡ̣ⲩⲙ[ⲁ]ⲕ̄ϩ̄ ⲉ̣ⲛ̣
ⲟⲩⲉⲱ ⲛ̄ⲱⲁϫⲉ ⲗⲁ̣[ⲁⲩ·]
ⲛ̄ⲧⲉⲣⲟⲩⲏ[ⲓ] ⲇⲉ ⲛ̄[ⲧⲉⲩ]
ⲁⲡⲉ ⲛ̄ⲥⲟⲩ ⲥⲛⲁⲩ
ⲛ̄ⲧⲱⲃⲉ[·] ⲁⲩⲉⲣ[ⲱⲧⲉ]
ⲉⲓ̈ ⲉⲃⲟⲗ ⲛ̄ϩⲏ[ⲧⲏ· ⲁⲩ]
ϫⲉϩ ⲛ̣ⲱⲧⲏⲛ̣ [ⲙ̄ⲡⲙⲁ]

ⲧⲟⲓ· ⲁⲩⲱ ⲁ[ⲩ]ⲣ̄ ⲱ[ⲡⲏⲣⲉ]
ⲉⲁⲩ+ [ⲉⲟⲟⲩ ⲙ̄ⲡⲛⲟⲩⲧⲉ]
(32)[
]ⲛⲁϩ
[ⲗ]ⲟⲥ· ⲁⲩⲃⲱϥ ⲟⲛ ⲉ̣
[ϩ]ⲟⲩⲛ ⲁⲩⲧⲁⲙⲉ ⲡⲣ̄
[ⲣ]ⲟ ⲉⲛⲉⲛⲧⲁⲩⲱⲱⲡⲉ
ⲛ̣ⲉⲧⲙ̄ⲙⲁϩ ⲇⲉ̣ ϩⲱⲱϥ
[ⲟ]ⲛ̣ ⲉⲧⲓ̈ ⲉϥⲣ̄ ⲱⲡⲏⲣⲉ
[ⲁⲩ]ⲱ ⲉϥⲁⲡⲟⲣⲉⲓ· ⲉⲓⲥ
[ϩ]ⲏⲏⲧ[ⲉ]ⲉⲓⲥ ⲡⲁⲩⲗⲟⲥ
[ⲁ]ϥⲉⲓ̈ ⲙ̄ⲡⲛⲁⲩ [ⲛ̄ⲍ]ⲛ̄
[ⲯ]ⲓⲧⲉ [ⲉ]ⲣⲉϩⲁϩ ⲛ̣ⲫⲓⲗⲟ
[ⲥ]ⲟⲫⲟⲓ ⲁ̣ϩⲉ ⲣⲁⲧⲟⲩ
[ϩ]ⲁⲧ̄ⲙ [ⲡ]ⲣⲣⲟ ⲙ̄ⲛ̄ ϩⲁ[ϩ]
[ⲛ̄]ⲱⲃⲉⲉⲣ· ⲁⲩⲱ ⲡⲕ[ⲉ]
[ⲛⲧⲩ]ⲣⲓⲱⲛ· ⲡⲉⲍⲁϥ ⲍ[ⲉ]
[ⲡ]ⲕⲁ[ⲓ̈]ⲥⲁⲣ ⲁⲕⲛⲁⲩ
[ⲉⲡⲁⲩⲗⲟⲥ ⲍ]ⲉ ⲁⲛⲟⲕ
[ⲁⲛⲏ ⲡ]ⲉ ⲛ̣[ⲙ]ⲁⲧⲟⲓ̈ ⲙ̄
(33)[ⲡⲉⲭ]ⲥ· [ⲙ̄ⲡⲓⲙⲟⲩ ⲁⲗⲗⲁ]
[ⲧⲟ]ⲛ̄ϩ· ⲛ̣̄[ⲧ]ⲟⲕ ⲇⲉ [ⲟⲩ]ⲛ̄
[ϩⲉⲛ]ⲛⲉⲑ[ⲟ]ⲟⲩ ⲉⲛⲁⲱⲱⲟⲩ
[ⲛⲁ]ⲧⲁϩ[ⲟⲕ] ⲙⲛ̄ⲛⲥⲁ ϩⲁϩ·
[ⲁⲛ ⲛ̄]ϩ[ⲟⲟⲩ] ⲍⲉ ⲁⲕⲡⲱϩⲧ
[ⲉⲃⲟⲗ ⲛ̄ⲟⲩ]ⲥⲛⲟⲩ ⲛ̄ⲇⲓⲕⲁⲓ
[ⲟⲥ· ⲁⲩ]ⲱ ⲛ̄ⲧⲉⲣⲉⲭⲣ̄
[ϩⲟⲧⲉ ⲁⲩ]ⲟⲩⲉϩ ⲥⲁϩⲛ[ⲉ]
[ⲉⲕⲱ ⲉⲃⲟ]ⲗ ⲛ̄ⲛⲉⲧⲙ[ⲏⲣ]
[ⲉⲧⲉ ⲡⲁⲧ]ⲣⲟⲕⲗⲟⲥ ⲡⲉ
[ⲙ̄ⲛ ⲛⲉⲧⲙ̄]ⲛ̄ⲛⲥⲁ ⲃⲁⲣϩ[ⲁⲃ]
[ⲃⲁⲥ· ⲛ̄ⲕ]ⲟ[ⲟⲩ]ⲉ ⲇⲉ ϩⲱ[ⲟⲩ]
[ⲉⲧⲉ ⲗⲟⲅⲅⲟⲥ ⲡⲉ ⲙ̄ⲛ̄ ⲕⲉⲥ]
[ⲧⲟⲥ ⲕ]ⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁⲡⲁ[ⲩ]
[ⲗⲟⲥ] ⲧⲟⲱⲥ̄ ⲛ̣[ⲁ]ⲩ· ⲁ̣[ⲩ]
[ⲱⲟⲣⲡⲟ]ⲩ̣ ⲁⲩⲉⲓ̈ [ⲉ]ⲃⲟⲗ ⲉ̣
[ⲡⲉϥⲧⲁ]ⲫⲟⲥ ⲁⲩϩⲉ ⲉⲡ[ⲉⲥ]
[ⲛⲁⲩ ⲛ̄ⲣ]ⲱⲙⲉ ⲉⲩⲱⲗⲏ[ⲗ ⲉ]
[ⲣⲉ ⲡⲙ]ⲁⲕⲁⲣⲓⲟⲥ ⲡⲁⲩ[ⲗⲟⲥ]
(34)[ϩⲛ̄ ⲧⲉⲩⲙⲏⲧⲉ]· ⲁⲩ[ⲱ ⲛ̄]
ⲧ̣ⲉ̣[ⲣ]ⲟⲩⲛ[ⲁⲩ ⲉ]ⲣⲟⲟⲩ [ⲁⲩ]
ⲣ̄ ⲑⲉ ϩⲱⲥⲧ̣[ⲉ ⲉⲧⲣⲉⲩⲡⲱ]
ⲱⲥ̄· ⲧⲓⲧ̣[ⲟⲥ ⲇⲉ ⲙ̄ⲛ̄ ⲗⲟⲩ]
ⲕⲁⲥ ⲉⲁⲩⲙ̣[ⲟⲩϩ ⲉⲃⲟⲗ]
ϩⲛ̄ ⲟⲩϩⲟⲧⲉ [ⲙ̄ⲙⲛ̄ⲧⲣⲱ]
ⲙⲉ ⲁⲩⲣ̣ⲁ̣ⲕ̣[ⲧⲟⲩ ⲉⲡⲱⲧ]
ⲛⲁⲓ̈ ⲇⲉ ⲛ̄ⲧⲉ[ⲣⲟⲩⲡⲱⲧ]
ⲛ̣ⲥⲱⲟⲩ ⲛ̄ⲥ[ⲉⲧⲙ̄ⲧⲁϩⲟⲟⲩ]
ⲡⲉⲭⲁⲩ ⲛⲁⲩ [ⲭⲉ ⲉⲛⲡⲏⲧ]
ⲛ̄ⲥⲱⲧⲛ̄ ⲁⲛ [ⲉϩⲉⲧⲃ]
ⲧⲏⲩⲧ̣[ⲛ̄]· ⲁ[ⲗⲗⲁ]
[ⲭⲉⲕⲁⲥ ⲛ̄ⲧⲱⲧⲛ̄ ⲉ]
ⲧⲉⲧ̣ⲛ̣[ⲁ]+ [ⲛ]ⲁⲛ [ⲛ̄ⲧⲉⲥⲫ]
[ⲣⲁⲣⲓⲥ ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ [ⲛ̄ⲧⲁ]
[ⲡⲁⲩ]ⲗⲟⲩ ϩ[ⲱ]ⲛ ⲙ̄ⲙ[ⲟⲥ]
[ⲡⲁⲓ̈] ⲉⲧϩⲛ̄ ⲧⲉⲧⲛ̄[ⲙⲏ]
[ⲧⲉ ϩ]ⲁⲑⲏ ⲛ̄ⲟⲩⲕⲟⲩ[ⲓ̈]
[ⲉϥ]ⲱⲗⲏⲗ ⲛ̄ⲙⲙⲏⲧⲛ̄ [·]
(35)[ⲁ]ⲩⲱ [ⲛ̄ⲧⲉⲣⲟⲩⲥ]ⲱ
ⲧ̣[ⲙ ⲇⲉ ⲉⲛⲁⲓ̈ ⲁⲩ]ⲣⲁⲱⲉ̣
ⲁⲩ[ⲱ ⲁⲩ+] ⲛⲁⲩ ⲛ̄
ⲧⲉ̣[ⲥⲫⲣⲁ]ⲅⲓⲥ ⲉ̣ⲧ
ϩⲙ̄ ⲡ[ⲉⲭⲥ̄] ⲓⲥ̄ ⲡⲉⲛ
ϫⲟ[ⲉⲓⲥ]. ⲛⲁⲓ̈ ⲡⲉ
ⲟⲟ[ⲩ ⲛ]ⲁϩ· ⲁⲩⲱ ⲛ̣[ⲉϥ]
[ⲉⲓ̈ⲱⲧ] ⲙ̄ⲛ̄ ⲡⲉⲡⲛ̄[ⲁ]
[ⲉⲧⲟⲩⲁ]ⲁⲃ ϫⲓⲛ ⲉⲛⲉϩ
[ⲱⲁ ⲉⲛ]ⲉϩ ϩⲁⲙⲏⲛ :
(36) ...
(37) ⲁⲩ]ⲱ ⲙ̄ⲡⲉⲓⲱⲧ
]ⲥ ⲛ̄ⲧⲟⲕ ⲡⲉ
[ⲡⲉⲧⲟⲩⲁ]ⲁⲃ ⲙⲁⲩⲁⲁϥ·

[ⲛ̄ⲧⲟⲕ ⲡⲉ] ⲡⲭⲟⲉⲓⲥ
ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲉⲡⲉ
[ⲟⲟⲩ ⲙ̄ⲡ]ⲛⲟⲩⲧⲉ
[ⲡⲉ]ⲓⲱⲧ ϩⲁⲙⲏⲛ: ☩
[ⲛ]ⲁⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲙ̄
ⲙ̣ⲏⲛⲉ ⲙ̄ⲙⲏⲛⲉ [☩ⲛⲁ]
ⲥⲙⲟⲩ ⲉⲡⲉⲕⲣⲁ[ⲛ ⲱⲁ]
ⲉⲛⲉϩ ⲁⲩⲱ ⲱⲁ̣ [ⲉⲛⲉϩ]
ⲛ̄ⲉⲛⲉϩ· [ⲧⲛ̄]ⲧⲱⲃ[ϩ̄]
ⲙ̄ⲙⲟⲕ ⲡ[ⲭⲟⲉ]ⲓⲥ ⲭⲉ
ⲕⲁⲥ ⲉⲕⲉϩⲁⲣⲉϩ ⲉⲣⲟ̄
ⲉⲃⲟⲗ ϩ̄ⲙ̄ ⲡⲉϩⲟⲟⲩ
[ⲉ]ⲛⲟ̄ ⲛ̄ⲁⲧⲛⲟⲃⲉ·
[ⲕ]ⲥⲙⲁⲙⲁⲁⲧ ⲡⲛ̣[ⲟⲩ]
[ⲧⲉ ⲱⲁ] ⲉⲛⲉϩ [
(38) ⲡ]ⲛ̣ⲟⲩⲧⲉ ⲛ̣ⲱ
]. ⲉⲓⲱϩⲉ· . .[
]ⲕⲁϩ ϩ̄ⲛ̄ ⲛ̄.[
]ⲧⲱⲱ̣· ⲧⲛ̄[
]ⲧ̄ⲛ̄ⲥⲙⲟⲩ ⲉⲣ[ⲟⲕ
]ⲥ̣ⲟⲟⲩⲛ̣ ⲕ̣.[
ⲛ̄]ⲧⲟⲟ̣ⲧⲕ̄ . . ⲃⲉ̣
]ⲟⲟⲩ .[ⲡ]ⲭ[ⲟ]ⲉⲓⲥ ⲡⲛ̣[ⲟⲩ
ⲧⲉ ⲉⲧ]ϩⲛ̣ ⲙ̄ⲛ̣ⲏⲩⲉ· ⲡ.[
]ⲡ. ⲛ̄ⲧⲉⲣⲁ[ⲫⲏ
]ⲙⲟⲛⲟⲅⲉⲛⲏ[ⲥ
ⲙ]ⲛ̄ ⲛ̣ⲉⲡⲛ̄ⲁ̣ ⲉⲧ[ⲟⲩ
ⲁⲁⲃ]. ⲡ. ⲉ[ ]ⲛ̣ⲛⲟⲩⲧⲉ̣
] . . ⲉ[ ]ⲛⲟⲩⲧⲉ
]. . ⲉ. ⲛ̣ⲉⲓⲱⲧ . ⲉⲧ[
]. ⲛ̄ⲛ̄ⲛⲟⲃⲉ ⲙ̄ⲡⲕⲟⲥ[ⲙⲟⲥ]
]ⲉⲛ ⲛⲉⲧⲛⲁϥⲓ ⲙ̄ⲛ̣[ⲛⲟⲃⲉ]
] . . . . ⲱⲟⲛⲉ.[

Notes to the text

(9) and (10) This folio is mounted under one glass with a fragment which, though doubtless part of the same composition, does not belong to the folio in question. It must have been a remnant of one of the lost leaves of the Golenischev codex and is written in the same hand as that of the patches that strengthen the pages of the Martyrdom of St. Peter, beginning with p. (3). On its side which is photographed together with p. (10) there is, as was shown by Lemm, a date that assigns Peter's death to the /5th/ of Epiphi (June 29). On the dates of the martyrdoms of Peter and Paul, cf. Lemm's detailed discussion.

(24) The text on this page as well as on p. 26 is from a different composition, very probably a Vita or Martyrdom of Alexander persecuted in Macedonia at Thessalonikē under Maximin, and is written in a different, though similar, hand. This page, in itself a mere patch to strengthen the folio, is in its turn strengthened by a piece broken from the next folio (see the next note).

(25) It is to this page that the text of the fragment pasted on p. (24) belongs, although Lemm did not recognize the fact and held the piece as part of another MS. The fragment completes (on the left) 11. 3 and 12–18.

(29) 4–5 The remnants of a letter at the end of l. 5 may be taken for the left-hand part of ϥ. If ⲛⲧⲟϥ stood here, instead of ⲛⲧⲁϥ, the phrase would make sense: ⲉⲧⲓ ⲁⲉ ⲛⲧⲟϥ ⲉϥϫⲱ. As it is, it looks like a slip of the pen. The end of 11. 3–4 seems to have broken off in old times and the missing letters to have been written down on the left-hand margin to open 11. 4–5: ⲁ broken off in l. 3 is restored in l. 4(ⲁⲡⲉ) and ϫⲱ missing from l. 4 is written in l. 5.

(33) The folio's top broke off and is lost. Lemm took the first extant line on this page for the first line of the original text, but in actual fact it is the second. This is clear from the following consideration. While putting the leaves of this codex between glass the restorer framed as Fragment no. 18 three papyrus pieces. The smallest (placed upside down by him) is, however, part of Fragment no. 17 and we have it set correctly in our photographic plate (pp. 33–34) in its proper place. In its wrong position it may be seen in the photograph of p. 36 on its right (since the text on this page is completely lost, its presence here is not at least disturbing). This piece contains a few letters of the first four lines of Fragment no. 17 (pp. 33–34) and it makes clear that there was a line above the first extant one, from which one letter, ⲥ, is left, doubtless part of ⲡⲉ$\overline{\text{ⲭⲥ}}$. When preparing the photographs of these pages we have also corrected the arrangement of the pieces at the fragment's bottom.

Translation

(1) "O people [who trus]t in Christ, re[member] the signs and the marvels which you have seen from my hand. R[emembe]r the compa[ssion] of Christ: how numerous are the cu/res/ which he had done for [you]r sake. Wait [for] him who comes to give to each according to his works. And furthermore, now, be not angry with Ag[ri]ppas, for he is serving the working of his father. And it is necessary that it should [happen]

(2) [to] me, absolutely, because the Lord has already revealed to me that which will befall me. But why am I negligent to take my way to the cross?"

And when he [took] his way he stopped near the cross (and said, "O name of the cross), the [my]stery that is hid[den! O] unspeakable grace, that which is revealed in the name of the cross! O nature of man which it is impossible to separate from God! I constrain you

(3) now, while I am at the end (of my life) in this place, to set me free and to reveal you to me, of which kind you are, the mystery of the cross, that which is hidden from the first in m[y soul]. Let the cross not be to you according to what it seems only. You, especially those who can hear me! Listen now, while I am in [my]

(4) last hour! Let your souls be above all discernment. Se[parate] yourselves from what (only) seems to you, that is, the (thing) that exists not and is not true (lit. neither it is (a) truth). Let your outer (i.e. bodily) eyes be blind. Close your bodily ears. Refrain (lit. cut) yourselves from the bodily actions and learn what happened to Christ and you shall know all the mystery of your salvation.

(5) O Petros! This is the hour for you yourself to give (away) your body to them who will take it. Take therefore to yourselves the (body) that is yours. (But) I beg you, therefore, you,[1] the executioners, that you may crucify me with my [head downwards], thus, and that you should not do it otherwise; and for what reason, when you have crucified me, I shall tell them who will hear."

And when [he] was crucified in that way in which he had asked them to

crucify him, he began to say, "O people, these who can hear

me (lit. those whose is the hearing)! Do listen to what I will tell you now, while I am hung with my head downwards. Learn the mystery of the [who]le nature and the begin[ning of the crea]-tion of the universe, how it happened. For the first man, this from whom I derive in his likeness. When he fell, head foremost, he revealed

(7) from the first his birth, this, which dies not, since it is dead (already), having no movement. When, therefore, he was [draw]n down, while he threw his own [rule down] upon the earth, he let all these (things) which we see in the creation turn over according to the position of him who is hanging head fore-most, and let the (things) that were on (his) right be on (his) left, and [he]

(8) let the (things) that were on (his) left be on (his) right, having changed all the nature's signs so that he should consider all the bad (things) as if they were perfect and the (things) evil of a truth as if they were good, these about which the Lord [says] as (lit. in) a mystery: "Except you let the (things) that are on (your) right (be) on (your)left and the (things) that are on (your) left (be) on (your) right, and the (things) that are below (be) above

(9) and the (things) in front (be) behind, you shall not walk into the Kingdom of God."

This thought of this kind, therefore, which I have revealed to you and the fashion, in which you see me hanging, is the form of the first man, this in whom the [huma]n generation revealed themselves. You, therefore, (O) my beloved, these who [he]ar me now [and] who (will) he[ar]

(10) afterwards! It is necessary for you, after getting rid of your f[irst] deception, that you should turn to your beginning, for this, it is [see]mly for you, you,[2] who trust in the Cross of Christ, the [Cross], this, which is the form of the Logos which is strai[ght], the unique one (lit. the one, unique), the [Logos] which fills the Universe, [this] of whom the Spirit [says:] "[The interpre]tation [of the Cross]

(11) is the Lo[gos], the voice of God", that the Logos may be like the tree which is straight and vertical (lit. which comes from above downwards), this on which it is right for us to be crucified. [And] the voice is the tree which is in the midst (of the first) (and) horizontal (lit. which crosses (it) to this side and that), which is the human nature. And the nail, in its turn, which is in

the midst and which fixes the horizontal tree to the vertical (lit. straight) tree,

(12) is the conversion and the repentance of man.

These (things), therefore, when you have disclosed them to me and revealed them to me, O Logos of life, O tree of which I am speaking now! I thank you not in these lips, [these] which are studded with nails, and not in this tongue from which the truth and falsehood are wont to come, and not in this word, either, this which is wont to be cunning by its nature (lit. in a craft which is out of the nature),

(13) but (I) thank you, O [Kin]g, with that voice, this, which is conceived by silence; this which is not heard in the outer form; this which is not wont to come from the organs of the body which is perishable; that which is not wont to walk into ears of the flesh; that which is not wont to be heard by nature which is transient; that which is not wont to remain in the world; and

(14) that which is not wont to be left on the earth; that which is not wont to be written in books; that which is not one and which is not wont to be another — but I thank you, Christ Jesus, in silence, that is, (in) your voice, which is the spirit that is in me, this who loves you and who speaks with you and who sees you and appeals to you. And he alone is the spirit by which you can be conceived.

(15) You are my father, you are my mother, you are my brother, you are my friend, you are my Lord; I am your slave, you are my master; you are the Universe and the Universe is in you; you are he who exists and there is no one else except for you alone!

You, therefore, (0)

(16) beloved brethren who ran to this (one) and who learned that you existed in him alone! You shall obtain these good things, these, which he said he will give (lit. which he said to give) to you, promising (to give) the (things) which eyes have not seen and ears have not heard and which have not come upon the heart of man.[3]

We pray, therefore, you

(17) about the (things) which you have promised to give to us. We give thanks to [you] and we implore you, confessing your name. We give praise to you as we being still weak men, for you alone are God and there is none beside you. Glory is to you from

now unto all the ages of ages. Amen."

And when the multitude that was standing around him

(18) said Amen together with Petros in a loud (lit. great) voice, he gave the spririt to the Lord. And Markellos, having got no orders, thought it was not permitted to him, when he [saw] that the blessed Petros had given (up) the spirit, brought him down from the cross with his (own) hands, having [wa]shed him in milk and wine, and when he ground

(19) fifty m[inas of ma]stich and another fifty minas of myrrh and aloe and (Indian) leaf, he anointed his body with them. And he filled a great sarcophagus with Attic honey of much worth and put his body into it and set it in his proper tomb.

And Petros stood over Markellos that night

(20) and /said/ to him: "O Markellos! You have not heard the Lord, saying: 'Let the dead bury their dead'?"[4] And when Markellos said: "Yes," Petros /sa/id to him: "The things which you have thrown upon the dead body, you have wasted them, for you live even as a dead (one),

(21) taking care of a dead (one)."

And Markellos when he rose from the sleep, he said the dream to the brethren, these who were confirmed by Petros in the faith of Christ, he having confirmed himself with them, before Paul come to Rome.

And Neron, when [he le]arned at last that Petros had completed his (lit. the) life, he found fault with

(22) the prefect Agrippas, since he had not asked for [his] opinion before he slew him, for he wished to torture him in a very great [tor]ture and to torment him in a great torment, because some (men) who were close to him (lit. counted to him), when Petros gave instruction to them, he estranged them from him. Because of this Neron was in wrath and for a (long time he spoke not with Agrippas).

(23) [The Mart]yrdom of Paulos the Apostle.

And when Lukas came out of Galil[ai]a and Titos ou[t] of Dalmatia, they were being in Rome waiting for Paulos. And these, when Paulos saw them, he rejoiced so that he [re]nted an abode (lit. place) for himself outside Rome, this (one) in which he was being with t[he brethren].

(24) (On this page there is another text written in a different hand).

... which God [pro]mised to those who have believed in him from their [wh]ole flesh and their soul ... now ... seven ... [Al]exan[dros] ...

(25) (Another fragment of the same text).

... you are [Christia]n. And Alexa[ndros] ... [in] the midst of [Mace]donia and [Thessa]lonike ... Maxim[inos][5] the king ...

(26) (The text of p. 23 is here continued).

[teachi]ng [the] Word. And [he was] rumou[red] exceedingly and (a) multitude of souls joined them [s]o that his fam[e] came out of Rome and many cam[e] up to him for them to believe so that a great jo[y] happened.

And a man whose name is Patroklos, he being the butler of the King, this (one), he came unto Paulos at the time of evening and could not [come] in because of the [multitude], but he s[a]t

(14 pages are missing)

(27) this (one), because [of much l[awlessness which [is] (lit. many lawlessnesses which are) in the world, is coming as judge out of the heaven and blessed is that man who will believe in him, for he will live f[or]ever; for he will come and b[u]rn the world [into (lit. into the)] purity!"

And when they besought him, these (men), they said to him: "We beseach y[ou], help us and make us become like you (lit. make us be, we being of the same type/kind as [you] yourself), and we, for our part, shall let /you g/o." P[aulos] said:

(28) ["I shall n]ot [fl]ee, myse[lf], [f]rom Christ like a deserter, but I [am] a soldi[er] under law of living God. If I had known, therefore, th[at] I should die for my King, I should have done this (thing),[6] O Logge and Keste, because I live to God and it is he whom I love. Because of this (thing), I shall [g]o unto God [th]at I should come, too, wi[th him] in the glo[ry of]

(29) his [Fath]er."

And [they said] to him: ["How] shall we [live], we, if [your] head is taken away?"

And when he was still speaking these (things), Neron sent Parthenios and Pheres to see (lit. for them to see) [that] the neck of [Pau]los had been cut, but they found [him] still living. And he called them and sa[id] to them: "Believe in li[ving] God, this (one) who will raise [me] and all those who b[el]ieve in him." And [they], they said to him[: "We,]

(30) for our part, we sh[all g]o unto Neron. And when you die and rise, then we shall believe in your God."

And Loggos with Kestos, when they were beseeching him concerning their salvation, Paulos said to them: "If you should come in haste [to] this place, which is my tomb, you will [fi]nd two men praying, that is Titos and Lukas, and these (men) [wi]ll give you the s[ea]l (of baptism) which is in the Lord."

(31) Pa[ulos, as he stood] up loo[king toward the] East, he spent m[uch] time (lit. made a great time) praying, speaking to our fath[ers] in the Hebrew tongue and when [he] had finished praying, he [stret]ched out his neck without a[ny] word. And when [his] head had been ta[ken] off, on the second day of Tōbe, mi[lk] came out of [him and] smeared the coat [of the sol]dier, and [he] wo[ndered], glo[rifying God].

(32) ... Pau[l]os. And they went in and told the King about these (things) that had happened. And this (one), for his part, as he still wondered [an]d disbelieved, behold, Paulos came at the time [of the] ninth [h]our, many philosophers standing beside [the] King along with many friends and the c[entu]rion. He (i.e. Paulos) said: "Caesar, you have seen [Paulos, that i]s me, the soldier of

(33) [Chri]st. [I did not die, but I l]ive. You, however, many evil (things) [will] happen [to you] after [not] many [days], for you have shed righte[ous b]lood."

[An]d when he had [got frightened, he] ordered [to relea]se those who were chained, that is [Pat]roklos [and those who were a]round (lit. after) Bar[zabbas].

And [the] oth[er]s, for their [part, that is Loggos and Kestos, ac]cording as Pa[ulos] had commanded to them, [got up ear]ly and came out to [his to]mb and found the [two m]en praying, [the b]lessed Pau[los being]

(34) [in their midst]. And when they s[aw] them, [they] came into such a state as to become (lit. make [them]) [am]azed.

[And] Tit[os and Lu]kas, being f[ull] of [hum]an fear tur[ned in order to run]. And these (men) (i.e. Loggos and Kestos), wh[en they ran] after them and [did not catch them], said to them: ["We are running] after you not [to kill] you, [but that you sh]ould give to us [the seal (of baptism)]. This is the (thing) [which Pau]los commanded, [this (one)] who was (lit. is) in your [midst] a short (time) [be]fore, pray[ing] with you."

(35) And [as they h]ea[rd these (things they] rejoiced and

they[gave] to them the [se]al (of baptism) which is in [Christ] Jesus, our Lo[rd], this (one) —glor[y t]o him and h[is Father] and the [Ho]ly Spi[rit] for ever [and ev]er. Amen.

(36) (The text of this page is completely effaced; it must have contained the beginning of the colophon).

(37) (The colophon continued).

... [an]d to (?) the Father ... You alone are [ho]ly. [You are] the Lord ... [Je]sus Christ into the glo[ry of] God [the] Father. Amen.

I [sh]all be blessing you daily-daily. [I shall] be blessing your nam[e for] ever and for [ever] and ever. [We] pray you, (0) [Lor]d, that you should keep us from evil, we be[ing] blameless (lit. sinless). 'You are] blessed, (O) G[od, for] ever [and ever] ...

(38) ... God ... field ... land in the ... purpose (?). We ... we are blessing y[ou] ... know ... [in] your hand ... [The] L[o]rd G[od who is] in heaven ... of the Scriptu[re] ... the only begott[en] (of his Father) ... [an]d the Ho[ly] Spirit ... God ... God ... the Father who ... the sins of the wor[ld] ... who will take (upon himself) the [sin of the world][7] ... be ...

Notes to the translation

1. In Sahidic, the apposition to a dependent pronoun must be introduced by the absolute pronoun of the same person, gender and number. The latter, as a link word, need not be translated. It is nevertheless retained here to mark the emphasis laid on the vocative.
2. See the preceding note.
3. *1 Co* 2, 9.
4. *Lk* 9, 60; cf. *Mt* 8, 22.
5. The Copts confused the emperors Maximian (Diocletian's co-regent) and Maximin in whose reign the persecution of the Christians was renewed, by creating a hybrid form of these names "Maximinian". Cf. e.g. Drescher, *Apa Mena*, pp. 46, 47, 58; BMis, pp. 209, 211.
6. A seeming illogicality here (Paulos is already at the place of execution) can be explained by that he means the death without a subsequent resurrection. Cf. this passage in the Laint version, *si enim scirem quia morerer et non potius ad vitam et gloriam per hanc mortem pervenirem.*
7. *Jh* 1, 29.

3. ACTA THOMAE (MARTYRIUM)
I.1.b.666 (4784, Copt. 13)

PARCHMENT. 1 leaf, 33.2 x 25.5 cm. The edges are broken, the writing is partly faded; gaps, cracks, stains.

The text in two columns is on both sides. The initials are ornamented with *diple*-signs (the left-hand column), *obeli* (the right-hand column) and once with a *coronis*. Page-numbers: 61 and 62.

This folio belongs to a codex of *Acta Apostolorum Apocrypha* whose stray leaves are kept in Napels, Vienna, Paris, Strasbourg and London (see Poirier, *ATh*, p. 15). Of *Acta Thomae* it has now only one incomplete leaf (Vienna, K9472) which contains the beginning of these *Acta*. Its page-numbers are tentatively estimated as [49–50]. Next in the sequence of the folios now extant comes the leaf paged 65–66, which preserved the initial part of the Martyrdom of James the Elder. So the Golenischev folio is the last but one in the *Acta Thomae* of this codex, immediately preceding the last folio, paged 63–64, which is lost.

DIALECT: Sahidic.

DATE: about the 10th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, pp. 134–140.

BIBLIOGRAPHY: Elanskaya, *CLT*, p. 256.

Acta Thomae are at present found in seven codices of *Acta Apostolorum Apocrypha*, of which six are reconstructed out of leaves or fragments scattered over numerous museums and libraries of Europe, while the seventh, which is now in the Pierpont Morgan Library in New York (M 635), is more or less complete, that is, its text is, on the whole, consecutive, though has its full share of lacunae.

Acta consist of two literary compositions: *Predicatio Thomae* and *Martyrium*. Codex A (the codices are designated by letters from A to F in Poirier, *ATh*) alone has only the first of these works. The rest either combine them together (Codices B and F) or prefer the Martyrdom to the exclusion of *Predicatio* (Codices C, D, M 635 and probably E). To this third group the Golenischev MS. belongs, being in fact part of Codex D.

The section preserved in our folio refers to the events which

follow the apostle's burial. It is also extant in Codices F (British Library, or 6954,47 r°), M 635 and C (Vienna, K9494). Only in M 635, a large portion of the tale covered by the Golenischev folio is preserved. F furnishes us with just a page (and a much damaged one) and C with but a few lines on p. 61 of the codex. So only M 635 and F are of any importance with regard to the Moscow folio. However, the leaves of M 635 and F abounding in lacunae and the Moscow folio complete, it is rather this latter that is important for the understanding (and reconstruction) of M 635 and F. Still in a case or two even these damaged texts are useful (cf. the corrupt passage on p. 61 b, 8).

Some names of the *dramatis personae* of the Acts differ considerably in various versions. ⲭⲁⲣⲓⲥⲥⲁⲓⲟⲥ is attested in full only in our fragment and partly in M 635: ⲭⲁⲣⲓ[ⲥⲓ]ⲟⲥ (fol. 12 v°b). To judge by the length of the line, ⲭⲁⲣⲓ[ⲥⲥⲁⲓ]ⲟⲥ or ⲭⲁⲣⲓ[ⲥⲁⲓ]ⲟⲥ should be restored there. The Golenischev folio permits to restore the following lines of M 635, fol. 13 r° a, 9–16 thus:

ⲡⲁ
[ⲍⲟⲉⲓⲥ ⲓⲥ̇ ⲡ]ⲉⲭⲥ̇
[ⲫⲛⲁⲃⲟⲏ]ⲑⲉⲓ ⲉ
[ⲣⲱⲧ]ⲛ ϩⲛ [ⲟⲩ]
[ⲥⲉⲡⲏ:]—
[ⲙⲉⲥⲑⲉⲟⲥ ⲍⲉ] ⲁ
[ⲩⲱ ⲭⲁⲣⲓⲥⲁ]ⲓⲟⲥ ⲛⲧⲉ
[ⲣⲟⲩⲛⲁⲩ] ⲍⲉ ⲙ

and lines 4–5 of fol. 13 v°:

[ⲙⲡⲉⲗⲁⲁⲩ ⲉⲱ ⲥⲙ]
ⲥⲟⲙ ⲉ[ⲧⲁⲗⲥⲟⲫ]

British Library Or 6954 (Codex F) can also benefit from the Golenischev folio and its fol. 47 r° a, 11–20 be restored as follows:

ⲁⲟ]ⲩⲁ
[ϩⲛ ⲛⲉⲱϩⲣⲉ ⲙⲙ]ⲓⲥ
[ⲑⲉⲟⲥ...]ⲛⲉ
[ϩⲓⲧⲛ ⲟⲩⲍⲉⲙⲟ]ⲛⲓ

[ⲟⲛ ⲁⲩⲱ ⲙⲡⲉ]ⲱ
[ϫⲁⲁⲩ ⲧⲁϫⲥⲟⲩ] ⲡⲁⲉ
[ⲙⲟⲛⲓⲟⲛ ⲁⲉ ⲛⲉⲩⲛⲁ]ⲱⲧ
[ⲉⲙⲁⲧⲉ ⲁⲩⲙⲉⲉⲩⲉ ⲛ]ⲥⲓ
[ⲡⲣⲣⲟ ...

The text of Codex C is close to ours and permits to restore 11. 16–17 of Vienna K9494 r° a as follows:

[ⲧⲁⲩⲙⲉⲉⲩⲉ ⲉ]
[ⲣⲟⲩ]

ⲔⲂ̅ a) ⲛⲟⲩⲟⲩ· ⲙⲛ̅ ⲥⲛ̅
ⲥⲃⲱⲱⲥ ⲉⲛⲁ
ⲛⲟⲩⲟⲩ· ⲁⲩⲱ̅ ⲉⲩ
ⲟⲩⲟ̅ⲃⲱ̅ⲩ· ⲁⲩⲕⲟⲟ̅
ⲥⲉⲩ· ⲁⲩⲕⲁⲁⲩ ⲥⲙ̅
ⲡⲙ̅ⲥⲁⲁⲩ ⲛ̅ⲛⲣ̅
ⲣⲱⲟⲩ :~
Ⲥⲓⲫⲟⲣⲁ ⲇⲉ· ⲙⲛ̅
ⲓⲟⲩⲥⲓⲁⲛⲛⲥ ⲙ̅
ⲡⲟⲩⲱⲱ ⲉⲃⲱⲕ
ⲉⲥⲟⲩⲛ ⲉⲧⲡⲟ
Ⲗⲓⲥ· ⲁⲗⲗⲁ ⲁⲩ
ⲫ̣ⲱ ⲥⲙ̅ ⲡⲙ̅ⲥⲁⲁⲩ
ⲙ̣ⲡⲉⲥⲟⲟⲩ ⲧⲏ
[ⲣⲩ·] ⲁⲩⲟⲩⲱⲛⲥ̣
[ⲉⲣⲟ]ⲟⲩ ⲡⲉⲭⲁⲩ
[ⲛⲁ]ⲩ ⲛ̅ⲃⲓ ⲡⲁ
[ⲡⲟ]ⲥⲧⲟⲗⲟⲥ ⲉ̅ⲧⲟⲩ
ⲁⲁⲃ ⲑⲱⲙⲁⲥ·
ⲭ̅ⲛ̅ⲧⲙⲡⲉⲓⲙⲁ
ⲁⲛ · ⲉⲧⲃⲉ ⲟⲩ ⲧⲉ
ⲧⲛ̅ⲣⲓⲙⲉ ⲉⲣⲟⲓ·
ⲁⲓⲃⲱⲕ ⲅⲁⲣ ⲉⲥ
ⲣⲁⲓ ⲉ̅ⲛ̅ⲙ̅ⲡⲛⲩⲉ̅
ⲁⲓⲭⲓ ⲛ̅ⲛⲉⲣⲏⲧ
ⲧⲏⲣⲟⲩ ⲛ̅ⲧⲁⲓ
ⲥⲉⲗⲡⲓⲥⲉ ⲉ̅ⲣⲟⲟⲩ·
Ⲧⲉⲛⲟⲩ ⲃⲉ ⲧⲱ
ⲟⲩⲛ ⲛ̅ⲧⲉⲧⲛ̅
ⲃⲱⲕ ⲛⲏⲧⲛ̅
ⲥⲙ̅ ⲡⲉⲓⲙⲁ ⲛ̅ⲧⲉ
ⲃ) ⲧⲛ̅ⲛⲁⲱⲥⲕ̅ ⲅⲁⲣ
ⲁⲛ· ⲁⲗⲗⲁ
ⲙⲛ̅ⲛ̅ⲥⲁ ⲕⲉⲕⲟⲩⲓ
ⲧⲉⲧⲛ̅ⲛⲁⲉⲓ ⲉⲣⲁⲧ·
Ⲙⲓⲥⲑⲉⲟⲥ ⲇⲉ ⲡ̅ⲣ̅
ⲣⲟ· ⲙⲛ̅ ⲭⲁ
ⲣⲓⲥⲥⲁⲓⲟⲥ· ⲁⲩ
ⲭⲓ ⲛ̅ⲛⲉⲩⲥⲟⲓⲧⲉ :~
Ⲇⲉⲣⲧⲓⲁ ⲇⲉ ⲙⲛ̅
ⲧ̅ⲙⲁⲣⲧⲱⲛⲓⲁ·
ⲁⲩⲧ ⲥⲓⲥⲉ ⲛⲁⲩ ⲉ̅
ⲡⲉⲥⲟⲩⲟ̅· ⲁⲩⲱ̅
ⲛⲉⲩⲡⲓⲑⲉ ⲙ̅ⲙⲟ
ⲟⲩ· ⲭⲉ ⲙⲏ
ⲱⲁⲕ ⲱⲁⲩⲃⲗ̅
ⲡⲉⲩⲧⲃⲃⲟ ⲉⲃⲟⲗ·
ⲛ̅ⲧⲟⲟⲩ ⲇⲉ ⲙ̅
ⲡⲟⲩⲥⲩⲛⲉⲩⲇⲟ
ⲕⲉⲓ ⲛⲙ̅ⲙⲁⲩ ⲛ̅
ⲕⲉⲥⲟⲡ :~
Ⲧⲟⲧⲉ ⲡⲁⲡⲟⲥⲧⲟ
ⲗⲟⲥ ⲉ̅ⲧⲟⲩⲁⲁⲃ
ⲑⲱⲙⲁⲥ· ⲁⲫⲟⲩ
ⲟⲛⲥⲫ̅ ⲉⲣⲟⲟⲩ ⲡⲉ
ⲭⲁⲫ ⲛⲁⲩ· ⲭⲙ̅
ⲡⲣ̅ⲣ̅ ⲡⲱⲃⲱ
ⲙ̅ⲡⲱⲁⲭⲉ ⲛ̅
ⲱⲟⲣⲡ̅ :~
Ⲡⲭⲟⲉⲓⲥ ⲅⲁⲣ ⲓ̅ⲥ̅ ⲡⲉ
ⲭ̅ⲥ̅ ⲫ̅ⲛⲁⲃⲟⲏⲑⲉⲓ
ⲉⲣⲱⲧⲛ̅ ⲥⲛ̅ ⲟⲩ
ⲔⲂ̅ a) ⲃⲉⲡⲏ· ⲙⲓⲥ
Ⲑⲉⲟⲥ ⲇⲉ ⲙⲛ̅ ⲭⲁⲣⲓⲥ
ⲥⲁⲓⲟⲥ· ⲛ̅ⲧⲉⲣⲟⲩ
ⲛⲁⲩ ⲉ̅ⲧⲟⲣⲧⲓⲁ·
ⲙⲛ̅· ⲙⲛ̅ ⲧ̅ⲙⲁⲣ
ⲧⲱⲛⲓⲁ ⲭⲙ̅
ⲡⲟⲩⲃⲱⲗ ⲉ̅ⲃⲟⲗ
ⲙ̅ⲡⲉⲩⲧⲃⲃⲟ·
ⲁⲩⲗⲟ ⲥⲁⲣⲟⲟⲩ
ⲉⲧⲣⲉⲩⲃⲱ ⲥⲛ̅

ⲧ̄ⲙ̄ⲛ̄ⲧⲥⲁⲕ :~
Ⲛⲉⲩⲥⲟⲟⲩⲥ̄ ⲇⲉⲧⲏ
ⲣⲟⲩ ⲛ̄ⲃ̄ⲓ̈ ⲛⲉⲥ
ⲛⲏⲩ· ⲉⲩⲧⲁ
ⲭⲣⲟ ⲙⲙⲟⲟⲩ ⲥ̄ⲙ̄
ⲡ̄ⲱⲁⲭⲉ ⲙ̄ⲡ̄
ⲛⲟⲩⲧⲉ· ⲥⲁⲑⲏ
ⲅⲁⲣ ⲙ̄ⲡⲁⲧⲉⲑⲱ
ⲙⲁⲥ ⲡⲱⲱⲛⲉ
ⲉⲃⲟⲗ ⲥ̄ⲙ̄ ⲡ̄ⲕⲟⲥ
ⲙⲟⲥ· ⲁⲩⲣ ⲥⲓ̈
ⲫⲟⲣⲁ ⲡⲉⲥⲧ̄ⲣⲁ
ⲧⲩⲗⲁⲧⲏⲥ
ⲙ̄ⲡ̄ⲣⲉⲥⲃⲩⲧⲉ
ⲣⲟⲥ· ⲁⲩⲱ̄ ⲓ̈ⲟⲩ
ⲥⲓ̈ⲁ̄ⲛⲏⲥ ⲡ̄ⲱⲏ
ⲣⲉ ⲙ̄ⲡ̄ⲣ̄ⲣⲟ· ⲁⲩ
ⲁⲁⲩ ⲛ̀ⲇⲓ̈ⲁⲕⲟ
ⲛⲟⲥ· ⲡⲭⲟⲉⲓ̈ⲥ
Ⲇⲉ ⲛⲉⲩⲥⲁⲣⲉⲥ̄ ⲉ̀
ⲣⲟⲟⲩ ⲥ̄ⲛ̀ ⲧⲡⲓ̈ⲥ
b) ⲧⲓ̈ⲥ· ⲙ̄ⲛ̄ⲛ̄
Ⲥⲁ ⲟⲩⲃ̄ⲉⲓ̈ⲱ ⲇⲉ ⲁ̄
ⲟⲩⲁ ⲥ̄ⲛ̄ ⲛⲉⲱⲏ
ⲣⲉ ⲙ̄ⲙⲓ̈ⲥⲑⲉⲟⲥ·
ⲱⲱⲱⲃⲉ ⲥ̄ⲓ̈ⲧⲛ̄
ⲟⲩⲇⲉⲙⲱⲛⲓ̈
ⲟⲛ· ⲙ̄ⲡⲉⲗⲁ
ⲁⲩ ⲉⲱ ⲃ̄ⲙ̄ⲃⲟⲙ
ⲉ̀ⲧⲁⲗⲃⲟⲩ· ⲛⲉ
ⲣⲉⲡⲇⲉⲙⲱ
ⲛⲓ̈ⲟⲛ ⲅⲁⲣ ⲛⲁ
ⲱⲧ̄ ⲉⲙⲁⲧⲉ :~
ⲁⲩⲙⲉⲕⲙⲟⲩⲕ[ⲩ]
ⲇⲉ ⲛ̄ⲃ̄ⲓ̈ ⲡⲣ̄ⲣ[ⲟ]
ⲉⲩⲭⲱ ⲙ̇[ⲙⲟⲥ]
ⲭⲉ +ⲛⲁ[ⲟⲩ]
ⲱⲛ ⲙ̄ⲡ[ⲧⲁ]
ⲫⲟⲥ ⲙ̄ⲡⲁⲡ[ⲟⲥ]
ⲧⲟⲗⲟⲥ ⲙⲡ
ⲛⲟⲩⲧⲉ· ⲧⲁ
ⲩⲓ̈ ⲛ̄ⲧⲉⲩⲕⲁⲓ̈
ⲥⲉ ⲧⲁⲙⲟⲣⲥ̄ ⲉ̀ⲡⲁ
ⲱⲛⲣⲉ· ⲁⲩⲱ̄
+ⲡⲓ̈ⲥⲧⲉⲩⲉ ⲭⲉ ⲩ
ⲛⲁⲗⲟ̄ :~
ⲁⲩⲃⲱⲕ ⲇⲉ ⲉⲅⲣⲁⲓ̈
ⲛ̄ⲃ̄ⲓ̈ ⲙⲓ̈ⲥⲑⲉⲟⲥ
ⲉ̀ⲉ̀ⲓ̈ⲣⲉ ⲙ̄ⲡⲉⲛ
ⲧⲁⲩⲙⲉⲉⲩⲉ ⲉ̀
ⲣⲟⲩ· ⲡ̣ⲁⲡⲟⲥ
Ⲧⲟⲗⲟⲥ ⲇⲉ ⲉ̀ⲧ[ⲟ]ⲩ

Notes to the text

61 a, 9-10: That is, ⲙⲡⲟⲩ‹ⲟⲩ›ⲱⲱ; M 635 (f. 12ᵛ a) has ⲙⲡⲟⲩⲉⲱ ⲟⲙⲟⲟⲙ here.

31: ⲉⲃⲟ⸗ is omitted before ⲥⲙ̄-.

b, 8: So instead of ⲛ̄ⲛⲉⲩⲥⲓⲟⲙⲉ (cf. M 635, f. 12ᵛ, where [ⲛⲛⲉⲩ]ⲥⲓⲟⲙⲉ should be restored and not [ⲛⲛ]ⲥⲓⲟⲙⲉ).

62 a, 5: The second ⲙⲛ̄ is superfluous.

Translation

61 a) beautiful (garments) and beautiful white linen cloths. They buried him and put him into the tomb of the kings. And Siphora and Iuosianes would not go (down) to the city, but they were sitting (lit. remained) in the tomb the who[le] day. And the saint apostle Thomas appeared [unto] them and said [to] them: "I am not in this place. Why are you weeping for ? For I have ascended to heaven and received all the promises I was hoping for. But now rise and go, you (lit. to you; *dat. eth.*), from this place,

b) for you shall not be long (in this world), but in a little while you shall come unto me".

And Mistheos,[1] the king, and Kharissaisos brought their wives,[2] Tertia and Martonia, (and) afflicted them even more, and they were persuading them to forsake (lit. that perchance they will forsake) their purity, but they would not yield to them (lit. they did not agree with them) again. Then the saint apostle Thomas appeared to them and said to them: "De not forget the first word (i.e. the vows they had vowed before), for the Lord Jesus Christ will help you

62 a) soon." And Mistheos and Kharissaios, when they saw that Tertia and Martonia would (lit. did) not forsake their purity,[3] they left them alone in order to let them persist in (their) chastity.

And all the brethren were assembling together, strengthening themselves with the Word of God, for before Thomas had left the world (lit. moved, (or turned) from the world) he had made Siphora, the general, a presbyter and Iousianes, the son of the king, he made a deacon. And the Lord was keeping them in faith.

b) And after a long time[4] one of the sons of Mistheos became afflicted[5] by a demon. Nobody could heal him because the demon was very violent. And the kin[g] thought in [his] mind, saying: "I will [o]pen the [to]mb of the ap[os]tle of God and I will take (a little portion) of his shroud[6] and bind it to my son. And I believe that he will be healed." And Mistheos went up to perform what he had thought in mind (to do). And the sa[int] apostle

Notes to the Translation

1. The Greek text has "Misdaios" and the Syriac — "Mizdai". The Coptic variant is probably intentionally changed into "Mistheos", "he who hates God" or the like.

2. A corrupt passage, cf. Notes to the text, 61 b, 8. One error ("garments" for "wives") led to another: the names of the wives appeared to open a new paragraph and so the particle ⲁⲉ was inserted.

3. lit. "when they saw Tertia and Martonia that they had not forsaken their purity."

4. Crum adduces a single example of this expression, inserting an article (indefinite) after the preposition. Our text and M635 show that Crum's emendation is erroneous and no article is required here. As to its meaning, Crum's parallel (*ante tempus*) does not suit the context. *Acta Thomae* here furnish a much better one: μετὰ πολὺν χρόνον/ διελθόντος δὲ πολλοῦ χρόνου (Bonnet, p. 28), to quote just the Greek parallels.

5. In the Greek parallel texts δαιμονισθῆναι and κρουσθῆναι corresponds to ⲯⲱⲱⲥⲉ, both not noted in Crum, 618 a.

6. All the Coptic recensions of this passage unanimously give the name of the object desired by the king as ⲧⲕⲁⲓⲥⲉ and so this word is beyond all doubts. Now, the Greek versions have here ὀστέον / ὀστοῦν (Bonnet, p. 285) and are supported in this by the Syriac text. Crum gives for this Coptic word such meanings as a) "preparation for burial, embalming", b) "grave-clothes, shroud" and c) "corpse". It is clear that only the second is applicable in this context. This conclusion is supported by the Ethiopic version ("a portion of his grave clothes," Budge, *Cont. Ap.* I, p. 294; II, p. 354; cf. Dillman, *Lex.*, p. 1178; "his shroud", Malan, *Conft.*, p. 220). The Ethiopic texts seem to be directly dependent in this passage on their Coptic original.

4. ACTA MARCI
I.1.b.696 (4783, Copt. 12)

PARCHMENT. 1 leaf, 27.3 x 22.2 cm. Gaps, stains; the writing is partly rubbed off.

The text in two columns is on both sides. Page-numbers: 47 and 48. The majority of the initials are ornamented with floral *diple*-signs; some of the initials have *obeli* above them. The top margin of p. 48 has a central rosette on whose sides $\overline{\text{ιc}}$ $\overline{\text{χc}}$ is written. There must have been some ornamentation on the back page as well, but this spot is covered by a patch (modern) pasted in order to mend the leaf (a break).

The folio belongs to the same codex as *BN* 129[14], 104 in Paris and Or 3581 B, 13 (CBM, 298) in London, all the three containing portions of *Acta Marci* ("Codex B" according to the system adopted by Morard, *Rec.*). The Paris and London leaves, together giving a consecutive text, preserved no page-numbers, but, to judge by the context, they are two folios apart from the Golenischev MS., and so they must be paged 53–54 and 55–56 respectively. However, the Paris leaf has the quire-mark "3", which amounts to "47–48" as page-numbers for it (cf. Lucchesi in: Poirier, *ATh*, p. 19) and not "53–54". A possible explanation: one of the three quires might have been a *quinternio* and not a *quaternio*.

DIALECT: Sahidic.

DATE: 10th or 11th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, pp. 126–133.

BIBLIOGRAPHY: Lemm, *KKS*, XLI, 1, p. 072 (254); 2, p. 073 (255); Elanskaya, *CLT*, pp. 260–261; Hubai.

These *Acta*, the Martyrdom of St. Mark, are attested in two Coptic dialects, Sahidic and Bohairic (cf. Hatch, pp. 310–311; Lefort, *Mart.Marc.*; Poirier, *ATh*, p. 9). A more or less complete text is preserved only in two MSS in the Pierpont Morgan Library (one of them still unpublished (M 635, foll. 24–33); M 52 published in the photostatic edition issued by Hyvernat and now cf. Hubai. Apart from them, nothing but fragments of the Martyrdom is known. The Golenischev folio belongs to the same codex asn *BN* 129[14], 104 and Or 3581 B, 13; the appurtenance to this codex could

be established with the amiable help of Dr. Enzo Lucchesi who had sent a xerox of the Paris and London folios to me. The Golenischev leaf must have been the second one in *Acta Marci* of this codex and only by two leaves precedes the Paris folio, which is continued by the London leaf. Two fragments with part of another Sahidic version of these *Acta* are now in Berlin (P.22081, see Satz.Ur., pp. 9–12, no. 323). They cover that portion of *Acta* which is preserved on the second page of the Moscow folio. Both versions are rather different, though at the same time sufficiently close to each other, which cannot be said of the Morgan text (the one that is published, naturally). The same portion of *Acti Marci* is in part extant in Bohairic; this text is more condensed.

The Moscow folio corresponds to Migne (*PG* CXV), p. 164, 1. 24 – p. 165, 1. 11, while the beginning of the Paris leaf falls into p. 168, 1. 2.

The Golenischev folio enables us to restore, in several places, the severely damaged text of the Berlin fragments. Thus in 1. 60 of *Fragm.* a, verso, [ϵ]ϥϫω ⲙⲙⲟⲥ is to be read instead of [ⲁ] ϥϫω ⲙⲙⲟⲥ. A mere trifle, it would seem, but this trifle changes the meaning of the whole passage. Satzinger translates as follows: "indem er sagte: 'Einer ist Gott!' — Als nun der heilige Apostel ihn hörte, sagte er: 'Einer ist Gott!'" Folio I.1.b.696, however, shows that Mark did not answer the shoemaker with the same words, but that "when he heard 'God is one' (ⲛⲧⲉⲣⲉϥⲥⲱⲧⲙ̄ ϫⲉ ⲟⲩⲁ ⲡⲉ ⲡⲛⲟⲩⲧⲉ), he rejoiced," which is closely similar to the text of the Berlin fragment: ⲛⲧⲉⲣⲉϥⲥⲱⲧⲙ̄ ⲉⲣⲟϥ [ϵ]ϥϫω ⲙⲙⲟⲥ [ϫⲉ] ⲟⲩⲁ ⲡⲉ ⲡⲛⲟⲩⲧⲉ "when he heard him say 'God is one,'" he rejoiced. It is not clear what verb was used in the Berlin MS. to render "rejoice", though it was not ⲣⲁⲱⲉ, but some verb ending with ϥ. It could well be ⲟⲩⲛⲟϥ, but Satzinger shows a gap of not more than two letters before ϥ. In 11. 37–38 of *Fragm.* a, recto, it is possible to restore the passage as follows: [ϫⲉ ⲟⲩⲙ]ⲁⲉⲓⲛ ⲉ[ⲛⲁⲛⲟⲩ]ϥ ⲡⲉ. Read in 11. 45–46 (*Fragm.* a, verso) [ϫⲉ]ⲕⲁⲥ ⲉ[ϥⲉⲧⲟ]ⲟϥ and in 1. 49 [ϫⲟ] ⲛⲧⲥⲟⲩⲣ[ⲉ] for [ϫⲓ] ⲛⲧⲥⲟⲩⲣ[ⲉ] of the publication.

M̄Z a) ⲉⲡⲭⲟⲉⲓ̈ⲥ ⲓ̄ⲥ ⲡ[ⲉ]
ⲭ̄ⲥ̄ · ⲉⲃ̣[ⲟ]ⲗ̇ ⲥ̇ⲓ̇[ⲧⲟ]ⲟ
ⲧⲏ · ⲁⲩⲛⲟⲩⲭⲉ
ⲉⲃⲟⲗ ⲛⲛⲉⲩⲉⲓ̈ⲇⲱ
ⲗⲟⲛ · ⲁⲩⲱ ⲛⲉⲩ
ⲙⲁ ⲛⲱⲏⲛ ⲁⲩⲧⲁ
ⲕⲟⲟⲩ · ⲛⲉⲁⲩⲣⲁ
ⲱⲉ ⲉⲙⲁⲧⲉ ⲉⲭⲛ̄
ⲧⲇⲱⲣⲉⲁ ⲛ̄ⲧⲁⲥ
ⲧⲁϩⲟⲟⲩ · ⲛⲉⲁⲡⲉⲩ
ϩⲛⲧ ⲅⲁⲣ ⲭⲓ̈ ⲟⲩⲟ
ⲉⲓ̈ⲛ ⲁⲩⲙⲉⲧⲉⲭⲉ
ⲉⲡⲉⲟⲟⲩ ⲙ̄ⲡⲛⲟⲩ
ⲧⲉ ⲁⲩⲭⲓ̈ ⲃⲁⲡⲧⲓ̈ⲥ
ⲙⲁ ⲉⲡⲣⲁⲛ ⲙⲡⲉⲓ̈
ⲱⲧ ⲙⲛ ⲡⲱⲛⲣⲉ
ⲙ̄ⲛ̄ ⲡⲉⲡⲛ̄ⲁ ⲉⲧ
ⲟⲩⲁⲁⲃ · ⲙⲛ̄ⲛ̄
C ⲁ ⲛⲁⲓ ⲇⲉ ⲁⲡⲉⲡⲛ̄ⲁ
ⲉⲧⲟⲩⲁⲁⲃ ⲱⲁⲭⲉ
ⲛⲙ̄ⲙⲁϥ ⲉⲧⲣⲉϥ
ⲉⲓ̈ ⲉⲃⲟⲗ ϩⲛ ⲧⲡⲟ
ⲗⲓ̈ⲥ ⲉⲧⲙ̄ⲙⲁⲩ ⲛϥ̄
ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉ
ⲣⲁⲕⲟⲧⲉ ⲧⲡⲟⲗⲓ̈ⲥ
ⲉⲧⲟⲩⲙⲟⲩⲧⲉ ⲉ
ⲣⲟⲥ ⲭⲉ ⲫⲁⲣⲓⲁ
X ⲉⲕⲁⲥ ⲟⲛ ⲉϥⲉ
b) ⲭⲱ ⲙ̄ⲡⲱⲁⲭⲉ
ϩⲙ ⲡⲙⲁ ⲉⲧⲙⲙⲁⲩ
ⲛϥ̄ⲭⲟ ⲙⲡⲉⲃⲣⲟⲃ
ⲉⲧⲛⲁⲛⲟⲩϥ ⲙ
ⲡⲗⲟⲅⲟⲥ ⲙ̄ⲡⲛⲟⲩ
ⲧⲉ · ⲡⲙⲁⲣⲕⲁⲣⲓ
O ⲥ ⲇⲉ ⲙⲁⲣⲕⲟⲥ ·
ⲁϥ+ ⲙⲡⲉϥⲟⲩⲟⲓ̈
ⲉⲡⲁⲅⲱⲛ ⲙⲡⲉⲥ
ⲙⲟⲧ ⲛⲟⲩⲱⲟⲩⲛⲉ
ⲉⲩⲃⲙⲃⲟⲙ · ⲁⲩⲱ
ⲁϥⲱⲁⲭⲉ ⲙ̄ⲛ̄ ⲛⲉⲥ
ⲛⲏⲩ · ⲉϥⲭⲱ ⲙ
ⲙⲟⲥ · ⲭⲉ ⲁⲡⲭ̄ⲥ̄ ·
ⲱⲁⲭⲉ ⲛⲙⲙⲁⲓ ·
ⲭⲉⲕⲁⲥ ⲉⲓⲛⲁⲃⲱⲕ
ⲉⲥⲟⲩⲛ ⲉⲣⲁⲕⲟⲧⲉ ·
N ⲉⲥⲛⲏⲩ ⲇⲉ ⲛ̄ⲧⲉ
ⲣⲟⲩⲥⲱⲧⲙ̄ ⲡⲉ
ⲭⲁⲩ ⲭⲉ ⲡⲟⲩⲱⲱ
ⲙⲡⲭⲟⲉⲓⲥ ⲟ ⲛⲛⲟⲃ
ⲉⲡⲱⲛ · ⲁⲩⲱ ⲉ
ⲛⲉⲩⲑⲡⲟ ⲙⲙ̣ⲟϥ
ⲉⲃⲟⲗ ⲉⲡⲭⲟⲓ̈ ·
N ⲧⲉⲣⲟⲩⲱⲙ ⲇⲉ
ⲛⲟⲩⲕⲟⲩⲓ̈ ⲛⲟⲉⲓⲕ
ⲛ̄ⲙⲙⲁϥ ⲙⲡⲁⲧⲟⲩ
ⲕⲁⲁϥ ⲉⲃⲟⲗ :
M̄H a) ⲁⲩⲁⲥⲡⲁⲍⲉ ⲙⲙⲟ̣ϥ
ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲭⲉ
ⲡⲭⲟⲉⲓ̈ⲥ ⲓ̄ⲥ ⲡⲉⲭ̄ⲥ̄
ⲉϥⲉⲥⲟⲟⲩⲧⲛ̄
ⲛⲧⲉⲕⲥ̇ⲓ̈ⲏ ϩⲛ ⲟⲩ
ⲉⲓⲣⲏⲛⲏ :—
Π ⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ
ⲁⲡⲁ ⲙⲁⲣⲕⲟⲥ ·
ⲁϥⲉⲓ ⲉⲣⲟⲩⲛ ⲉⲣⲁ
ⲕⲟⲧⲉ ⲙⲡⲉϥⲙⲉϩ
ⲱⲟⲙⲛ̄ⲧ ⲛ̄ϩⲟⲟⲩ
ⲁⲩⲱ ⲛⲧⲉⲣⲉϥⲉϩⲣⲁⲓ̈
ϩⲓ̈ ⲡⲭⲟⲓ · ⲁϥⲃⲱⲕ
ⲉⲩⲙⲁ ⲉⲩⲙⲟⲩⲧⲉ
ⲉⲣⲟϥ ⲭⲉ ⲙⲉⲛⲇⲓ̈
ⲟⲛ · ⲉϥⲃⲛⲕ ⲇⲉ

ⲉϩⲟⲩⲛ ⲉⲧⲡⲟⲗⲓⲥ
Ⲛⲧⲉⲩⲛⲟⲩ ⲁⲡⲉϥ
ⲥⲁⲛⲇⲁⲗⲓⲟⲛ ⲥⲱ
ⲗⲏ̄ · ⲡⲁⲡⲟⲥⲧⲟ
ⲗⲟⲥ ⲇⲉ ⲉⲧⲟⲩⲁⲁⲃ
ⲁϥⲉⲓⲙⲉ ⲅⲉ ⲟⲩ
ⲙⲁⲉⲓⲛ ⲉⲛⲁⲛⲟⲩϥ
ⲡⲉⲛⲧⲁϥϣⲱ
ⲡⲉ ⲙⲙⲟϥ ⸗
Ⲁⲩⲱ ⲡⲉϫⲁϥ ϩⲙ̄
ⲡⲉϥϩⲛⲧ ⲅⲉ
ⲃ) Ⲁ̣[ⲧⲁ]ϩⲓⲛ ⲥⲟⲩⲧⲛ̄
ϩ̣ⲙ̣ [ⲡⲟⲩ]ⲱϣ ⲙ
ⲡⲛⲟⲩⲧⲉ · ⲙⲛ̄
Ⲛⲥⲱⲥ ⲁϥⲃⲱϣⲧ̄
ⲛⲁⲩ ⲉⲩⲕⲁⲓⲥⲉ
ⲉⲩⲧⲉⲃⲉ ⲧⲟⲟⲩⲉ
ⲁϥⲙⲟⲟϣⲉ ⲉⲣⲟϥ
ⲁϥ† ⲙⲡⲥⲁⲛⲇⲁ
ⲗⲓⲟⲛ ⲛⲁϥ ⲉⲧⲣⲉϥ
Ⲡⲣⲱⲙⲉ ⲇⲉ ⲛ̄ⲧⲉ
ⲣⲉϥϫⲟ ⲛⲧⲥⲟⲩ
ⲣⲉ · ⲁϥⲡⲗⲩⲅⲏ
ⲛⲧⲉϥⲃⲓϧ ⲛϩ
ⲃⲟⲩⲣ · ⲁⲩⲱ ⲡⲉ
Ⲭⲁϥ ⲅⲉ ⲉⲓⲥ ⲑⲉ̄ⲟⲥ
ⲉⲧⲉ ⲡⲁⲓ̈ ⲡⲉ ⲅⲉ
ⲟⲩⲁ ⲡⲉ ⲡⲛⲟⲩⲧⲉ
Ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲇⲉ ·
ⲁⲡⲁ ⲙⲁⲣⲕⲟⲥ ⲛ
ⲧⲉⲣⲉϥⲥⲱⲧⲙ̄
ⲅⲉ ⲟⲩⲁ ⲡⲉ ⲡⲛⲟⲩ
ⲧⲉ ⲁϥⲣⲁϣⲉ ⲉ
ⲙⲁⲧⲉ · ⲁⲩⲱ ⲁϥ
ⲥⲱⲃⲉ ϩⲙ ⲡⲉϥ
ϩⲛⲧ ⲉϥϫⲱ ⲙ
ⲙⲟⲥ ⲅⲉ ⲁⲧⲁϩⲓⲙ
ⲥⲟⲟⲩⲧⲛ̄ ϩⲓⲧⲛ

Notes to the text

47 b, 6-7: Instead of ⲡⲙⲁⲕⲁⲣⲓⲟⲥ (under the influence of ⲙⲁⲣⲕⲟⲥ that comes next).
10: Instead of ⲯⲟⲉⲓⲍ or ⲯⲟⲉⲓⲍⲟ̄.
25: Instead of ⲛ̄ⲧⲉⲣⲟⲩⲟⲩⲱⲙ.
48 a, 12: Instead of ⲛ̄ⲧⲉⲣⲉⲩⲉⲓ ⲉϫⲣⲁⲓ.
b, 5: Instead of ⲁⲩⲛⲁⲩ.
That is ⲕⲁⲥⲉ as in the parallel version of M 52 (Crum, p. 121 a). ⲕⲁⲓⲥⲉ goes back to *krst* "preparation for burial" and the like, while ⲕⲁⲥⲉ derives from *gs* as was pointed out by De Melenaere (Meulenaere, *Balsam.*) Both words were, however, homonymic to such extent that they became almost inseparable. The variant ⲕⲉⲥⲉ, for example, was used for either of them (Crum, p. 121 a; WH, pp. 58, 70). "A shoemaker who mends sandals": the form ⲧⲉⲥⲉ– for ⲧⲱⲱⲥⲉ is not noted in Crum's dictionary and in WH. Cf. παλαιοράφος (*PG* CXV, p. 165) which does not correspond to ⲕⲁⲥⲉ alone but to the whole expression (Sophocles, p. 832 a: παλαιορράφος).
9: A whole line is omitted after this one. Two possibilities present themselves: either to read ⲉⲧⲣⲉⲩ‹ⲧⲟⲥⲩ·–› together with P. Berlin or ⲉⲧⲣⲉⲩ‹ⲧⲁⲙⲓⲟⲩ.› as in the Bohairic verion (ⲉⲑⲁⲙⲓⲟⲩ).
15: A false title of abbreviation. The word is written out completely.

Translation

47 a) (they believed) in the Lord Jesus Christ through him, cast off their idols and (as to) their groves, they destroyed them, and they were rejoicing exceedingly in the gift that befell them, for their heart(s) had taken light, they had partaken of the glory of God and had been baptized in the name of the Father and the Son and the Holy Spirit. And after that the Holy Spirit spoke to him (ordering him) to leave (lit. for him to go forth from) that city and to go (lit. that he may go) to Alexandria, into the city named Pharia[1] that he might

b) preach the Word there, too, and sow the good seed of the Word of God.

And the blessed Mark walked to the combat like a mighty combatant. And he spoke to the brethren, saying: "The Lord said to me that I should go to Alexandria." And the brethren, when they heard, they said: "The Lord's will is greater than ours!" And they accompanied him to the ship. And when they had eaten a little bread with him before they left him,

48 a) they kissed him, saying: "May the Lord Jesus Christ straighten your way in piece!"

And the blessed Apa Mark entered Alexandria on his third day. And when he had gone on shore (lit. come down) from the ship he went to a place called Menidion.[2] And when he was going into the city, suddenly (the strap[3] of) his sandal broke. And the saint apostle knew that it was a good omen what had happened to him. And he said in his heart:

b) "[My] way is straightened by [the w]ill of God!" Then (lit. after that) he looked (and) saw a shoemaker who mended sandals. He went to him (and) gave him the sandal that he might (mend it). And the man when he stuck his (lit. the) awl[4] (into the sandal), hurt his left hand and cried (lit. said): "Εἷς θεός!" that is "God is One." And the saint Apa Mark when he heard "God is One," he rejoiced exceedingly and laughed in his heart, saying: "My way has been straightened by

Notes to the translation

1. One of the epithets of Alexandria, cf. Calderini, I, 1, p. 60; cf. Lemm, *KKS*, XLI, 2, p. 073 (255).

2. A district of Alexandria, cf. Lemm, *KKS*, XLI, 1, p. 071–073 (253–255); Calderini, I, 1, p. 101 and 127. According to the parallel texts (cf. the Bohairic version, for example: Hatch, p. 316), the district adjacent to the harbour.

3. Cf. ⲡⲓⲙⲟⲩⲥⲉⲣ ⲛ̄ⲧⲉ ⲡⲉⲫⲑⲱⲟⲩ of the Bohairic version.

4. M 52 (Crum, p. 354 b) and the Berlin fragment have the same word as ours, while the Bohairic version gives ⲑⲣⲁⲡⲥ; cf. ράφος (*PG* CXV, p. 165); this equation is not noted in Crum.

5. THE ENCOMIUM ON S VICTOR COMPILED BY JOHN CHRYSOSTOM (?)
I.1.b.656 + 714 (5681, Copt. 18/1 and 18/2)

PARCHMENT. 2 leaves, 33.5 x 24 and 32.1 x 26 cm. The first leaf is in a bad condition, the edges broken off, a hole in the middle. One of the margins of the second is strengthened by a parchment strip covered with writing.

The text is in two columns of 32 lines on both sides. The leaves are paged 17–18 and 125–126. The page-number "18" has almost completely disappeared. P. 17, as expected, opens a new quire and is marked as such with the signature "2". The leaf pages 125–126 also has a quire-mark, "3" on p. 126, doubtless as the last on in the third quire. As shows the table compiled by Lemm, in the codex in question the scribe, after quire no. 5 started a new quire-numbering. So our "third" is in actual fact the eighth. The reader will also note the scribe's error in page-numbering, namely that he somewhere before p. 110 (the last page of the second/seventh quire marked as "2") passed one folio (two pages) over. Where exactly he skipped over two pages we do not know, seeing that no quire-mark is extant on a few pages which have come down to us from the portion of the codex between pp. 18 and 110.

The initials are ornamented with *diple*-signs and *obeli*. The *diple*-signs are here mostly in the left-hand column, while the *obeli* are rather more frequent in the right-hand column. The hand is similar to that of I.1.b.712.

The Golenischev folios belongs to the MS. whose larger portion is in the National Library in Paris (129^{15}, foll. 39, 40–127; 129^{16}, foll. 53 and 54); one more folio of the same MS. was identified by Lemm in the 1890s in the then Royal Library, Berlin (1611, fol. 3). The MS. contains two encomia on S Victor. The second of the two is much shorter (pp. 247–282) and is from the pen of Theodore of Jerusalem. The beginning of the first is regrettably missing and so is the title, consequently, but its author is conjectured with some reason to be John Chrysostom (cf. Lucchesi, *Répert.*, p. 100).

The rich collection of works devoted to Saint Victor in Coptic will not be complete without a large MS. in Russia's National Library Named after M.E. Saltykov-Schedrin in Saint-Petersburg, for which see now Elanskaya, *Coptic MSS. SPL*, pp. 21–95.

DIALECT: Sahidic.

DATE: Year 656 of the era of Diocletian (A.D. 939–940).

PROVENANCE: The White Monastery; the MS. was written in the Fayyum, in the town of Touton, to be presented to this monastery. For this information, see the colophon of the Paris folio of this MS., cf. Lantschoot, fasc. 1, LIII, pp. 84–86.

PUBLICATIONS: Bouriant, *Victor*, pp. 166–167 (the Golenischev folio, pp. 125–126, is published there from a copy sent by Lemm); Lemm, *Viktor*.

BIBLIOGRAPHY: Lemm, *KKS*, XVII, p. 63 (95), note 215; Elanskaya, *CLT*, p. 251.

17 a) ⲛⲟⲩ ⲛ̀ⲃ̈ⲓ̈ ⲡⲱⲏ
ⲣⲉ ⲱⲛⲙ· ⲁⲩⲱ̄
ⲟⲩⲛⲟⲃ ⲛ̀ⲣⲁ
ⲱⲉ ⲁⲩⲧⲁⲍⲉ
ⲡⲉ̈ⲓⲱⲧ ⲙ̀ⲡ̄
ⲱⲛⲣⲉ ⲱⲛⲙ
ⲙ̀ⲛ̄ ⲧⲉⲩⲙⲁⲁⲩ
ⲙ̀ⲡ̄ⲛⲁⲩ ⲉ̀ⲧ̄ⲙ̄
ⲙⲁⲩ· ⲙ̀ⲛ̄ ⲛⲉ
ⲧⲏⲡ ⲉ̀ⲣⲟⲩ ⲧⲏ
ⲣⲟⲩ· ⲉⲩⲱⲱ
ⲉ̀ⲃⲟⲗ ⲍⲛ̄ ⲟⲩⲛⲟⲃ
ⲛ̀ⲥ̄ⲙⲏ: ⲁⲉ ⲛ
Ⲧⲟⲕ ⲟⲩⲛⲟⲃ ⲱ̄ ⲛ̄
ⲍⲁⲓ̈ⲟⲥ ⲃ̈ⲓ̈ⲕ
ⲧⲱⲣ· ⲁⲉ ⲙ̀ⲛ̄
ⲕⲉⲟⲩⲁ̄ ⲛ̀ⲃⲗ̄
ⲗⲁⲕ ⲍⲛ̄ ⲧ̀ⲡⲉ
ⲁⲩⲱ̄ ⲍⲓ̈ⲭⲙ̄ ⲛ̄
ⲕⲁⲍ: ⲁⲉ
Ⲉⲡⲙⲁ ⲛⲟⲩⲍⲏⲏ̀
ⲃⲉ· ⲁⲕ† ⲛⲁⲛ
ⲛⲟⲩⲣⲁⲱⲉ:-
Ⲉⲡⲙⲁ ⲛⲟⲩⲥⲟⲗ
ⲥⲉⲗ· ⲁⲕ† ⲛⲁⲛ
ⲛⲟⲩⲉⲩⲫⲣⲟ
ⲥⲩⲛⲏ· ⲁⲕ
ⲧⲟⲩⲛⲉⲥ ⲛ̀ⲱⲏ
ⲣⲉ ⲱⲛⲙ ⲉⲩⲟ̄ⲛ̄ⲍ·
ⲙ̀ⲛ̄ⲛ̄ⲥⲁ ⲉⲧ
ⲣⲉⲩⲙⲟⲩ:-
b) Ⲛ̀ⲧⲉⲣⲉⲡⲙⲏⲏ̀
ⲱⲉ ⲇⲉ ⲧⲏⲣ̄ⲩ̄
ⲛⲁⲩ ⲉⲧⲉⲱⲡⲏ
ⲣⲉ ⲛ̀ⲧⲁⲥⲱⲱ
ⲡⲉ· ⲁⲩⲡⲱⲧ
ⲉ̀ⲭⲙ̄ ⲡⲱⲏ
ⲱⲛⲙ ⲉⲩⲁⲱ
ⲕⲁⲥ ⲉ̀ⲃⲟⲗ· ⲭⲉ
Ⲟⲩⲁ ⲡⲉ ⲡⲛⲟⲩ
ⲧⲉ ⲙ̀ⲡⲛⲁⲅⲓⲟⲥ
ⲃⲓⲕⲧⲱⲣ:-
Ⲙⲛ̀ⲛⲥⲱⲥ ⲁⲩ
ⲃⲱⲕ ⲉⲍⲣⲁⲓ̈ ⲉ̀
ⲡⲏⲓ̈· ⲁⲩⲉⲓ̈ⲛⲉ
ⲛ̀ⲛⲉⲩ[ⲭⲣ]ⲏ
ⲙⲁ ⲧ[ⲏⲣⲟⲩ]
ⲙⲛ̀ [ⲧⲉⲩⲙⲛ̀]ⲧ̄
ⲣⲙ̄[ⲙⲁⲟ ⲧⲏⲣⲥ̄]
ⲁⲩⲧ[ⲁⲁⲩ ⲉⲍⲟⲩ]ⲛ
ⲉⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡ̄
ⲍⲁⲓ̈ⲟⲥ ⲃ̈ⲓ̈ⲕ
ⲧⲱⲣ· ⲁⲩⲱ̄
Ⲛ̀ⲧⲟⲩ ⲙⲛ̀ ⲧⲉⲩ
ⲥⲍⲓ̈ⲙⲉ· ⲙⲛ̀
ⲡⲉⲩⲱⲱⲛⲣⲉ· ⲁⲩ
ⲃⲱ ⲛ̀ⲍⲟⲩⲛ
ⲉⲡⲧⲟⲡⲟⲥ ⲱⲁ
ⲡⲉⲍⲟⲟⲩ ⲙ̀ⲡⲉⲩ
ⲙⲟⲩ:-
ⲁⲩⲱ̄ ⲡ̀ⲱⲏ
ⲱⲛⲙ· ⲁⲩ
ⲱⲱⲡⲉ ⲛⲟⲩ
18 a) ⲣⲱⲙⲉ ⲛ̀ⲥⲱⲧⲡ̄
ⲙ̀ⲡⲁⲣⲑⲉⲛⲟⲥ
ⲙ̀ⲡⲉⲩⲟⲩⲟ̈ⲉⲓ̈ⲱ
ⲧⲏⲣⲩ̄· ⲙⲛ̀ⲛ̄
ⲥⲱⲥ ⲁⲩⲙⲁ
ⲧⲉ ⲛ̀ⲧ̀ⲧⲁⲝⲓⲥ
ⲛ̀ⲧ̀ⲙⲛ̀ⲧ̀ⲡ̄
ⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ:-
ⲁⲩⲱ̄ ⲥⲉⲭⲱ ⲙ̀

мос етвннтч-
же ацнау ен
гагіос вік
тωр ѝго· гї
го н[о]умнѝ
ѡ[є ѝс]оп :—
О[үѝ оү]ѡаже
[пента]нсѡ
[тм ноусо]п· же
[петна]ϯ ѐооү
наі· ϯнаϯ ѐ
ооү нач :—
Атетѝнау ѡ
насннү· же
еубмѝом на
ѡ ѝге ѝбі не
сопс̄ мѝга
гїос вікτωр·
Агѡ петнаѐ
рнт· нѝтм
жωк ѐвол м̀
пецѐрнт·
ѡареппоү
б) те жі ква м̀
моц :—
Анон де гѡ
ωн - енѡан
ѐрнт ноүѐ
рнт ѝммар
турос - марен
жокч̀ ѐвол
ген оүспоү
дн· жѝѝеү
бωнϯ ѐрон :—
Каі гар оүноб
ѝновє пе ѐ
рнт · ѝгѧме
леі · н̀ нгер ге
тнк ѐхм̀ пен
такѐрнт м̀
моц :···—
Плнн марен
ктон ѝтен
жѡ ѐрωтѝ
ѝкеноб ѝѡ̀
пнре ѐасѡѡ
пе гм̀ ѝмар
тнріон мѝ
гагіос вік
тωр· еүѐо
оү мѝноүте
мѝ пецпе
тоүѧав :···—
Неүѝ оүсгїме
125 а) хн нїм гупо
тассе ѝнїѐ
зоүсїѧ етхо
се· мѝ ѐзоү
сїѧ· еїмнтї
ѐвол гїтм̀ ѝ
ноүте ·:—
Агѡ̀ же петϯ
оувѐ тезоүсїѧ
ецϯ оувє п
тѡѡ мѝноү
те - теноү
бє пашнре
вїктωр оүѝ
тк̄ оупїстїс
каас нак мау
ѧ̀ѧ̀к· агѡ̀
Ѝгϯ ѐооү наї м̀

ⲙⲁⲧⲉ ⲙ̄ⲡⲙ̄ⲧⲟ
ⲉ̀ⲃⲟⲗ ⲙ̄ⲡⲉⲓⲙⲏ
ⲏⲱⲉ· ⲛ̄ⲣ̀ⲟⲩ
ⲱⲱⲧ̄ ⲛ̄ⲛⲉ
ⲛⲟⲩⲧⲉ ⲙ̄ⲡⲁ
ⲍⲟⲉⲓⲥ ⲡ̄ⲣⲣⲟ ⲛⲟⲩ
ⲥⲟⲛ ⲛⲟⲩⲱⲧ·
ⲙⲛ̄ⲛⲥⲱⲥ ⲛ̄ⲣ̄
ⲕⲟⲧ̄ⲕ̄ ⲉ̄ⲡⲉⲕ
ⲱⲙ̄ⲱⲉ ⲛ̄ⲧⲉⲕ
ⲭⲉ· ⲁⲡⲁ
Ⲃⲓⲕⲧⲱⲣ ⲇⲉ ⲁⲭ
ⲉⲓ̈ⲱ̄ⲣ̄ⲙ ⲉ̀ⲭⲟⲩⲛ
ⲉⲭⲣⲁⲭ ⲙ̄ⲡⲉⲫⲉⲓ̈
b) ⲱⲧ ⲡⲉⲍⲁⲭ ⲛⲁⲭ·
ⲍⲉ ⲁ̀ⲗⲏⲑⲱⲥ
ⲁⲕⲟⲩⲱⲛ̄ⲯ̄ ⲉ̀ⲃⲟⲗ
ⲙ̄ⲡⲟⲟⲩ ⲍⲉ ⲛ̄
ⲧ̄ⲕ̄ ⲟⲩⲛⲟⲃ ⲛⲁ
ⲑⲏⲧ· ⲁⲩⲱ
Ⲭⲉ ⲁⲕⲥⲱⲧⲙ̄ ⲛⲁⲕ
ⲙ̄ⲡⲙⲟⲩ ⲡⲁⲣⲁ
ⲡⲱⲛ̄ⲯ ·· —
Ⲕⲁⲓ ⲅⲁⲣ ⲛⲉⲓ̈ⲱⲁ
ⲍⲉ ⲑⲏⲣⲟⲩ ⲛⲧⲁⲓ̈
ⲍⲟⲟⲩ ⲛⲁⲕ· ⲉⲓⲟ ⲛ
ⲑⲉ ⲛⲟⲩⲁ̀ ⲉⲩⲱⲁ
ⲍⲉ ⲉⲡⲙⲁ̀ⲁⲍⲉ
ⲛⲟⲩⲕⲱⲱⲥ :—
Ⲡⲗⲏⲛ ⲧⲛⲁⲟⲩ
ⲱ̄ⲱ̄ⲃ̄ ⲛⲁⲕ ⲙ̄
ⲡⲉⲓ̈ⲕⲉⲥⲟⲡ ⲧⲁ
ⲉ́ⲗⲉⲭⲉ ⲛ̄ⲧⲉⲕ
ⲙ̄ⲛ̄ⲧ̀ⲁⲑⲏⲧ·
ⲍⲉ ⲛⲛⲉⲕⲟⲩⲱ̄
ⲛ̄ⲯ̄ ⲉ̀ⲃⲟⲗ ⲙⲁⲩ̀ⲁ
ⲁⲕ ⲛ̀ⲥⲟⲫⲟⲥ
ⲥ̀ⲙ ⲡⲉⲛⲧⲁⲕ
ⲍⲟⲟⲩ ·:- —
Ⲉⲡⲓ̈ⲇⲏ ⲁⲕⲍⲟⲟⲥ
ⲍⲉ ⲉ̄ⲛⲉⲙⲡⲉⲓ̄
ⲛⲟⲩⲧⲉ ⲥⲩⲛⲭⲱ
ⲣⲉ ⲙ̄ⲡⲁⲓ̈ ⲙⲉⲭ̀ⲣ
ⲛⲁⲓ̈· ⲡⲉⲭⲁⲕ
Ⲛⲁⲓ̈ ⲟⲛ ⲍⲉ ⲁ̈ⲓⲥⲱ
ⲧ̄ⲙ ⲛ̀ⲥⲱⲩ ⲕⲁ
126a) ⲧⲁ ⲡ̀ⲱⲁⲭⲉ ⲙ̀
ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ
ⲍⲉ ⲙⲛ̄ ⲉ̀ⲍⲟⲩ
ⲥ̈ⲁ̀ ⲉ̈ⲓⲙⲏⲧⲉ̈ⲓ
ⲉⲃⲟⲗ ⲥ̈ⲓⲧⲙ̄ ⲛ̀
ⲛⲟⲩⲧⲉ ·:—
Ⲛ̄ⲣ̀ⲥⲟⲟⲩⲛ ⲁⲛ ⲱ̀
ⲡⲁⲑⲏⲧ· ⲍⲉ
ⲛⲉⲅⲣⲁⲫⲏ
ⲙⲏⲣ ⲥ̄ⲛ̀ ⲟⲩⲙⲁ·
ⲥⲉⲃⲏⲗ ⲥ̄ⲛ̀ ⲟⲩⲙⲁ
ⲉⲧⲃⲉ ⲡ̀ⲱⲁⲭⲉ
ⲛ̀ⲧⲁⲕⲍⲟⲟⲩ·
Ⲙⲏ ⲟⲩⲁⲧⲃⲟⲙ
ⲡⲉ ⲡ̄ⲛⲟⲩⲧⲉ
ⲙⲉ ⲅⲉⲛⲟⲩ̈ⲧⲱ
ⲉⲧⲣⲉⲛⲍⲉ ⲡⲁⲓ̈-
ⲁⲗⲗⲁ ⲥⲱⲧⲙ̄ ⲧⲁ
ⲧⲁⲙⲟⲕ· ⲙⲏ
Ⲛ̀ⲧⲁⲡⲡⲛⲟⲩⲧⲉ
ⲉⲣ ⲁⲧⲃⲟⲙ ⲉ̀ⲡⲁ
ⲧⲁⲥⲥⲉ ⲙ̄ⲫⲁ
ⲣⲁⲱ̀ ⲛⲟⲩⲥⲟⲡ
ⲛⲟⲩⲱⲧ :—
Ⲙ̄ⲡⲛⲁⲩ ⲛ̄ⲧⲁⲭ
ⲍⲟⲟⲥ ⲍⲉ ⲛ̀ⲧⲥⲟ

ογν ⲙ̀ⲡ̀ϧοεϊc
ⲁⲛ· ⲁγⲱ ⲡⲓ̈
ⲏⲗ̅ ⲛ̀ⲧⲛⲁⲕⲁ
ⲁϥ ⲉⲃⲟⲗ ⲁⲛ :—
Ⲁγⲱ ⲁϥⲣ̀ ϩⲁⲣⲱϥ
ϩⲛⲧ ⲉϩⲣⲁⲓ̈ ⲉ̀ϧⲱϥ ·
b) ϣⲁⲛⲧⲉϥⲟγ
ⲱⲛϩ̀ ⲉ̀ⲃⲟⲗ ⲛ̀
ⲛⲉϥϣⲡⲛⲣⲉ ⲛ̀
ϩⲛⲧ̀ϥ· ⲛ̀ϥϣⲱ
ⲡⲉ ⲛϩⲟⲧⲉ̀ ⲙⲡ̀
ⲕⲉⲥⲉⲉⲡⲉ ·:—
Ⲁγⲱ ⲛ̀ⲧⲉⲓ̈ϩⲉ ⲁϥ
ⲇⲟⲕⲓ̈ⲙⲁϩⲉ ⲙ̀
ⲙⲟϥ ⲛ̀ϣⲟⲙⲛ̀ⲧ
ⲛ̀ⲥⲟⲡ· ⲁⲗⲗⲁ
Ⲉⲡϩⲁⲉ̀ ⲁϥⲕⲁⲧⲁ
ⲡⲟⲛⲧⲓ̈ϩⲉ ⲙ̀
ⲙⲟϥ ⲉ̀ⲑⲁⲗⲁⲥⲥⲁ
ⲙⲛ̀ ⲡⲉϥⲙⲛⲏ̀
ϣⲉ ⲧⲏⲣϥ̀ ·:—
Ⲁγⲱ ⲙ̀ⲡⲉⲡⲉϥ
ⲥⲱⲙⲁ ⲙ̀ⲡ̀ϣⲁ
ⲛⲟγⲕⲁⲓ̈ⲥⲉ ⲛ̀ⲑⲉ
ⲛⲟγϩⲛⲕⲉ ⲛ̀
ⲣⲱⲙⲉ ·:—
Ⲁⲕ̀ⲛⲁγ ⲍⲉ ⲙ̀ⲡ̀
ⲛⲟγⲧⲉ ⲟ ⲛⲁⲧ
ⲃⲟⲙ ⲁⲛ ⲙⲉ ⲅⲉ
ⲛⲉⲧⲱ· ⲁⲗⲗⲁ
ϥⲟ ⲛϩⲁⲣϣϩⲛⲧ
ⲉ̀ϧⲙ̀ ⲡⲟγⲁ·ⲡⲟγⲁ·
ϣⲁⲛⲧⲉϥϧⲱⲕ
ⲉⲃⲟⲗ ⲙ̀ⲡⲟγⲱϣ
ⲙ̀ⲡⲉϥϩⲛⲧ ⲉ̀
ⲑⲟⲟγ· ⲙⲉϥⲉⲓⲛⲉ

ⲛ̀ⲧⲉϥⲟⲣϩⲛ ⲙ̀
ⲙⲏⲛⲉ ·:—

Notes to the text

17 b, 17-18: Lemm restores"riches", but this noun normally is not used in the plural.

18 b, 9: Lemm has ⲥⲛ̄ instead of ⲥⲉⲛ.

Translation

(he opened his eyes present)[1]

17 a) ly, namely the boy (lit. small child). And a great joy filled (lit. overtook) the father of the boy and his mother at that moment and all his relatives, they crying out in a loud (lit. great) voice: "You are great, O Saint Victor, for there is none other except you in the sky and upon the earth, for, in place of grief, you have given us joy; in place of a consolation,[2] you have given us mirth, (because) you have resurrected the boy, living (anew) after having been dead!"

b) And when all the people saw the miracle which had taken place (there), they[3] ran to the boy, crying out: "One is God of Saint Victor!"

After that they (i.e. the boy's parents) went into the house (and) brought [al]l their [mo]ney and [all their pro]per[ty] and g[ave it t]o the monastery of Saint Victor.[4] And he and his wife and his son remained in the monastery till the day of their death. And the boy was

18 a) an austere ascetic[5] all his life long. Later on he obtained the rank of presbytership. And he is said to have seen Saint Victor face to face ma[ny t]imes.

T[here is a] a saying [which we have] he[ard on]ce: "[He who will] glorify me, I shall glorify him."[6] You have seen, O my brethren, how powerful the prayers of Saint Victor are. And he who will promise and will not fulfil his promise, God

b) is wont to take vengeance upon him.

And we also, if we make (lit. promise) a promise to the Martyrs, let us fulfil it with a zeal lest they should be angry with us, for it is a great sin to promise (something) and to neglect to fulfil it or to think better (lit. and you neglect or you think better) about (the thing) concerning which you made your promise.

But let us return (to Victor) and say to you about another great miracle that happened at the chapel (martyrion) of Saint Victor to the glory of God and of his saint.

There was a woman

("Let)[7]

125 a) every [so]ul be subject unto the higher powers. For there is no power but of God"[8] and "Whoever therefore resists the

power, resists the ordinance of God."[9] Now, therefore, my son Victor, you have faith — (then) leave it to you alone and glorify me only before these people and worship the gods of my lord, the king, (just) once, (and) after this return to thy ordinary service (of God) (lit. thy service of thy kind)."

And Apa Victor looked into the face of his fa-

b) ther and said to him: "Verily, you have shown today that you are a great fool and that you have preferred death to life. For truly all these words which I said to you, I am like one who is talking into the ear(s) of a corpse! But I will answer to you this time also and refute your foolishness lest you should show yourself alone (as) wise in what you have said.

Since you have said: 'If God did not permit this (man), he would not do these (deeds).' And you have said to me also: 'I obeyed him accord-

126 a) ing to the word of the apostle (to the effect) that «There is no power but of God».'[10] Do not you know, O fool, that the Scriptures are bound in one place and are loose in another (lit. one place)[11] concerning the word which you have said. Is God powerless? Far be it (lit. be it not) that we should say this, but listen and I shall tell you. Was God powerless to smite the Pharaoh at once at the instant (lit. time) when he said: 'I do not know the Lord and (as for) Israel, I will not let it go'?[12] And he was forbearing towards him

b) till he had manifested his miracles through him and inspired fear in the rest (lit. became fear to the rest). And in this way he put him to the test thrice, but in the end he drowned him in the sea (together) with all his force[13] and his body was not worth burying as (that of) a poor man.

You have seen that God is not powerless — far be it! But he is forbearing towards everyone until the latter (lit. he) has fulfilled the wish of his evil heart. He is not wont to bring his wrath daily.

Notes to the translation

1. The translation given in parenthesis is from p. 16 (Berlin 1611, fol. 3) that precedes ours in this codex.

2. That is, instead of useless condolences in one's grief when one is powerless to do something helpful.

3. Coptic concord of number in so far as a pronoun referring to some *collectiva* are concerned is rather loose, both the singular and the plural forms being possible according to the nature of concord, grammatical or semantical.

4. Presumably the monastery of St. Victor in Upper Egypt is meant, in the region of Hierakion/Hierakon. The site has been excavated by the German Archaeological Expedition, cf. *Zur Archäologie.*

5. Lit. "choice-ascetic", that is, ascetic in the extreme. We follow Lemm in his translation of "parthenos" as "ascetic".

6. Cf. *Jh* 13, 32.

7. P. 124 where the quotation begins is missing.

8. *Ro* 13, 1.

9. *Ro* 13, 2.

10. *Ro* 13, 1.

11. Evidently the self-contradicting nature of scriptural rules is meant: what is commanded in one place is prohibited in another. The conclusion being the inadvisability of quoting the Scripture regardless of the context.

12. Cf. *Ex* 5, 2.

13. Lit. "multitude", "people". The word is used to denote any large group of people, the precise meaning depending on the context. Thus this word in the earlier portion of this Encomium (cf. note 3 above) refers to the parents, relatives and neighbours of the resurrected boy.

6. AN ENCOMIUM ON PAKHOM THE GREAT
I.1.b.661 (5686, Copt. 30)

PARCHMENT: 2 leaves, 29.5 x 27 cm. The edges are broken, one of the lower corners is lost; gaps, stains; the writing is in part faded.

The text in two columns is on both sides. A double leaf; on two pages there are page-numbers: 9 and 10. Since the text of the preceding page is continued on p. 9, its page-number can be calculated as 8, and its back as 7. At the edge of a gap where the page-number must have been noted there is a scroll, presumably a remnant of the numeral 7. The initials are ornamented with *diple*-signs beneath and *obeli* above them.

DIALECT: Sahidic.

DATE: about the 10th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, pp. 162–171.

BIBLIOGRAPHY: Elanskaya, *CLT*, p. 254.

A discours exalting the memory of Pakhom (Pachomios) the Great, the founder of the first monasteries. The author visited Pakhom's monastery at his invitation. A curious point: the conception of the moon (along with the sun) influencing the growth of plants. A mention of the ancient Egyptian beliefs (the veneration of Amente, the netherworld, hell, in Ancient Egypt) is also noteworthy.

[Z] a)ⲁⲙ̄ⲛ̄ⲧⲉ ϩⲱⲱϥ
ⲧⲁⲓⲏⲩ ⲛ̀ⲧⲉⲣⲉ
ⲡⲉⲭ̄ⲥ̄ ⲃⲱⲕ ⲉⲡⲉ
ⲥⲛⲧ ⲉⲣⲟϥ· ⲁϥ
ⲉⲓⲛⲉ ⲙ̀ⲡⲉϥϣⲟⲩ
ϣⲟⲩ ⲉϩⲣⲁⲓ ⲙ̄ⲛ̄
ⲡⲉϥⲧⲙⲁⲉⲓⲟ·
ⲙ̄ⲛ̄ ⲡⲉϥⲉⲟⲟⲩ
ⲁϥⲭⲓⲧⲟⲩ ⲉⲡ
ϫⲓⲥⲉ ⲛ̀ⲙⲡⲛⲩⲉ·
ⲙ̄ⲛ̄ ⲡⲥⲁ ⲙ̀ⲡ
ⲡⲁⲣⲁⲇⲓⲥⲟⲥ· ⲁϥ
ⲃⲟⲟⲗⲉϥ ⲇⲉ ϩⲱ
ⲱϥ ⲉ̀ⲟⲩϣⲓⲡⲉ
[ⲙ]̀ⲛ̄ ⲟⲩⲛⲟⲃⲛⲉⲃ
[ⲛⲛ]ⲉ̀ⲧⲃⲉ̀ⲙ ⲡⲉϥ
[ϣ]ⲓⲛⲉ̀
Τ[ⲉ]ⲧⲥⲛϣ ϩⲛ̄ ⲛⲉ
ϫⲱⲣⲁ ⲧⲏⲣⲟⲩ
ⲧⲉ ⲕⲏⲙⲉ· ⲧⲉ
ⲛ̀ⲟⲩ̀ ⲇⲉ ⲁⲥⲧⲙⲁ
ⲉ̀ⲓⲟ ϩⲙ̄ ⲡⲉⲭ̄ⲥ̄·
Ⲡⲉⲧⲧⲁⲓⲛⲩ ϩⲱ
b) ⲱϥ ϩⲓ ⲛⲁⲣϫⲁⲓ
ⲟⲛ ⲡⲉ ⲁⲙ̄ⲛ̄ⲧⲉ
ⲧⲉⲛⲟⲩ ⲇⲉ ⲁϥ
ⲥⲱϣ ⲛⲁϩⲣⲉ[ⲛⲕ]ⲏⲙⲉ̀
ⲙ̄ⲛ̄ ⲛⲉϥϣⲏⲣⲉ̀
ⲧⲏⲣⲟⲩ· ϫⲉ ⲁ
ⲃⲉⲓ ϩⲙ̄ ⲡⲉϥⲟⲧⲡ
ⲉϩⲟⲩⲛ ϩⲛ̄ ⲟⲩⲟⲩⲃ
ⲃⲉⲓⲟ·
ⲁⲗⲏⲑⲱⲥ ⲟⲩⲥⲟ
ⲉⲓⲧ ⲉⲛⲁⲛ[ⲟ]ⲩϥ
ⲡⲉ ⲡⲉⲣ ⲡⲙⲉⲉⲩⲉ
ⲙ̀ⲡⲇⲓⲕⲁⲓⲟⲥ̀ ⲛ̀

ⲃⲉ ⲙⲡⲉⲛⲓ̈ⲱⲧ
ⲡⲁϩⲱⲙ[ⲟ] ⲡⲁ
ⲡⲉⲓⲣ̀ ⲡⲙⲉⲉⲩⲉ̀
ⲛⲁⲧⲟⲩⲉⲓⲛⲉ ⲱⲁ
ⲉⲛⲉϩ· ⲡⲁ ⲡⲉⲓ
ⲃⲓⲟⲥ ⲛ̄ⲥ+ ⲛⲟⲩⲃⲉ
ϩⲛ̄ ⲧⲙⲏⲧⲉ ⲛ̀
ⲛⲙⲙⲟⲛⲟχ̀[ⲟⲥ]
ⲧⲏⲣⲟⲩ· [ⲡⲁ]
ⲡⲉⲓⲥχ̀[ⲏⲙⲁ ⲛⲁⲣ]
[ⲏ̄] a)ⲅⲉⲗⲓⲕⲟⲛ· ⲡⲁ +
ⲙⲉⲗⲉⲧⲁ ⲛⲁⲣⲅⲉ
ⲗⲓⲕⲏ ⲙ̄ⲛ̄ ⲛⲉϥ
ⲱⲏⲣⲉ ⲙ̄ⲙⲟⲛⲟ
ⲭⲟⲥ· ⲡⲁ ⲧⲗⲁ
ⲗⲉⲓⲁ ⲉⲧⲥⲙⲟⲩ
ⲉⲡⲛⲟⲩⲧⲉ ⲙ̄ⲡⲉ
ϩⲟⲟⲩ ⲙ̄ⲛ̄ ⲧⲉⲩⲱⲏ·
Ϩⲁⲡⲗⲱⲥ ⲡⲉⲓⲱⲧ
ⲛ̀ⲛⲙ̄ⲙⲟⲛⲟχⲟⲥ
ⲡⲁⲣⲭⲩⲅⲱⲥ ⲛ̀
ⲑⲉⲉⲛⲉⲉⲧⲉ ⲙ̀
ⲡⲃⲟⲟⲩ· ⲡϩ̄ⲗⲗⲟ
ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ
ⲡⲁϩⲱⲙⲟ· ⲡⲉ̄
ⲧⲁϥⲕⲁⲗⲉⲓ
ⲙ̀ⲙⲟⲛ ⲉⲡⲭⲓ
ⲁⲉⲓⲕ ⲙ̄ⲡⲉϥ
ⲧⲟⲡⲟⲥ· ϫⲓⲛⲉ
ⲣⲁⲕⲟⲧⲉ· ⲙ̄ⲡⲁ
[ⲧⲉ]ⲡⲉϩⲁⲣⲓⲥⲙⲁ
[ⲙⲃⲁⲡ]ⲧ̀ⲓⲥⲙⲁ ⲱⲁ
[ⲉϩⲣⲁⲓ ⲉϫ]ⲱⲛ
b)Ⲉⲡⲉⲓⲇⲛ ⲅⲁⲣ ⲛ̀
ⲧⲁϥⲕⲁⲗⲉⲓ ⲙ̀
ⲙⲟⲛ ⲉⲩⲥⲱⲟⲩϩⲥ

ⲙ̀ⲙⲟⲛⲟⲭⲟⲥ ·
ⲧⲁⲣⲉⲛⲥⲓ ⲛ̀ⲛⲉⲩ
ⲥⲙⲟⲩ · ⲁⲛⲕⲁ
ⲧⲁⲛⲧⲁ ⲉⲩⲥⲱ
ⲟⲩϩⲥ ⲛⲁⲅⲅⲉⲗⲟⲥ
ⲉⲩⲣⲟⲉⲓⲥ ⲉⲡⲡⲁⲗ
ⲗⲁⲧⲓⲟⲛ ⲙ̀ⲡ
ϫⲟⲉⲓⲥ ·
Ⲛⲧⲁⲩⲥⲩⲛⲧⲁ
ϩⲉ ⲛⲁⲛ ϫⲓⲛⲉ
ⲣⲁⲕⲟⲧⲉ ⲉ⳨ ⲡ
ⲗⲟⲃ̄ⲱ ⲉⲡⲱ⳨[ⲉⲡ]
ϩⲓⲥⲉ ⲛⲟⲩϩⲗ[ⲗⲟ]
ⲙ̀ⲛ ⲛⲉϥⲱ⳨[ⲏ]
ⲣⲉ ⲙ̀ⲙⲟⲛⲟϫ[ⲟⲥ]
Ⲁⲛⲃⲓⲛⲉ ⲛⲟⲩⲥⲉⲛ
ⲧⲉ ⲉⲥⲕⲏⲧ ⲉϫ̀ⲛ
ⲟⲩⲡⲉⲧⲣⲁ · ⲛ̀ⲧⲁ
ⲟⲩⲁⲣⲭⲏⲇⲉⲕ
ⲧⲱⲛ ⲕⲁⲁⲥ
θ̄ a)ⲉϩⲣⲁⲓ ⲛⲉⲣ ⲡ̣ⲙⲉ
ⲉⲩⲉ ⲛ̀ⲧⲉϥ[ⲙ]ⲛⲧ
ⲥ[ⲟⲛ] ⲍⲉ ⲥ[ⲕⲏ]ⲧ̣
ⲉ̣[ϫ]ⲛ ⲧⲡ[ⲉ]ⲧ
ⲣⲁ ⲳⲁⲧⲁ ⲧⲉϥ
ⲙ̀ⲛⲧϫⲱⲱⲣⲉ ·
Ⲛⲧⲁⲩⲥⲩⲛⲧⲁϩⲉ
ⲛ̣ⲁⲛ ϩⲛ̀ ⲣⲁ
ⲕⲟⲧⲉ ⲉⲩⲣⲁⲩⲏ
ⲙ̀ⲙⲟⲛⲟⲭⲟⲥ
ⲉⲥⲉⲓⲛⲉ ⲛ̀ⲑⲓ
ⲗⲏⲙ̄ ϩⲛ̀ ⲛⲉⲩ
ϩⲩⲙⲛⲟⲥ ⲙ̀ⲛ
ⲛⲉⲩⲁⲥⲡⲉ · ⲉⲩ
ⲥⲙⲟⲩ ⲉⲡⲛⲟⲩ
ⲧⲉ ⲛ̀ϩⲏⲧⲟⲩ

ⲁⲧⲉϩⲓⲏ ⲇⲉ ⲙ̀
ⲡⲉⲓⲉⲣⲟ ⲙ̀ⲙⲟⲟⲩ
ϩⲁⲧⲉ · ⲧⲁⲓ ⲉⲧ
ⲥⲱⲕ ⲙ̀ⲙⲟⲛ
ⲉⲛⲟⲩⲣ̀ ⲡⲙⲉⲉⲩⲉ
ⲛ̀ⲧⲉ ⲧⲁⲡⲟⲇⲩ
(b)ⲙⲓⲁ ⲛ̀ⲧⲃⲓⲛⲓ ⳨ⲁ
ⲣⲟⲛ ⲙ̀ⲡⲉⲛⲧⲁϥ
ⲧⲓ ⲥⲭⲩⲙⲁ ⲉⲁⲛ̀
ⲛⲉⲙⲟⲛⲟⲭⲟⲥ ·
ⲁϥⲙⲁϩⲟⲩ ⲛ̀ⲃⲟⲙ
ϩⲓ ⲡⲛ̄ⲁ̄ ⲉϥⲟⲩⲁⲁⲃ ·
ⲁϥⲁⲓ ⲛ̀ⲛⲉⲩϩⲩⲙ
ⲛⲟⲥ ⲉϩⲣⲁⲓ ⳨ⲁ
ⲡⲉϥⲓⲱⲧ ⲛⲁ
ϩⲁⲃⲟⲥ ·
Ⲡϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ ·
ⲡⲉⲧ⳨ ⲙ̀ⲡⲧⲁϫ
ⲣⲟ ⲛⲉⲛⲧⲟⲟⲩ
ⲡⲉⲧⲁⲙⲁϩⲧⲉ
ⲛⲉⲛⲛⲟⲩⲛ ϩⲛ̀
ⲟⲩϩⲱⲡ · ⲡⲉⲧ
ⲥⲱⲕ ⳨ⲁⲣⲟϥ ⲙ̀
ⲡⲙⲏⲛⲛ⳨ⲉ ⲛⲓⲛ
ⲥⲓⲟⲩ ⲛ̀ⲑⲉ ⲛⲟⲩ
ⲛⲟⲩϩ ⲛⲁⲃⲱ ·
ⲡⲉⲧϫⲱⲕⲙ
ⲙ̀ⲡ[ⲣⲏ ϩ]ⲛ̀ ⲧⲉϥ
ⲓ̄ a)ϩⲙⲙⲉ ⲛⲕⲱϩⲧ ·
ⲡⲉⲧ⳨ ⲛ̀ⲑⲓⲙⲙⲉ
ⲙ̀ⲡⲟⲟϩ ⲛ̀ⲧⲉⲩⳭⲏ ·
ⲉϥⲁⲩϫⲁⲛⲉ ⲛⲉⲛ
ⲕⲁⲣⲡⲟⲥ ⲙ̀ⲡⲕⲁϩ ·
Ⲡⲉⲛⲧⲁⲡⲉⲓⲟⲣⲇⲁ
ⲛⲏⲥ ⲡⲱⲧ ϩⲁ ⲧⲉϥ
ϩⲏ · ⲁϥⲁⲗⲉ ⲉ

ⲛⲉⲙⲟⲟⲩ ⲙ̄ⲡⲉⲩ
ⲫⲣⲁⲧⲏⲥ ⲛ̣[ⲉⲓ]
ⲉⲣⲟ ⲛ̄ⲕⲏⲙ[ⲉ·]
Ⲡⲉⲧⲥⲓϫⲉⲛ ⲧ
ⲡⲉⲧⲣⲁ ⲙ̄ⲛ̄ ⲡⲉⲧ
ⲣⲟⲥ ⲉⲩⲧⲥⲁⲃⲟ
ⲙ̄ⲙⲟⲩ ⲉⲡⲉⲩ
ⲉⲟⲟⲩ · ϫⲉ ⲫⲛⲁ
ⲕⲱⲧ ⲛⲁⲕ ⲛ̄
ⲧⲁⲉⲕⲕⲗⲏⲥⲓⲁ·
ⲥⲓϫⲉⲛ ⲫⲡⲉⲧ
ⲣⲁ · ⲛ̄ⲛⲉⲡⲩ
ⲗⲏ ⲛⲁⲙ̀ⲛⲧⲉ
ⲛⲁ[ⲱ] ⲃ̣ⲉⲙⲃⲟⲙ
b)ⲉⲣ[ⲟⲥ] ⲁ̣ⲛ ⲫⲛ̣ⲁⲫ
Ⲛ[ⲁⲕ ⲛⲉⲛ̀]ⲱ̣ⲱⲱⲧ
[ ]ⲙ
[ ]ⲙⲟⲩ[ ].
ϫⲓ ⲛ̣ⲧⲇ[ⲓ]ⲁ̣ⲧⲟ
ϫⲏ̣ ⲛⲧⲡⲉⲧⲣⲁ
ⲉⲩ · · · · · ϫⲉ
ⲡ̣ⲉⲛ̣ⲧ̣ⲁ̣ⲩ̣ⲥ̣
ⲙ̣ⲛ ⲇⲓⲁⲑⲏ̣ⲕⲏ̣
ⲙⲛ ⲡⲉⲧⲣⲟⲥ
ⲁ̣ⲩⲉⲓ . . . ⲡ̣ⲗⲉ̣
[ ]
Ⲧⲉϫ[ ]
ⲥ̣ · ⲁⲩⲙⲛ . . . .
ϩ̄ⲙ ⲡⲣⲟ ⲙ̄[ⲡ̄]ⲡⲉ
ⲉⲧⲥⲛ̣ ⲑⲓⲗ̄ⲏ̄ⲙ̄
ⲛ̄ⲑⲉ ⲛ̄ⲧⲁⲓⲉⲣⲏ
ⲙⲓⲁⲥ̣ ⲇⲁ[ⲗ]ⲱ ⲙ
ⲡⲉ[ⲧⲁ]ⲗⲟⲛ ⲛ̀
ⲛⲟⲩⲃ ⲉⲣⲟⲟⲩ
ⲙ̄ⲛ ⲛⲉⲱⲟⲱⲧ
ⲙ̄ⲡⲣ̄ⲡⲉ ⲱⲁⲛ
ⲧⲉⲩⲉⲓ ϩ̄ⲛ ⲧⲉϫ

Notes to the text

[7] b, 20: A blank between ⲏ and ⲧ, as between ⲛ and ⲟ and after ⲧⲏⲣⲟⲩ in the next two lines. The parchment seems to have been defective here already at the time of writing; the copyist had to pass the damaged spots over. The same deficiency is observable on this folio's back as well.

20-21: A reduplication of the genitival particle: ⲛⲛ– instead of ⲛ– here and on the next page in the first column: ⲡⲉⲓⲱⲧ ⲛⲛⲙⲙⲟⲛⲟⲭⲟⲥ. Perhaps a result of the Middle Egyptian and Fayyumic influence (as ⲇⲉⲓⲕ for ⲟⲉⲓⲕ), cf. Stern, § 72; Drescher, *TCL*, p. V; Kasser, *Réfl.*, p. 234; Orlandi–Quecke. p. 98.

[8] a, 15: I. e. ⲡⲉⲛ (a title of abbreviation for ⲛ).

18: See note to [7] b, 20-21.

22: ⲙⲡⲃⲁⲡⲧⲓⲥⲙⲁ would be expected here, but the space is insufficient for 5 letters, unless the line is shifted to the left. Perhaps the article is omitted and the word is used as an adjective?

10 a, 22: ϭⲙϭⲟⲙ would be better, but ϭ is rather far to the left from ⲙ and the remnant (upper part) of a letter is seen between them. It must be ⲉ.

b, 9: Cf. the collocations compounded with ⲥⲙⲛ– which have no article for the depending noun (Greek and Coptic): ⲥⲙⲛ–ⲃⲉⲕⲉ, –ⲙⲓⲥⲑⲱⲥⲓⲥ, –ϩⲟⲙⲉⲗⲓⲁ (Crum, p. 338).

23: That is, ⲉϫ[ⲙⲁⲗⲱⲥⲓⲁ], αἰχμαλωσία.

Translation

[7] a) Amente (i.e. the Netherworld), for its part, (was)[1] honoured, when the Christ descended into it. He brought there (lit. down) his lustre, his justification, and his glory. He took them up (again) to the height of the sky and the confine(s) of the paradise. And it[2] became enveloped (lit. enveloped itself) again in shame [an]d reproach [for those] who [v]isit it. Egypt[3] was (lit. is) d[e]spised among all the lands and now she became justified in Christ.

b) The Netherworld, on the contrary,[4] was honoured in the ancient times, and now, along with all its offsprings, it is despised before [Egypt],[5] because it came into its (place of) confinement in a (state of) humiliation.

Truly it is a go[o]d fame, the memory of the righteous man like our father Pakhom [the Great], the possessor of this memory lasting (lit. non-transient) for ever, the possessor of this most fragrant life in the midst of all the mon[k]s (i.e. more fragrant than that of all the other monks), [the possessor] of this [an]gelic ha[bit],

[8] a) the possessor of this angelic care towards (lit. with) his children, the monks, the possessor of the speech that blesses God by day and by night, in general, the father of the monks the founder of the monastery of Pboou, the holy father Apa Pakhom the Great, he who called (i.e. invited) us from Alexandria to (come and) partake of (the) bread of his monastery, before the grace of [bap]tism had shone [over] us,

b) because it is to receive (lit. that we may receive) its[6] blessing that we were invited into a monastic congregation. (And) we (in fact) came to a congregation of angels[7] who were watching over the Palace of the Lord. We left (lit. were bidden farewell from)[8] Alexandria to support[9] the toil of an ol[d man][10] and of his ch[il]dren, the mon[k]s, (and) we saw (lit. found) foundation built on a rock. The (lit. a) builder laid it (on the rock)

9 a) in order to remind his b[rotherh]ood that it is fo[und]ed o[n] the r[o]ck in respect of his strength. We left Alexandria for the community of monks which is like the (heavenly) Jerusalem in respect of their anthems and their words, with which they [11] were blessing God.

The stream (lit. the course of the river of water) flowed, this which is bringing us to a recollection of the departure

b) from us[12] of the man (lit. him) who put the habit on the monks. He filled them with power and (the) Holy Spirit. He brought their anthems up to his Good Father, the Lord Jesus Christ, (to him) who gives strength to the mountains, who secretly holds firm depths, who attracts multitudes of stars (lit. the multitude of the stars) to himself as if by a rope-net,[13] who submerges the [sun in]to its

10 a) lustre of fire,[14] who lends lustre (lit. gives the lustre) to the moon by night, and (lit. while) it makes the fruits of the earth grow,[15] before whom the Iordanes ran and who[16] ascended onto the waters of the Euphrates (and of[17]) the River of Egypt, who is on the rock with Peter, teaching him his (i.e. the Lord's) glory: "Upon this rock I will build you my church, and the gates of hell shall not [pre]vail

b) again[st it].[18] I will give y[ou the] kee[s] ..." ... accept the l[e]gacy of the rock, while he ... for he who made (a) covenant with Peter, he ... in the gate of [the te]mple which is in Jerusalem, as Jeremiah entr[us]ted the golden p[la]tes to them and the kees of the temple (for them to keep) till he came back from cap(tivity).[19]

Notes to the translation

1. The temporalis is used, as a rule, with the perfect tenses, but here it follows a present tense, cf. below "Egypt was (lit. is) despised among all the lands," where the contrast between the adverbs "now" and "in the ancient times" shows that the sentence refers to the past, as does the first one.

2. The "netherworld" ("hell" of the biblical quotations) is masculine in Coptic and this peculiarity is the source of a certain ambiguity here. ⲁϥϭⲟⲟⲩⲉϥ "he invested him" may be understood as "He (i.e. Christ) enveloped it (i.e. the netherworld)" just as well, but, in our opinion, the rendering which takes both pronouns as referring to the netherworld is preferable.

3. Having no special forms to indicate the degrees of comparison, Coptic uses several paraphrastic ways. Thus the phrase "despised among all the lands" and another below "in the midst of all the monks" convey superlative meaning. For the comparative degree, see note 5.

4. The pronoun ϩⲱⲱ = means "for one's part" both in the connective and the adversative senses: "too", "likewise" and "on the contrary", "but" etc.

5. The expression "before Egypt" is one of the ways to effect comparison in Coptic, meaning "in comparison with Egypt".

6. Coptic has no adjective among its Parts of Speech and so attributes equivalent to adjectives are formed by means of the particle ⲛ̄– (ⲙ̄–) preceding a substantive that has no article, as ⲙ̄ⲙⲟⲛⲟⲭⲟⲥ "monastic" here. Nevertheless such a substantive may have words and phrases dependent on it and therefore does not lose its presentive function (cf. the next note). This ambiguity cannot be accounted for in the translation and so, instead of "their (i.e. the monks') blessing", one has to translate "its (i.e. the congregation's) blessing". It should, however, be borne in mind that the collective nouns are conceived of as being both in the singular and the plural numbers. Therefore if "congregation" here is conceived of as a collective noun, it can be referred to by "their". Still "their" as referring to the monks is preferable, cf. the next note.

7. The whole phrase "angels who were watching over the Palace of the Lord" is construed as an adjective, cf. the preceding note.

8. συντάσσω presumably has here the meaning "to bid farewell", "to take leave from", which is proper for the *medio-passivum* of this verb, cf. e.g. Sophocles, p. 1054; Lampe, p. 1339.

9. ϫⲟⲃⲱ̄ (for ϫⲱⲃⲱ̄) has two meanings (one as an architectural term). ϯ ⲡϫⲱⲃⲱ̄ "increase heat", make smth hotter (cf. the colloquial expression "to turn on heat") is probably used here in the meaning "to fuel smb's fervour", "to give smb help", "support" and the like. The architectural term can be used metaphorically just as well (cf. the use of this term in poetry), and so it is not easy to make a choice. Still it seems that the first meaning is preferable.

10. The word has the indefinite article as if it meant "a certain old man". It seems that this way of determination imparts to the word the

sense of a generalisation. The abbot of the monastery is meant, that is the office of an abbot and not the person.

11. The pronoun refers to "monk(s)", which is used here as an adjectivized substantive, "monastic". It would be well to translate the phrase as "in a monastic community", but the pronoun does not allow of such a rendering and so one has to translate the word as a substantive and not as an adjective, cf. notes 6 and 7.

12. Lit. "departure of the coming to us", i.e. the departure (ἀποδημία) after a stay with us.

13. Lit. "by a rope of net", i.e. the rope in the shape of a net; a case of the adjective-determinative attribute (cf. *PalSb* 27, 1981, pp. 122–124.

14. It may be that the daily submersion of the sun into the ocean at its setting is meant here (cf. *Treatise*, p. 10 a) and then the translation would be: "submerges the sun (into the ocean) in its lustre of fire". The preposition ϩⲛ̄– normally governed by ϫⲱⲕⲙ̄, "to submerge in(to)", would then be independent of this verb.

15. "Moon" is masculine in Coptic and so the passage, owing to the ambivalence of the suffix pronoun ⲩ, may be interpreted in two different ways. If it is not the sun's submersion into the ocean that is envisaged here (cf. the preceding note), the alternative must be as follows: either by lending lustre to the luminaries, Christ makes the fruits of the earth grow, or this vital influence on the growth of plants is attributable to the nocturnal luminary. This second possibility seems preferable to us and, if correct, may reflect some ancient theories on this score. Diodorus, for instance, points out that, according to the Egyptians, it is the sun and the moon (Osiris and Isis) together that make plants grow (I, 11, 5).

16. The relative ⲛ̄ⲧ– common for the two perfective forms.

17. The genitival particle is omitted here by mistake.

18. Cf. *Mt* 16, 1819.

19. Cf. Kuhn, *Jerem.*, pp. 303–304.

7. AN ENCOMIUM ON APA PETER
I.1.b.715 (5693)

PARCHMENT. 1 leaf, 32.2 x 26.9 cm. The edges are broken; gaps, stains.

The text in two columns is on both sides. The initials are ornamented with *diple*-signs and *obeli*. Noteworthy is the peculiar form of some of the *diple*-signs looking like the numeral "7" with a very long mast, which in one case is strictly vertical, in another bends to the right, in a third ends in a flower. Page-numbers are 65 and 66. P. 65 has a quire-mark (on the left-hand corner) "5".

DIALECT: Sahidic.

DATE: 10th or 11th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, pp. 172–175.

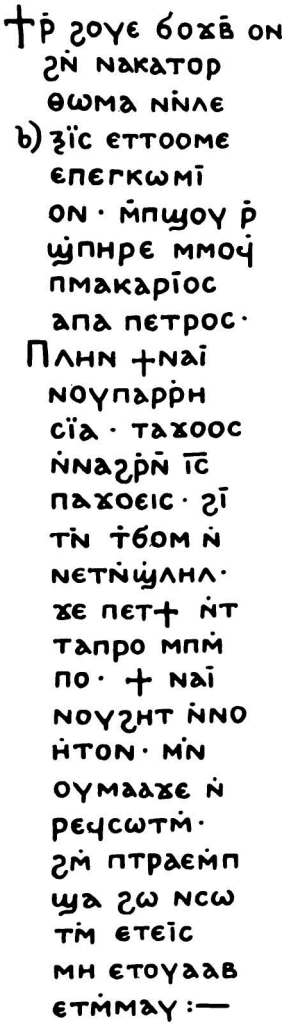
BIBLIOGRAPHY: Elanskaya, *CLT*, pp. 265–266.

ⲉ ⳉⲉ a) ⲛⲧⲉⲓⲙⲓⲛⲉ ⲛⲟⲩ
ⲟⲉⲓϣ ⲛⲓⲙ · ⲥⲓ̈
ⲧⲛ ⲛⲉϥⲡⲉⲧⲟⲩ
ⲁⲁⲃ · ⲥⲛ̄ ⲟⲩⲉⲓⲣⲏ
ⲛⲏ ⲛ̄ⲧⲉ ⲡⲛⲟⲩ
ⲧⲉ · ⲥⲁⲙⲏⲛ :—

Ⲛⲉⲛⲧⲁⲩ
ϣⲱⲡⲉ ⲛⲟⲣ
ⲫⲁⲛⲟⲥ · ⲉⲁⲩ
ϥⲉⲓ ⲛ̄ⲧⲟⲟⲧⲟⲩ
ⲛ̄ⲥⲛ̄ⲛⲉⲓⲟⲧⲉ ⲛ̄
ⲥⲱⲙⲁⲧⲓ̈ⲕⲟⲛ·
ϣⲁⲩⲥⲉ ⲉⲥⲣⲁⲓ
ⲉⲥⲛ̄ⲗⲩⲡⲏ ⲉ̀ⲛⲁ
ϣⲱⲟⲩ · ⲁⲩⲱ
ϣⲁⲣⲉⲛⲉⲩϣⲃⲉⲉⲣ ·
ⲙ̄ⲛ̄ ⲛⲉⲧⲥⲓ̄ⲧⲟⲩ
ⲱⲟⲩ · ⲥ̀ⲱⲟⲩⲥ
ⲉⲣⲟⲟⲩ · ⲉⲩⲟⲩⲱϣ
ⲉⲡⲁⲣⲁⲙⲩⲑⲓ̈ⲍⲉ
ⲙ̄ⲙⲟⲟⲩ ⲉⲃⲟⲗ
ⲥⲛ̄ ⲧⲗⲩⲡⲏ ·
Ⲛⲉⲧⲙ̄ⲙⲁⲩ ⲇⲉ
ⲉⲩⲥⲟⲟⲩⲛ ⲛ̄ⲙ
b) ⲡⲉⲧ̣ⲛ̣ⲁⲛⲟⲩⲫ
ⲛ̄ⲧⲁⲛⲉⲩⲉⲓⲟⲧⲉ
ⲁⲁⲩ ⲛⲁⲩ · ⲙⲛ
ⲑⲉ ⲛ̄ⲧⲁⲩⲉⲛⲧⲟⲩ
ⲉⲣⲣⲁⲓ ⲙ̄ⲙⲟⲥ ·
ⲛ̄ⲭⲓⲛⲧⲉⲩ
ⲙⲛ̄ⲧⲕⲟⲩⲓ̈ · ϣⲁ
ⲣⲉⲧⲉⲩⲣⲙⲉⲓ̈ⲏ ·
ⲟⲩⲱϣⲃ ⲙ̄ⲡ
ⲥⲛⲧ ⲛ̄ⲛⲉⲧ
ϣⲁⲭⲉ ⲛⲙ̄ⲙⲁⲩ ·

ⲁⲛⲟⲕ ⲇⲉ ⲥⲱⲟⲧ
ⲟⲛ ⲧⲉⲛⲟⲩ ⲱ ⲛ̄
ⲥⲩⲛⲍⲉⲇⲣⲓ̈ⲟⲛ
ⲙ̄ⲙⲁⲓⲛⲟⲩⲧⲉ ·
ⲉⲓⲥⲟⲟⲩⲛ ⲭⲉ ⲁⲓ̈
+ ⲟⲥⲉ ⲛⲟⲩⲛⲟⲃ
ⲙ̄ⲡⲁⲣⲁⲙⲩⲑⲓⲁ
ⲉⲥⲧⲁⲓ̈ⲏⲩ ⲉⲍⲟⲩ[ⲛ]
ⲉⲡⲛⲟⲩⲃ · ⲙⲛ
ⲡⲍⲁⲧ · ⲥⲙ̄ ⲡ
ⲧⲣⲉⲡⲉⲛⲉⲓⲱⲧ
ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲙ̄
ⲙⲁⲩ · ⲁⲡⲟⲇⲏⲙⲉⲓ̈
ⲉⲛⲧⲟⲡⲟⲥ ⲛ̄ⲧⲁ

ⳋⲥ a) ⲛⲁⲡⲁⲩⲥⲓⲥ · ⲥⲓ
ⲧⲙ̄ ⲡⲉⲭ̄ⲥ̄ · ⲡⲁⲓ̈
ⲛⲧⲁϥⲱⲙ̄ ⲥⲓ̈ⲥⲉ
ⲍⲁ ⲑⲉⲟⲙⲟⲗⲟⲅⲓ̈ⲁ
ⲙ̄ⲡⲉϥⲣⲁⲛ ⲉⲧ
ⲟⲩⲁⲁⲃ · ⲛⲁⲱ
Ⲛⲍⲉ ⲁⲛⲟⲕ ⲡⲉⲓⲉ
ⲗⲁⲭⲓ̈ⲥⲧⲟⲥ ·
ⲉⲓⲛⲁⲟⲩⲱϣⲃ
ⲧⲁⲧⲁⲟⲩⲉ ⲟⲩϣⲁ
ⲭⲉ ⲛⲏⲧⲛ̄ ·
ⲉⲓ̈ⲥⲟⲟⲩⲛ̄ ⲛ̀ⲧⲁ
ⲙⲛⲧⲥⲛⲕⲉ ⲙ̀
ⲙⲓⲛ ⲙ̀ⲙⲟⲓ̈ ·
Ⲛⲑⲉ ⲅⲁⲣ ⲉ+ⲟ ⲛⲁⲥ
ⲧⲟⲙⲟⲥ ⲥⲙ̄
ⲡⲉⲧⲟⲩⲟⲛⲍ̀ ⲉ
ⲃⲟⲗ · ⲉⲙ̄ⲛⲧⲁⲓ̈
ⲙ̄ⲙⲁⲩ ⲛⲧⲁⲩ
ⲛⲁⲙⲓ̈ⲥ ⲙ̀ⲡⲁ
ⲗⲁⲥ ⲥⲛ̄ ⲟⲩⲡⲁⲣ
ⲣⲏⲥⲓ̈ⲁ ·



Translation

(Quire) 5, (p.) 65 a) of this kind always (lit. at every time) through his saint in the (lit. a) peace of God. Amen.

Those who became orphans, having lost (their) parents according to the flesh (lit. bodily parents), are wont to fall into many griefs and their friends and neighbours are wont to come to them, wishing to console them in (lit. from) their (lit. the) grief. And as they (lit. those) know

b) the good (things) which their parents did to them and how they have brought them up from their childhood, their tears (the singular, a collective noun) respond to the heart of those who speak with them.

And I myself, too, now, O God-loving assembly (lit. the assembly), know that I have lost a great solace which is more precious than gold and silver,[1] when this holy father of ours departed to the regions

66 a) of repose (given) by Christ; this one who has suffered for the confession of his holy name.

How shall I, this least (one among men), answer and say a word to you? I am aware of my own incapacity (lit. poverty, scil. of tongue), since not being able to speak in public (lit. openly) (and) having no power of tongue (lit. the power of my tongue) in the public discourse,[2] I am very weak with regard to the choice (lit. my purities) of the ex-

b) pressions suitable for the encomium of the blessed Apa Peter, worthy of admiration.

Still I will appear with a speech[3] and I will speak before Jesus, my Lord, drawing strength from your prayers (lit. through the strength of your prayers): (O you) who give the tongue (lit. the mouth) to the mute, give me a clever heart and an attentive ear, thus[4] making me worthy of hearing this holy voice.

Notes to the translation

1. Lit. "valuable with regard to {the} gold and {the} silver", a paraphrase of the comparative degree.

2. Παρρησία, lit. "sincerity", came to signify at the time of the early Christianity a public confession of the Christian faith, cf. Bartelink. Here a public speech.

3. Lit. "I will come (to speak) in public".

4. Presumably, not a clause of time, but rather a phrase similar to that quoted by Till (*TKG*, § 351, "dadurch").

8. THE MARTYRDOM OF APA NILE BY IOULIOS OF KBAHS
I.1.b.295_1, 295_2 (5680, Copt. 16)

PARCHMENT. 2 leaves, 32.8 x 26 and 32.2 x 23.1 cm, broken, stained, cracked; gaps.

The text in two columns is on both sides. Initials; those in the right-hand column are ornamented with *obeli* above them and those in the left-hand column have *diple*-signs under them. The text of both columns on the front page of no. 295_2 ends in two tail-pieces of alternate rows of strokes (three rows; two central dots in each row) and *diple*-signs and dots (two rows; five in all) with two isosceles underneath turned upside down. The isosceles are formed by a number of ever diminishing strokes; they flank a cross of four *diple*-signs, each having a dot at its side. The colophon overleaf consists of three parts divided by alternate strokes and rows of small *diple*-signs. At the end there is a pen-drawing of a stepped cross with rays formed by dots and strokes. At its sides, above and below, there are the usual symbols: $\overline{\text{IC}}$ $\overline{\text{XC}}$ and the alpha and omega. The lines of this page are preceded by small *diple*-signs. The text is written in two hands and the last subscription is in a third, namely the hand of "the pupil Oueisir", who made the drawing of the cross.

The MS. was repaired; there are several patches pasted along the edges, for which purpose pieces of discarded parchment, parts of some old MSS. dating from the 7th or 8th cent. were used. The first leaf is paged 19 and 20. On the second there is a quire-mark: "3", and no page-numbers, but since this leaf is the last in the third quire its sides must be paged 47 and 48, each quire having 16 pages. The Golenischev folios belong to the MS. whose other leaves are in the National Library in Vienna (three in all: K9621, K9544 and K9545) and were published by Till (Till, *Leg.*, pp. 181–185). These latter are paged 29–34. Therefore, the first one of the Golenischev folios belongs to a much earlier part of the Martyrdom of Apa Nilus, while the second folio contains its end.

DIALECT: Sahidic influenced by Fayyumic (cf. Till, *Leg.*, p. 188).

DATE: in the colophon, before the last subscription, there is a date: Year 678 of the era of Diocletian (A. D. 961–962).

PROVENANCE: the White Monastery; acquired in 1888–1889.

PUBLICATIONS: Elanskaya, *CLT*, pp. 141–148. The colophons were published by Lantschoot (Lantschoot, t. I, fasc. 1, LVII, pp. 93–94), where ⲥⲧⲉⲫ, a proper name, is erroneously read instead of the correct ⲥⲧⲉⲫⲛ. The date in the colophon was first pointed out by Golenischev himself (Golenischev, p. 15).

BIBLIOGRAPHY: mentioned in Golenischev, p. 15; Lemm, *KM*, CL, p. 561 (in connection with the terms ⲡϫⲱⲱⲙⲉ and ⲡⲓⲕⲉⲫⲁⲗⲓⲟⲛ ⲛ̄ϫⲱⲱⲙⲉ); LVII, p. 1349 (133) (in connection with the date); LXX, p. 79 (193) (in connection with the name ⲡⲟⲩⲧⲧⲟⲣ, a refutation of Spiegelberg, *Ar.Einfl.*; cf. Lantschoot, fasc. 2, p. 40, for a different explanation of this name); Elanskaya, *CLT*, pp. 227–229.

Of particular interest is the second Golenischev folio. On its first page there is the end of the Martyrdom, and a colophon on its second. This colophon was not overlooked by Lantschoot, but the preceding page has not hitherto been published and was not known to him. It contains, however, an important reference to the author of the Martyrdom of Apa Nile: this work, like many others of the same kind, came from the pen of Julius of Aqfahs (Ioulios of Kbahs), the well-known martyrologist (cf. e.g. Amélineau, *Actes*, pp. 123–161; Dib, *Jules*; Mina, *Jules*; MacCoull). The list of his works or rather the works ascribed to him is thus increased by one item.

ιθ̄ a)]м . . [
]ⲛⲓⲟⲩ· а[ⲛⲟ]
к ⲁⲛ ⲁⲛⲟⲕ ⲁⲛ
ⲡⲉⲧⲱⲁϧⲉ ⲛⲙ̀
ⲙⲟⲕ · ⲡⲁϧⲟ
ⲉ̈ⲓⲥ ⲓ̄ⲥ̄ ⲡⲉϧⲥ̄ ⲡⲉⲧ
ⲱⲁϧⲉ ϩⲛ̀ ⲣⲱⲓ̈
ⲱⲁⲛ++ ⲱⲓ̈ⲡⲉ̣
ⲛⲁⲕ ⲙⲛ̀ ⲛⲉⲕ
ⲙⲟⲩⲛⲏ̄ ⲛ̀ⲃⲓ̈ϧ:—
Пеϧе пϩⲏⲅⲉ
ⲙⲱⲛ ⲛ̀ⲛⲉⲧⲟⲩ
ⲁⲁⲃ· ϧⲉ ⲥⲱ
ⲧⲙ̀ ⲛ̀ⲥⲱⲓ̈ ⲑⲩ
ⲥⲓ̈ⲁϩⲉ ⲛ̀ⲛⲁⲛⲟⲩ
ⲧⲉ· ⲙ̀ⲙⲁⲛ
+ⲛⲁⲙⲟⲩⲟⲩⲧ
ⲙ̀ⲙⲱⲧⲛ̀ ⲱⲁⲛ
ⲧⲁⲉⲓ̈ⲙⲉ ϧⲉ ⲟⲩ
ⲛ̀ ⲃⲟⲙ ⲙ̀ⲡⲉⲧⲛ̀
ⲛⲟⲩⲧⲉ· ⲉ̀ⲛⲉϩⲙ̀
ⲧⲏⲩⲧⲛ̄ ⲉ̀ⲃⲟⲗ
ϩⲛ̀ ⲛⲁⲃⲓ̈ϧ:—
Пеϧе ⲛ̀ϩⲁⲅⲓⲟⲥ
ⲁ̀ⲡⲁ ⲛⲓ̈ⲗⲉ ⲙ̀ⲡ̀
ϩⲏⲅⲉⲙⲱⲛ·
ϧⲉ ⲱ̀ ⲡⲁⲑⲏⲧ
[ⲁ̀]ⲡⲁϧⲟⲉⲓ̈ⲥ ⲓ̄ⲥ̄ ⲡⲉ
ⲭ̄[ⲥ̄]· ⲟⲩⲱ̀ ⲉⲩⲧ
ⲃ̀ⲫ[ⲙ] ⲛ̣ⲁⲓ̈· ϧⲉ
ⲉ̣ⲓⲥ ⲙⲛ̣ⲧϧⲙⲏ
b) [ⲛⲉ ⲛ̄ⲣ]ⲟⲙⲡⲉ ⲙ̄
]ⲱⲙ ⲉ̀ⲣⲉⲡ
]ⲗ· ⲉⲓ̈
]ⲧ ⲉ̄ⲃⲟⲗ
]ⲱⲥ ⲛ̄ⲧⲙ̄ⲛ̄

[ⲧⲉⲣⲟ] ⲙ̀ⲛ̀ⲛⲟⲩ
[ⲧⲉ·] ⲧⲁⲓ̈ ⲉ̄ⲙⲉ
[ⲣⲉ]ⲡⲉⲥⲣⲏ ⲉⲣ ⲕⲁ
ⲕⲉ· ⲟⲩⲇⲉ ⲙⲉ
ⲣⲉⲡⲉⲥⲟⲟϩ ⲃⲱϧⲃ̄
ⲉ̀ⲃⲟⲗ ϧⲉ ⲛ̀ϧⲟⲉⲓ̈ⲥ
ⲓ̄ⲥ̄ ⲡⲉϧⲥ̄ ⲡⲉⲧⲣ̄
ⲟⲩⲟⲉⲓ̈ⲛ ⲉ̄ⲣⲟⲥ ⲛ̄
ⲛⲁⲩ ⲛⲓ̄ⲙ :·· —
Пеϧе ⲛ̀ϩⲏⲅⲉⲙⲟⲛ
ⲛⲁⲡⲁ ⲛⲓ̈ⲗⲉ· ϧⲉ
ⲁⲗⲏⲑⲟⲥ +ⲱⲉ
ⲛ̄ϩⲧⲏⲓ̈ ⲉ̄ϧⲛ̀
ⲧⲉⲕⲙ̀ⲛⲧⲥⲁⲓ̈ⲉ̄·
ϧⲉ ⲛ̀ⲛⲁⲧⲁⲕⲟ
ⲙ̀ⲡⲉⲕⲥⲱⲙⲁ
ϩⲉⲛ ϩⲛ̀ⲃⲁⲥⲁⲛⲟⲥ·
Тⲉⲛⲟⲩ ⲟⲉ ⲥⲱⲧⲙ̄
ⲛ̀ⲥⲱⲓ̈ ⲛⲓ̄ⲑⲩ
ⲥⲓ̈ⲁϩⲉ ⲛ̀ⲛⲉⲛⲟⲩ
ⲧⲉ· ⲙ̀ⲡⲁ+
ⲧⲁⲕⲟ ⲛ̀ⲧⲉⲕ
ⲙ̀ⲛⲧⲥⲁⲓ̈ⲏ̀ ϩⲛ̄ ⲛ̄
ⲕⲱϩⲧ̀ ⲙ̀ⲛ̀ ⲃⲁ
ⲥⲁⲛⲟⲥ ⲛⲓ̄ⲙ·· —
ⲁϥⲟⲩⲱⲱⲃ ⲛ̀ⲃⲓ̈ ⲏ̀
K̄ a)ⲡⲉⲧⲟⲩⲁ̄ⲁ̄[ⲃ ⲁⲡⲁ]
ⲛⲓ̈ⲗⲉ· [ϧⲉ ⲁⲛⲓ̈]
ⲛⲉ ⲛ̀ⲛⲉⲕ[ⲛⲟⲩ]
ⲧⲉ ⲛⲁⲓ̈ ⲉ̀ⲛ̣[ⲉⲓ̈ⲙⲁ]
ⲧⲁⲛⲁⲩ ⲉ[ⲣⲟⲟⲩ]
ⲧⲁⲧⲁⲙ̣[ⲟⲕ]
ϧⲉ ⲛⲓⲙ ⲛϩ̣[ⲧⲟⲩ]
ⲡⲉ+ⲛⲁⲟⲩⲱⲱⲧ̣
ⲛⲁϥ· ⲁϥⲣⲁ

ⲱⲉ ⲛ̀ⲟ̈ⲓ ⲡ̀ⲭⲏⲣⲉ
ⲙⲱⲛ ⲉ̄ⲙⲁⲧⲉ·
ⲛ̀ⲧⲉⲣⲉϥⲥⲱ
ⲧⲙ̄ ⲉⲡⲉ̈ⲓⲱⲁ
ⲭⲉ · ⲉϥⲙⲉⲉⲩⲉ̄
ⲭⲉ ⲉ̄ⲣⲉⲛⲉⲧⲟⲩ
ⲁⲁⲃ ⲛⲁⲑⲩⲥ̈ⲓⲁ̄
ⲍⲉ ⲛ̀ⲛⲉϥⲛⲟⲩ
ⲧⲉ· ⲁϥⲟⲩⲉⲍ ⲥⲁⲍ
ⲛⲉ ⲉⲧⲣⲉⲩⲉ̈ⲓⲛⲉ
ⲛⲁϥ ⲙ̀ⲡⲁⲡⲟⲗ
ⲗⲱⲛ ⲙ̀ⲛ̀ ⲧⲁⲣ
ⲧⲩⲙ̈ⲓⲥ · ⲁϥ
ⲧ̀ⲣⲉⲩⲭⲉⲣⲟ ⲛ̀ⲧ̀
ⲱⲛⲩⲉ̄ ⲭⲓ ⲑⲏ ⲙ̀
ⲙⲁⲩ · ⲡⲉⲭⲉ
Ⲡⲭⲁⲣⲓⲟⲥ ⲁ̀ⲡⲁ ⲛⲓ
ⲗⲉ ⲙ̀ⲡ̀ⲭⲏⲣⲉ
ⲙⲱⲛ ⲭⲉ ⲙⲁ
ⲣⲟⲩⲉ̈ⲓⲛⲉ ⲙ̀ⲡ̀ⲭⲱ
ⲱ̀ⲙⲉ ⲉⲣⲉⲡ̀ⲣⲁⲛ
ⲛ̀ⲛⲉⲕⲛⲟⲩⲧⲉ
ⲥⲏⲭ ⲉ̄ⲣⲟϥ· ⲁϥ
ⲕⲉⲗⲉⲩⲉ̄ ⲉⲧⲣⲉⲩ
ⲃ) [ⲛ̄ⲧⲫ̄] ⲛⲥⲉⲕⲁ
[ⲁϥ] ⲙⲡⲙ̄ⲧⲟ
ⲛⲛⲉⲧⲟⲩⲁ̀ⲁⲃ:
[ⲁ]ϥⲧⲣⲉⲡⲕⲩⲣⲯ̄
ⲱⲱ ⲉⲃⲟⲗ ⲭⲛ̀
ⲧ̀ⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄·
ⲉϥⲭⲱ ⲙⲙⲟⲥ·
ⲭⲉ ⲁ̀ⲙⲏⲏⲧⲛ̄
ⲛ̀ⲧⲉⲧⲛ̄ⲛⲁⲩ ⲉ̀
ⲁ̀ⲡⲁ ⲛⲓⲗⲉ ⲙⲛ̄
ⲛⲉϥⲥⲛⲏⲩ ⲉⲩⲛⲁ
ⲑⲩⲥⲓⲁⲍⲉ ⲙ̀ⲡⲟⲟⲩ
ⲛⲛⲉⲛⲟⲩⲧⲉ :—
Ⲛⲧⲉⲩⲛⲟⲩ ⲇⲉ ⲁⲡ
ⲙⲏⲏⲱⲉ ⲛ̀ⲧ̀
ⲡⲟⲗⲓⲥ ⲥⲱⲟⲩⲭ
ⲉⲡⲭⲏⲣⲉⲙⲱⲛ
ⲉⲩⲟⲩⲱⲱ ⲉ̄ⲛⲁⲩ
ⲉⲛⲉⲧⲟⲩⲁ̀ⲁⲃ · ⲉⲩ
ⲙⲉⲉⲩⲉ̄ ⲭⲉ ⲉⲩⲛⲁ
ⲑⲩⲥⲓⲁⲍⲉ ⲛ̀ⲛⲉ
ⲛⲟⲩⲧⲉ ⲙ̀ⲡⲉⲓⲭⲏ
ⲣⲉⲙⲱⲛ :·· —
Ⲧⲟⲧⲉ ⲡⲭⲁⲣⲓⲟⲥ
ⲁ̀ⲡⲁ ⲛⲓⲗⲉ ⲁϥ
ϥⲓ ⲛ̀ⲧⲉϥⲥ̄ⲙⲏ
ⲉⲭⲣⲁⲓ ⲁϥⲥ̄ⲙⲟⲩ
ⲉⲡⲛⲟⲩⲧⲉ ⲛ̀ⲧ̣[ⲉⲓ]
ⲭⲉ· ⲭⲉ ⲉ̣ϥ̣ⲛ̣[ⲁ]
ⲱⲱⲡⲉ [ⲛ̄ⲟ̈ⲓ ⲡⲉⲟ]ⲟⲩ
ⲉⲡⲉⲕⲣ[ⲁⲛ ⲉⲧⲟⲩ]
ⲁⲁⲃ :·· —
[ⲘⲤ̄] ⲁ)ⲥⲉⲱⲱⲡⲉ ⲛⲙ
ⲙⲁⲕ · ⲕⲉⲱ
ⲙⲟⲩⲛⲉ ⲛ̀ⲣⲟⲙ
ⲡⲉ ⲛⲉⲧⲁⲕⲭⲓ̄
ⲭⲙ̄ ⲡⲕⲁⲭ·
ⲱⲁⲛⲧⲉⲕⲉⲓ̄
ⲉⲃⲟⲗ ⲭⲛ̄ ⲥⲱⲙⲁ
ⲛ̀ⲧⲉⲛⲉⲧⲟⲩ
ⲁⲁⲃ ⲧⲏⲣⲟⲩ
ⲉⲓ̈ ⲉ̄ⲃⲟⲗ ⲭⲁ
ⲭⲱⲕ · ⲙⲛ̄.
ⲛ̀ⲡⲛⲉⲧⲟⲩⲁ̀ⲁⲃ
ⲁ̀ⲡⲁ ⲛⲓⲗⲉ ⲙⲛ̄
ⲛⲉⲫⲥⲛⲏⲩ :·—
Ⲁ̈ⲓⲙⲟⲟ̈ⲩⲉ ⲭⲁ
ⲭⲱⲟⲩ· ⲁ̈ⲓⲟⲩ

ⲱⲱⲃ ϫⲉ ⲥⲁ
ⲙⲏⲛ : —
(ⲃ)ⲁⲛⲟⲕ ⲇⲉ ⲓⲟ[ⲩⲗⲓ]
ⲟⲥ ⲁⲓⲡⲱⲧ ⲉ̣[ⲡⲁ]
ⲏⲓ ⲉⲧⲉ ⲕⲃⲁⲥⲥ
ⲡⲉ · ⲉⲓⲥⲙⲟⲩ
ⲉⲡⲛⲟⲩⲧⲉ ⲡⲓ
ⲱⲧ · ⲙ̀ⲛ̀ ⲡⲉⲩ
ⲙⲟⲛⲟⲅⲉⲛⲏⲥ
ⲛ̀ⲱⲛⲣⲉ ⲓ̅ⲥ̅ ⲡⲉⲭⲥ̅
ⲡⲉⲛϫⲟⲉⲓⲥ · ⲙ̀ⲛ̀
ⲡⲉⲡⲛ̄ⲁ̄ ⲉ̀ⲧⲟⲩ
ⲁⲁⲃ ·· ⌣
Ⲡⲁⲓ ⲉⲧⲉ ⲡⲱⲩ
ⲡⲉ ⲡⲉⲟⲟⲩ ⲙ̣[ⲛ̄]
ⲡⲧⲁⲓⲟ · [ⲙ̀ⲛ̀ ⲧⲉⲓ]
ⲣⲏⲛⲏ · ⲱⲁ [ⲉ]
ⲛⲉⲩ ⲛⲉⲛⲉⲩ · ⲩ[ⲁ]
ⲙⲏⲛ :··· —
[ⲙ̄ⲏ̄] ⲁ)[ⲁⲣⲓ ⲧ]ⲁⲅⲁⲡⲏ ⲛⲁⲉⲓⲟ̄
[ⲧ]ⲉ ⲉⲧⲟⲩⲁⲁⲃ ⲛ̀ⲕ̀
ⲁ̣ⲛⲣⲓⲕⲟⲥ · ⲟⲩⲁⲛ
ⲛⲓⲙ ⲉⲧⲛⲁⲱⲱ ⲩⲙ̀
ⲡⲓϫⲱⲱⲙⲉ ⲱ̣
ⲗⲏⲗ ⲉ̀ϫⲙ̀ ⲡⲉⲙ
ⲙⲁⲓⲛⲟⲩⲧⲉ ⲛ̀ⲥⲟⲛ
ⲙⲙⲁⲓⲁⲅⲁⲡⲏ · ⲁⲩⲱ
ⲙⲙⲁⲓⲡ̀ⲣⲟⲥⲫⲟ
ⲣⲁ̣ ⲥ̀ⲧⲉⲫⲉⲛ ⲛ̀ⲩ̀
ⲱⲉⲛⲟⲩⲧⲉ · ϫⲛ̀
ⲧⲁϥⲁϥⲃⲓ ⲡⲉⲩⲣⲟ
[ⲟⲩ]ⲱ̣ ⲁ̣ⲩⲥ̣ⲩⲁⲓⲏ ⲩⲛ̀
[ⲛⲉⲩⲩⲓⲥ]ⲉ ⲙ̀ⲙⲓⲛ ⲙ̀
[ⲙⲟⲩ]· ⲁⲩⲧⲟⲟⲩ ⲉ̀
[ⲥ]ⲟ̣ⲩⲛ ⲉ̀ⲧⲉⲕⲕⲗⲏ
[ⲥ]ⲓ̈ⲁ̀ ⲙ̀ⲡⲉⲡⲣⲟⲫⲏ
ⲧⲏⲥ ⲁ̀ⲡⲁ ⲱⲉⲛⲟⲩ
ⲧ̣ⲉ ⲥⲁ ⲡⲟⲩⲁⲁⲓ ⲛ̀ⲏ̀
ⲧⲉⲩⲯⲩⲭⲏ ϫⲉ
ⲕⲁⲥ ⲉ̀ⲣⲉⲛⲥⲁⲓⲟⲥ
ⲁ̣ⲡⲁⲡⲁⲛⲏⲗⲉ ⲙ̀ⲛ̀
ⲛⲉⲩⲥ̀ⲛⲏⲩ ⲡⲁⲣⲁ
ⲕ̣ⲁⲗⲏ ⲙ̀ⲡⲣ̀ⲣⲟ ⲡⲉ
ⲭⲥ̅ · ⲛⲁ̀ⲥ̀ⲙⲟⲩ ⲉ̀ⲣⲟⲩ
ⲙ̀ⲛ̀ ⲧⲉⲩⲥⲓⲙⲉ · ⲙ̀ⲛ̀
[ⲛ]ⲉⲩⲱⲛⲣⲉ · ⲙ̄ⲛ̄ ⲛⲉⲩ
[ⲉⲓ̈]ⲟ̄ⲧⲉ · ⲙ̀ⲛ̀ ⲛⲉⲩⲥ̀ⲛⲏⲩ
[ⲙ]ⲛ̣̀ ⲡⲉⲩⲏⲓ̈ ⲧⲏⲣ̄ⲩ̄ ·
[ⲁⲩ]ⲱ ⲛⲁⲁⲓ̈ ⲛⲁⲩ ⲛ̀ⲧ̀
[ⲱⲃⲃⲓⲱ] ⲙ̀ⲡⲉⲩⲉⲣ
[ⲏⲧ ⲛ̄ⲱⲱ]ⲉ̣ [ⲛ̄]ⲕⲱⲃ
[ⲛ̄ⲥⲟⲡ ⲥⲛ̄ ⲑⲓ]ⲁ̣ⲏ̄ⲙ̄
Γ̄ ⲃ)ⲛ̀ⲧⲡⲉ ⲡ̀ⲙⲁⲛⲱⲱ
ⲱⲡⲉ ⲛ̀ⲛⲉⲇⲓⲕⲁⲓⲟⲥ
ⲧⲏⲣⲟⲩ ⲥⲓ̈ ⲟⲩⲥⲟⲛ
ⲥⲁⲙⲏⲛ : —
Ⲥⲙⲟⲩ ⲉ̀ⲣⲟⲓ ++ ⲙⲉ
ⲧⲁⲛⲟⲓⲁ · ⲛⲁⲉⲓⲟ̀ⲧⲉ
ⲉ̀ⲧⲟⲩⲁⲁⲃ · ⲟⲩⲟⲛ
ⲛⲓⲙ ⲉⲧⲛⲁⲱⲱ ⲥⲙ̀
ⲡⲓⲕⲉⲫⲁⲗⲓⲟⲛ ⲛ̀
ϫⲱⲱⲙⲉ · ⲭⲓ̈ ⲥⲁ
ⲡⲁⲕⲟⲩⲓ̈ ⲛ̀ϩⲱⲃ ⲉ̀ⲃⲓ̈ϫ
ⲛ̄ⲥ̄ⲃⲟⲩⲓ̈ ⲙⲉⲡⲟⲥ ⲁⲓ̈
ⲱⲱϥ̀ ⲛⲟⲩⲗⲉ
ϫⲓ̈ⲥ · ⲁⲡⲟ ⲇⲓ̈ⲟⲕ
ⲗⲏⲧⲓⲁⲛⲟⲥ ⲭⲟ̄ⲏ̄ :—
ⲁⲣⲓ ⲡⲁⲙⲉⲉⲩⲉ ⲛⲁⲅⲁⲡⲉ
ⲛⲧⲁⲡⲓⲁⲅⲁⲑⲟⲛ ⲱⲱⲡⲉ ⲉⲃⲟⲗ ⲥⲓ̈
ⲧⲟⲧϥ̀ ⲡⲡⲟⲩⲧⲧⲟⲣ ⲥⲩ̄ ⲥⲧⲉⲫⲛ
ⲁϥⲧⲁϥ ⲉⲥⲟⲩⲛ ⲡⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ
ⲙⲡⲉⲛⲉⲓⲱⲧ ⲁⲡⲁ ⲱⲉⲛⲟⲩⲧⲉ
ϫⲁ ⲡⲟⲩⲁⲁⲓ ⲛⲧⲉϥⲯⲩⲭⲏ ⲁⲙⲏⲛ
ⲡⲓⲥⲃⲟⲩⲓ ⲟⲩⲉⲓⲥⲓ̈ⲣ

Notes to the text

19 a, 4–5: Instead of the correct Sahidic ⲛⲙ̄ⲙⲁⲕ.
16: Instead of ⲙ̄ⲙⲟⲛ.
b, 28: ⲋⲛ̄ instead of ⲋⲙ̄.
20 a,25-26: Instead of ⲙ̄ⲙⲟⲟⲩ.
[47] a, 4-5: Instead of ⲛⲉⲧⲉⲕⲋⲓⲝⲙ̄.
7: Instead of ⲋⲙ̄ ⲡⲥⲱⲙⲁ.
[48] a, 3: Instead of ⲟⲩⲟⲛ.
6-7: Instead of ⲡⲉⲛⲙⲁⲓⲛⲟⲩⲧⲉ (ⲛ is assimilated to ⲙ, as in the next two lines).
12: ⲁⲩ is erroneously repeated twice.
15: Instead of ⲁⲩⲧⲁⲁⲩ.
22: ⲡⲁ is repeated twice.
b, 1-2: The infinitive ⲯⲱⲱⲡⲉ, with the double ⲱ, is not noted by Crum and Westendorf (*WH*). Kasser knows this variant and notes that it is more frequently used in the collocation ⲙⲁⲛ̄ⲯⲱⲱⲡⲉ, as is the case in our MS. (Kasser, *Compl.*, p. 87).
11: Instead of ⲛ̄ⲥⲓⲝ.
19: ⲁⲩⲧⲁⲩ instead of ⲁⲩⲧⲁⲁⲩ.

Translation

19 a) I am not, I am not one who is speaking to you, but it is the Lord Jesus Christ who is speaking with my mouth that[1] I may put you and your idols, your hand-made creations, to shame."

And the governor said to the saints: "Listen to me, offer up sacrifices to my gods or else I shall kill you in order[2] to know whether your God can (lit. there is power with your God) save you from my hands."

(And) the saint Apa Nile said to the governor: "O foolhardy! My Lord Jesus Christ has already given me s[trength], since ... [eight]een

b) [y]ears ... the [King]dom of G[o]d, that (Kingdom) whose sun is not wont to darken and whose moon is not wont to wane, because the Lord Jesus Christ gives it light at all times."

The governor said to Apa Nile: "Verily, I pity your beauty (too much) to destroy[3] your body in pains. And now listen to me, offer up sacrifice to the gods before I have destroyed your beauty in fire and in pains of all kinds."

20 a) The saint [Apa] Nile answered: "[Br]ing your [go]ds to me in th[is place] that I may see [them] and I shall te[ll you], who is among th[em] whom I shall worship."

The governor was very glad when he heard this word, thinking that the saints will offer up sacrifices to his gods. He ordered that they should bring to him Apollo and Artemis and he had the altar kindled before them. The saint Apa Nile said to the governor: "Let them bring the papyrus roll where the names of your gods are written." He ordered that they should

b) [bring it] and pu[t it] before the saints. He ordered to the herald to announce in all the city, saying: "Come and look at Apa Nile and his brethren, how (lit. while) they will offer up sacrifices to the gods today."

And at once the population of the city gathered to the governor, wishing to see the saints, (and) thinking that they will offer up sacrifices to the gods of this governor. Then the saint Apa Nile raised his voice and blessed God t[h]us: "Let [glo]ry be to your [ho]ly n[ame]!"

[47] a) ... they will be with you. For another eight years you will have been (living) on the earth until you have left (your)

body, and all the saints will come forth to meet you together with the saint Apa Nile and his brethren. (As for me,) I have gone to meet them." I answered: "Amen".

b) And I, Io[uli]os,[4] ran to [my] house, namely Kbahs,[5] blessing God Father and his only begotten Son, Jesus Christ, our Lord, and the Holy Spirit, to whom belongs the glory a[nd] reverence [and pe]ace for [e]ver and ever. [A]men.

The colophons

/48/ a) [Do m]e a favour my holy fathe[r]s the clerics, every one who will read in this book, pray for the god-loving brother, who likes (doing) favour(s) (to others) and (making) gifts, (namely) Stephen, son of Shenoute, because he took ca[r]e (and) wrote it, sparing no pains (lit. by [his] own [pai]ns),[6] (and) gave it to the Chu[r]ch of Apa Shenoute,[7] the Prophet, for the salvation of his soul in order that the saint Apa Nile and his brethren pray to King Christ that he may bless him and his wife, and [h]is children, and his [pa]rents, and his brethren, [a]nd his whole house, [an]d that he may requite him [hund]red[fold for] his v[ow in the]

b) heavenly [Jerusa]lem, the place where all the righteous are in together. Amen.

Bless me, repenting,[8] my holy fathers, everyone who will read in this book,[9] be indulgent to my weak pupil-like work, (if) perchance I wrote with mistakes.[10] According to Diocletian('s era): (Year) 678.

Remember me lovingly that there may be good (things) from it to Puttor,[11] son of Steph(e)n.[12] He gave it (i.e. the book) to the monastery of our father Apa Shenoute for the salvation of his soul. Amen.

The pupil Oueisir.

Notes to the translation

1. The limiting verb-form, *limitativus*, can designate a temporal limit of an action (the clause of time, "until ..."), a limit-result (the clause of sequence, "so that ..."), and limit-purpose (the clause of purpose, "in order that ..."), but sometimes has the sense of the clause of cause. Here it is used in the clause of purpose.

2. Cf. the preceding note.

3. Lit. "I pity your beauty lest I should destroy your body." After the verbs with a negative meaning, e.g. "forbid", "prevent", "hinder", "refuse", "withhold", etc., in Coptic, the verb-forms dependent on them are usually negative (the "completive" negation), e.g. "he prevented them that they did not speak", for "he prevented them from speaking" (cf. *PP* 1979, pp. 237–241; *BiOr* XXXV, 1/2 (1978), pp. 130–131). Though the verb here is not negative, strictly speaking, in its meaning, still "to pity" has a certain shade that puts it in the same class, as far as its governing functions are concerned, and so in the phrase "I pity your beauty (too much) to destroy your body" the dependent verb is negated.

4. Julius of Aqfahs.

5. The native town of Julius, cf. Amélineau, *Géogr.*, p. 56–58.

6. That is, he ordered the book to be made at his own cost in order to donate it to the monastery.

7. That is, to the White Monastery.

8. Lit. "I repent."

9. For ⲡⲓⲕⲉⲫⲁⲗⲓⲟⲛ (the Greek κεφαλίς) ⲛ̄ⲭⲱⲱⲙⲉ in the sense of "codex", see Lemm, *KM*, CL, p. 562.

10. Lit. "lest perchance I err in a word."

11. Spiegelberg thought it was a mutilated form of "Victor", but Lemm argued that it was an altogether different name. Lantschoot, however, prefers ⲡⲟⲩⲧⲧⲟⲣ = πεττήριος (Lantschoot, fasc. 2, p. 40).

12. ⲥⲧⲉⲫⲛ is written, but the last letter faded out and Lantschoot only read ⲥⲧⲉⲫ.

9. THE MARTYRDOM OF APA TIMOTHEOS
I.1.b.651 (4776, Copt. 17)

PARCHMENT: 1 leaf, 30 x 27.3 cm. The edges broken; gaps, breaks, stains.

Part of a double leaf: a complete single leaf and a small fragment of the other. The text in two columns covers both sides. Paged 59 and 60. The hand and the way of making the initials is similar to those of I.1.b.650. The direct speech (Timotheos's prayer) is marked by small *diple*-signs, that look almost like dots, placed in front of each line (cf. I.1.b.652, 660, 664, 293–294, 301–302).

This leaf comes from the MS. whose other parts are preserved in the National Library in Paris, *BN* 129[16], fols. 7–10, in that of Vienna, K9488, 9489, 9590, and in the Berlin Museum, *BM* 357. Lemm who sent his copy of our text to Crum (apparently for his *Dictionary*) noted that the hand was the same as that of *BM* 357. W. Till, having gathered the Paris, Vienna and Berlin leaves together for a publication, added to them Lemm's copy which was lent to him by Crum. He had no photograph of the Golenischev leaf and, seeing that the latter is not continued by the Berlin folio, as should have been expected from the page-numbers of these leaves (59–60 and 61–62), he came to the conclusion that either the pagination of this MS. was inaccurate or the Golenischev folio came from a different MS. From the specimen of the hand adduced by Till, however, it is clear that I.1.b.651 is written by the same scribe and so Lemm's observation was correct. One is thus left with the necessity of assuming a mistake in the paging. It is interesting to note that the last one of the extant Paris folios is erroneously paged 41 and 44. All the subsequent page-numbers, therefore, must have exceeded the correct ones by 2 and so the correct page-numbers of the Golenischev folio must be 57 and 58. The double-folio with these numbers must have been central in the fourth quire and so that remnants of the adjacent single folio belong to pp. 55–56, which must erroneously have been numbered 57–58. Since our computations are founded on surmises, though plausible, and even probable, we, in our autographed text, placed the remnants of this folio after the intact folio, paging them as, in our opinion, the former was actually paged in this MS.

The gap between our folio (erroneously paged 59–60) and the Vienna leaf (paged 61–62) can be explained by the fact that the mistake in pagination, noted above, was noticed and corrected on the leaf that followed the Golenischev folio, also paged 59–60, which is missing. This correct pagination was continued on the following pages, but the erroneous numbers on the preceding pages were not corrected. This explanation assesses this gap as that of two pages.

DIALECT: Sahidic.

DATE: 10th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Till, *Leg.*, pp. 112–113.

BIBLIOGRAPHY: Crum, p. 513 b (a reference to "MS. Golenischev 17, 60" under ⲟⲩⲟⲥⲟⲩⲉⲥ); Elanskaya, *CLT*, p. 248.

59 a) ⲛⲧⲁⲙⲁⲁⲩ ⲛⲧⲟⲕ ⲡⲉ
ⲡⲁⲛⲟⲩⲧⲉ ⲙⲡⲉⲣⲟⲩⲉ
ⲙⲙⲟⲓ ⲍⲉ ☥ⲑⲗⲓⲃⲉ ⲁⲩⲱ
ⲟⲩⲛ ϩⲛ̄ⲑⲗⲓⲯⲓⲥ ⲕⲱⲧⲉ
ⲉⲣⲟⲓ ⲁⲩⲱ ⲛϥ̀ⲱⲟⲟⲡ ⲁⲛ
ⲛⲃⲓ ⲡⲉⲧⲛⲟⲩϩⲙ̄
Ⲧⲉⲛⲟⲩ ⲃⲉ ⲡⲁϫⲟⲉⲓⲥ
ⲉⲓⲧⲱⲃϩ̀ ⲙⲙⲟⲕ ⲉⲧⲣⲕ̄
ⲱⲡⲉ ⲛⲁⲓ ⲛⲃⲟⲏⲑⲟⲥ
ⲁⲩⲱ ⲛⲣ☥ ⲛⲧⲟⲟⲧ
ϩⲛ ⲛⲁⲑⲗⲓⲯⲓⲥ ⲧⲏⲣⲟⲩ
ϫⲉ ⲁ̣ⲛⲟⲕ ⲟⲩⲱⲙ̣[ⲙⲟ] ⲛⲁⲧ
ⲣⲱⲙⲉ·ⲛ̄☥ⲥⲟⲟⲩⲛ ⲁⲛ
ⲉⲣⲱⲙⲉ ϩⲛ̄ ☥ⲡⲟⲗⲓⲥ
ⲛⲥⲁⲃⲗ̄ⲗⲁⲕ ⲙⲁⲩⲁⲁⲕ
ⲡⲁⲥⲱⲧⲏⲣ· ———
Ⲧⲉⲛⲟⲩ ⲃⲉ ⲡⲁϫⲟⲉⲓⲥ ⲉⲕⲉ
ⲥⲱⲟⲩϩ ⲉϩⲟⲩⲛ ⲛⲛⲉⲧ
ϫⲟⲟⲣ ⲉⲃⲟⲗ ⲛⲧⲉ ⲡⲕ̄
ⲗⲁⲟⲥ ⲛⲣ̄ⲥⲟⲟⲩϩⲟⲩ ⲉϩⲟⲩ
ϩⲛ ⲧⲕ̄ⲃⲓϫ ⲉⲧⲟⲩⲁⲁⲃ
ⲛⲣ̄ⲧⲥⲓⲟ ⲛⲛⲉⲧϩⲕⲁⲉⲓⲧ
ⲙⲡⲟⲉⲓⲕ·ⲛⲣ̄ⲃⲱⲗ ⲉ[ⲃⲟ]ⲗ
ⲛⲛⲉⲧⲙⲏⲣ ϩⲙ ⲡⲡⲉⲛⲓⲡⲉ
b) ⲛⲣ̄ⲥⲟⲗⲥⲗ̄ ⲛⲛⲉⲧⲟ ⲛ
ϩⲛⲧ ⲱⲏⲙ ⲁⲩⲱ ⲛⲣ̄
ⲥⲱⲧⲉ ⲛⲛⲉⲧϩⲛ ⲧⲉϫ
ⲙⲁⲗⲱⲥⲓⲁ ⲛⲣ̄ⲛⲟⲩ
ϩⲙ̄ ⲛⲛⲉⲧϫⲏⲩ ⲛ̄ⲃⲟⲛⲥ̄
Ⲁⲩⲱ ⲛⲣ̄ϫⲓ ⲙⲟ[ⲉⲓ]ⲧ̣ ϩⲛⲧⲟⲩ
ⲛⲛⲉⲧⲡⲗⲉⲁ ϩ[ⲛ] ⲑⲁⲗⲁⲥⲥⲁ
ⲛⲣ̄ⲁⲡⲟⲕⲁⲑⲓⲥⲧⲁ ⲙ̄
ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲉⲡ[ⲫ̄]ⲏⲓ ϩⲛ̄
ⲟⲩⲉⲓⲣⲏⲛⲏ [ⲉⲧ]ⲣ̣ⲕ̄
ⲁⲡⲟⲕⲁⲑⲓⲥⲧⲁ [ⲙⲙⲟⲛ]
ϩⲓⲱⲱ̣[ⲟⲩ ⲛⲛⲁⲓ] ⲛ̣ⲧⲁⲕ
ⲥⲃ̄ⲧⲱⲧ[ⲟⲩ] ⲛⲁⲛ
ϫⲉ ⲧⲱⲕ ⲧⲉ ⲧⲃⲟ[ⲙ ⲙⲛ]
ⲡⲉⲟⲟⲩ ⲱⲁⲓ ⲉⲛϩ̄ ⲉⲛⲉ
ⲛϩ̄ ϩⲁⲙⲏⲛ· ———
Ⲛⲁⲓ ⲇⲉ ⲉϥϫⲱ ⲙ̄ⲙⲟⲟⲩ
ⲉⲓⲥ ϩⲁⲃⲣⲓⲏⲗ ⲡⲁⲣϫⲁ
ⲅⲉⲗⲟⲥ ⲁϥⲉⲓ ⲉⲃⲟⲗ ϩⲛ̄
ⲧⲡⲉ ⲁϥⲧⲣⲉⲡⲕⲱϩⲧ̄
ⲱⲱⲙ ϩⲁⲣⲟⲟⲩ ⲁϥ☥ ⲧⲟ
ⲟⲧⲟⲩ ⲛⲛⲉⲧⲟⲩⲁⲁⲃ
ⲁϥⲉⲛⲧⲟⲩ ⲉϩⲣⲁⲓ ⲡⲉ
ϫⲁϥ ⲛⲁⲩ··· ———
ϫⲉ ⲃⲱⲕ ⲧⲉⲛⲟⲩ ⲛⲧⲉⲧⲛ̄
60 a) ⲥⲟⲟϩⲉ ⲙⲡⲓⲁⲛⲟⲙⲟⲥ
ⲧⲁⲣϥ̀ⲉⲓⲙⲉ ϫⲉ ⲧⲃⲟⲙ
ⲙⲡⲛⲟⲩⲧⲉ ϫⲟⲟⲣ ⲉ
ϩⲱⲃ ⲛⲓⲙ·· ———
ⲁⲩⲱ ⲉⲓⲥ ϩⲛⲏⲧⲉ ☥ⲱⲟⲟⲡ
ⲛⲙ̣[ⲙ]ⲏⲧⲛ̄ ⲱⲁⲛⲧⲉ
ⲧⲛϫⲱⲕ ⲉⲃⲟⲗ ⲙⲡⲉ
ⲧⲛⲇ̣ⲣⲟⲙⲟⲥ· ———
Ⲙⲉⲕ[ϩ]ⲧⲏⲩⲧⲛ̄ ⲱ ⲙ̄ⲙⲉ
[ⲣⲁⲧⲉ] ⲙⲡϫⲟⲉⲓⲥ
Ⲕ[ⲟⲩⲓ] ⲅ̣ⲁⲣ ⲛϩⲟⲟⲩ ⲛⲉ
ⲱ[ⲁ]ⲛⲧ[ⲉⲧ]ⲛϫⲱⲕ
[ⲉⲃⲟ]ⲗ̣ ⲙⲡⲉⲧⲛ̄ⲁⲣⲱⲛ
☥ⲛⲏⲩ ⲟⲛ ⲧⲁⲃⲉⲛ ⲡⲉ
ⲧⲛⲱⲓⲛⲉ·ⲧⲁⲥⲕⲉⲡⲁ
ϩⲉ ⲛⲛⲉⲧⲛ̄ⲯⲩⲭⲏ
ⲧⲁⲣⲟⲉⲓⲥ ⲉⲛⲉⲧⲛⲥⲱⲙⲁ
ϫⲛⲛⲉⲟⲩⲃⲱ ⲛⲟⲩⲱⲧ
ⲟⲩⲱⲱⲩⲣ̄ ⲉⲃⲟⲗ ⲛϩⲏⲧ
ⲧⲏⲩⲧⲛ̄·· ———
Ⲉⲃⲟⲗ ϫⲉ ⲉⲣⲉⲛⲃⲁⲗ
ⲙⲡϫⲟⲉⲓⲥ ⲃⲱⲱⲩⲧ
ⲉϫⲛ̄ ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ ⲁⲩⲱ

ερεπϥmaaxε pookε]т. м̄
επεγcoπc̄
b) Nαι δε ντερϥxooγ]νωщ
αγϩοπϥ epooγ]opa м̄
απα διμοθεος δε αγ]ϩ
αmaϩτε м̄τβιx м̄τϥ
κογι νщεερε αγ
πωτ ερατϥ м̄φнκε
мων · αγϩε epoϥ eγ
† αποφαcις εαπα
capапамων мн̄
τϥcϩiмε мн̄ пϥ
κογι νщнре··
ϕн[κε]мων δε ντερϥ
бωщт̄ επογε εβολ
ϩм пмннщε αγναγ
εαπα διμοθεος εγ
моощε·мн τϥщεερε
αγщтортр̄ ммате
αγноγxε εβολ мпе
хартнс етϩн̄ тϥ
бιx·αγтωογν
αγϩмοοс н̄щомет
νcоп·αγογобογεб
νca пκащ етϩн̄ тϥ̄
бιx αγкотϥ̄
[57?] a) N[
тнрογ[
εγмiщ[ε
εγ..[
νiερ[ογ]
εϩ caϩn̄[ε
Nαι δε ε[γxω м̄моογ]
[58?] b)].λ.ε
]κата
м̄п]ϥраcтε

Translation

59 a) of my mother, you are my God. Do not move off from me, for I am troubled and troubles surround me, and there is no saviour. Now, therefore, my Lord, I pray you to be helper for me and to give me hand in all my troubles, for I am a stranger without friend (lit. friendless). I know no one (lit. man) in this city, beside you alone, my Saviour.

Now, therefore, my Lord, may you gather those who are dispersed out of your people together and gather them together in your holy hand, and satisfy those who hunger with bread, and unloose those who are put (lit. bound) in irons (sing.),

b) and console the fainthearted, and release those who are in captivity, and deliver those who are afflicted, and guide those who voyage on (lit. in) the sea, and bring each back to his home in peace [that] you may bring [us] back up[on these (things)] which you have prepared to us,[1] for yours is the pow[er and] the glory for ever and ever. Amen."

And these (words), when he said[2] them, lo, Gabriel the Archangel came from the heaven (and) quenched the fire under them, (and) gave hand to the saints, (and) brought them up. He said to them: "Go now and

60 a) reprove this lawless (governor) that he may know that the power of God is stronger than anything. And behold, I am with you until you fulfil your course. Suffer your affliction (lit. afflict yourselves), O (you) be[loved] of the Lord, for it is a f/ew/ days[3] till you fulfil your strife. I am coming again and I shall visit you, and protect your souls, and watch over your bodies lest a single hair should be lost (lit. broken) from (lit. in) you, because the eyes of the Lord look upon the righteous and his ears are inclined to their prayer."[4]

b) And when he said these (words), he hid himself from them.

And Apa Timotheos laid hold of the hand of his young daughter (and) ran to the governor. He found him when he was giving (his) sentence to Apa Sarapamon and his wife and his young son. And the governor, when he looked far away from the multitude, he saw Apa Timotheos walk with his daughter. He was disturbed exceedingly (and) cast the chart that was in his

hand, (and) rose up (and) sat down three times, (and) chewed upon the reed-pen that was in his hand, (and) turned

57 (?) a) ... all ... they fighting ... they ... /co/mman/d/ ... And when /he said (lit. says)/ these (words)

58 (?) b) ... according to ... /on/ the morrow ...

Notes to the translation

1. Cf. *1 Co* 2, 9.
2. In the adverbial (circumstantial) clause the present tense is only formal, but the action in such clauses is concomittant with that of the main clause, which is in this case in the past.
3. In Till's book this gap is incorrectly filled, with the sense opposite to that which is required by the context ("many days"). In Martyrdoms, in similar cases, the saint is informed that he will not suffer long. Cf. e.g. *Victor*, p. 52 (39 a).
4. *Ps* 33, 16.

10. THE MARTYRDOM OF S THEODORE THE EASTERN AND HIS COMPANIONS SS PANEGYRIS THE PERSIAN AND LEONTIOS THE ARAB I.1.b.308 (5405, Copt. 50)

PAPYRUS. 1 leaf, 28 x 19 cam. Gaps, stains, the edges worn.

The text in two columns covers both sides, 22 lines. A large hand, the letters are narrow, but high, the initials do not project and are ornamented with *coronides*. Tail-pieces are formed of alternate scrolls and dots.

DIALECT: Sahidic.

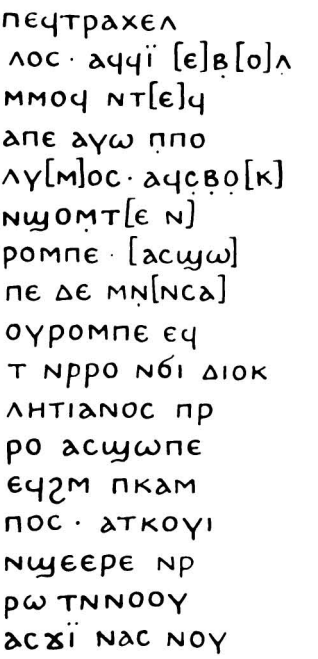
DATE: 10th or 11th cent.

PROVENANCE: bought by Golenischev in Edfu in 1901.

PUBLICATIONS: Lemm, *Märt.*, pp. 1–2, plate (a reproduction of the *recto*).

BIBLIOGRAPHY: Elanskaya, *CLT*, pp. 234–235.

(1) a) ⲥⲓⲗⲓⲕⲟⲛ· ⲁⲫⲁ
ⲁⲩ ⲛⲣⲙⲙⲁⲟ ⲉⲙⲁⲧⲉ
ⲁⲥⲱⲱⲡⲉ ⲇⲉ ⲙ̄ⲛ̄ⲛ̄
ⲥⲁ ⲛⲁⲓ ⲁⲩⲥⲃⲣⲁⲍⲧ̄
ⲙⲙⲟⲟⲩ ⲛⲃ̀[ⲓ ⲙⲡ]ⲉⲣ
ⲥⲟⲥ ⲛⲥⲟⲟⲩ̀[ⲛⲉ]ⲃ̀[ⲟ]ⲧ
ⲙⲡⲟⲩⲧⲱⲟⲩⲛ ⲉ
ⲍⲛ ⲛⲉⲍⲣⲱⲙⲁⲓ
ⲟⲥ· ⲉⲃⲟⲗ ⲍⲉ ⲛⲉⲩ
ⲣ ⲍⲛⲃⲉ ⲙⲡⲱⲛⲣⲉ
[ⲙ]ⲡⲉⲩⲭⲟⲉⲓⲥ ⲍⲉ
[ⲁⲫ]ⲍⲉ ⲍⲙ ⲡⲡⲟⲗⲩ
[ⲙⲟ]ⲥ· ⲛⲧⲉⲣⲟⲩ
Ⲥⲱⲧⲙ ⲇⲉ ⲍⲉ
ⲥⲉⲍⲁⲣⲉⲍ ⲉⲣⲟⲫ
ⲍⲓⲧⲙ ⲡⲉⲡⲓⲥ
ⲕⲟⲡⲟⲥ ⲛⲧⲁⲛⲧⲓⲁ
ⲟⲭⲓⲁ ⲓ ⲁⲡⲉⲩⲍⲏⲧ
ⲧⲱⲕ ⲉⲣⲟⲟⲩ ⲛⲟⲩ
ⲕⲟⲩⲓ̈ ⲡⲁⲗⲓ̈ⲛ ⲟⲛ
ⲁⲩⲡⲟⲗⲩⲙⲉⲓ̈ ⲙ̄ⲛ̄
ⲛⲉⲍⲣⲱⲙⲁⲓ̈ⲟⲥ
~··~··~··~
b) Ⲁⲩⲱ ⲍⲓⲧⲛ ⲧⲣⲁⲍ
ⲧⲥ̄ ⲛⲧⲁ[ⲥ]ⲱⲱ
ⲡⲉ ⲛⲱⲟⲣⲡ
ⲁⲡⲙⲏⲏⲱⲉ ⲛ
ⲛⲉⲍⲣⲱⲙⲁⲓ̈ⲟⲥ ⲭⲓ̈
ⲱⲕⲁ[ⲕ ⲉ]ⲃⲟⲗ ⲍⲉ
ⲉⲓ̈ⲥ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲁ
ⲛⲁⲧⲟⲗⲉⲩⲥ ⲁⲫⲉⲓ̈
ⲉⲭⲛ ⲧⲏⲩⲧⲛ ⲟⲛ
Ⲛⲧⲉⲣⲟⲩⲥⲱ
ⲧⲙ ⲇⲉ ⲟⲛ
ⲉⲡⲉⲫⲣⲁⲛ ⲁⲡⲉⲧ
ⲍⲓⲧⲟⲩⲱⲫ ⲗⲉⲟⲛⲧⲓ
ⲟⲥ ⲡⲁⲣⲁⲃⲉⲩⲥ
ⲁⲡⲟⲗⲩⲉ ⲙⲡⲉⲫ
ⲍⲓⲡⲡⲉⲩⲥ
ⲁⲫⲡⲱⲧ ⲍⲛ
ⲛⲉⲫ[ⲟⲩⲉ]ⲣⲏ
ⲧⲉ· ⲁⲩⲣⲉⲍⲧ ⲡⲁⲛ
ⲱⲱⲱ ⲛⲙⲡⲉⲣ
ⲥⲟⲥ ~··~··~
ⲁⲫⲫⲓ̈ ⲉⲃⲟⲗ ⲙⲙⲟⲫ
(2) a) ⲙⲡⲉⲫⲭⲛⲁⲍ
ⲛⲟⲩⲛⲁⲙ ⲁⲫ
Ⲍⲉ ⲉⲭⲙ ⲡⲕⲁⲍ
ⲙ̄ⲛ̄ ⲧⲥⲛⲫⲉ
ⲉⲧⲍⲛ ⲛⲉⲫⲃⲓⲱ
ⲁⲩⲱ ⲁⲫⲍⲁⲣⲡⲁⲍⲉ
ⲙⲙⲟⲫ ⲍⲛ ⲧⲉⲫ
ⲟⲩⲉⲣⲏⲧⲉⲧⲫ ⲛⲑⲉⲟ
ⲇⲱⲣⲟⲥ ⲉⲫⲟⲛ
Ⲑⲉⲱⲇⲟⲣⲟⲥ
ⲇⲉ· ⲁⲫⲧⲣⲉⲗⲉ
ⲟⲛⲧⲓⲟⲥ ⲡⲁⲣⲁⲃⲉⲩⲥ
ⲁⲓ̈ⲧ̄ⲫ ⲉⲧⲁⲛⲧⲓⲟ
ⲭⲓⲁ ⲉⲣⲁⲧⲫ
ⲙⲡⲣⲣⲟ· ⲁⲩⲱ
ⲁⲩⲛⲟⲃ ⲛⲍⲁⲧⲃⲉⲥ
ⲧⲁⲍⲉ ⲙⲡⲉⲣⲥⲟⲥ
ⲙⲡⲉⲍⲟⲟⲩ ⲉⲧⲙ
ⲙⲁⲩ ⲓ ⲇⲓⲟⲕⲗⲏ
ⲧⲓⲁⲛⲟⲥ ⲇⲉ ⲁⲫⲕⲉ
ⲗⲉⲩⲉ ⲙⲙⲁⲛ
ⲧⲟⲩⲕⲓⲁⲛⲟⲥ
b) ⲡⲕⲉⲛⲧⲓⲗⲟⲥ· ⲁⲫ
ⲡⲁⲧ[ⲁ]ⲥⲥⲉ ⲙ
ⲡⲁⲛⲭⲱⲭ ⲛ̄ⲙ̄
ⲡⲉⲣⲥⲟⲥ· ⲍⲓ
ⲍⲏ ⲙⲙⲟⲫ· ⲉⲭⲙ



Notes to the text

(2) a, 9: Lemm gives ⲉϥⲟⲛⲍ, which is correct, though in the MS. the last letter is lacking.
b, 4-5: Lemm reads ⲍⲓⲧⲍⲏ, but the MS. has ⲍⲓⲍⲏ.
15: The MS. erroneously has ⲧ instead of ⲟ.

Translation

(1) a) (He granted to him roy)al (gifts) (and) made him rich exceedingly.

And it happened after these (things) that [the P]ersians were quiet for six [mon]ths (and) they did not rise against the Romans, because they mourned (over) the son [of] their lord, for [he had] fallen in the w[a]r. But when they heard that he was imprisoned by the Bishop of Antioch, their heart became firm a little. And again they waged war with the Romans.

b) And because of the defeat (of the Persians) which had taken place before[1] the army of the Romans cried out: "Behold, Theodore the Eastern has come upon you again!"And when they heard again his name, his companion-in-arms (lit. neighbour) Leontios the Arab left his horse (and) ran on his [fe]et, (and) smote the captain of the Persians. He cut off

(2) a) his right arm from him (and) it fell to the earth together with the sword which was in his hand. And he got hold of his leg (and dragged him) alive to Theodore. And Theodore made Leontios the Arab bring him to Antioch to the King. And a great destruction attained the Persians on that day. And Diocletian ordered to Mantoukianos,

b) the body-guard, (and) he hit the captain of the Persians before him on his neck, (and) took off h[i]s head [f]rom him. And the war waxed small during (the next) thre[e] years.

And [it happe]ned af[ter] one year of King Diocletian's reign (lit. while Diocletian reigns), it happened that he was in the camp (and) the young Queen's daughter[2] sent (a messenger) (and) accepted (lit. took to herself) an (Antiochean).

Notes to the translation

1. Lit. "the defeat which had happened at first"; an earlier defeat of the Persians is thus referred to, brought about by Theodore's participation in the battle.

2. Lemm translates "Königstochter" (cf. Crum, 299 b, "princess"), but here the nucleus of the attribute of the adjectival type (a substantive without an article, introduced by ⲛ̄–) is not "king" (ⲣⲣⲟ), but "queen" (ⲣⲣⲱ), and this fact is borne out by the Bohairic version (ⲟⲩⲣⲱ "queen" and not ⲟⲩⲣⲟ "king"), consequently lit. "daughter of queen", "queenly daughter".

11. THE MARTYRDOM OF S HERACLIDES
I.1.b.292 (4779, Copt. 15)

PARCHMENT. 1 leaf, 34 x 24 cm, much worn (the edges), gaps.

The text is in two columns of 32 and 33 lines on one side and of 32 lines on the other. Page-numbers: 15 and 16. Initials, those in the left-hand column are ornamented with the *diple*-signs placed below them, while those in the right-hand column are marked by *obeli*.

The folio belongs to the MS. whose other parts are in Paris (*BN* 129[16], fols. 47–48) and London (Brit. Libr. Or 3581 B (43)) and are published by Lemm along with the Golenischev folio.

DIALECT: Sahidic.

DATE: about the 10th cent.

PROVENANCE: the White Monastery.

PUBLICATIONS: Lemm, *Märt.*, pp. 23–24.

BIBLIOGRAPHY: *CBM*, pp. 23–24, no. 335; Elanskaya, *CLT*, p. 226.

ⲓⲉ a) ⲉⲛⲁⲥⲩⲛⲅⲉⲛⲏⲥ
ⲙ̄ⲛ̄ ⲛⲁϣⲃⲏⲣ·⁘
ⲡⲉϫⲉ ⲧ̣ⲉϥⲙⲁⲁⲩ
ⲛⲁϥ· ϫⲉ ⲟⲩ ⲡⲉⲧ
ϣⲟⲟⲡ ⲡⲁϣⲏⲣⲉ·
ⲡⲉϫⲁϥ ⲛⲁⲥ
ϫ[ⲉ] ⲛ̣ⲁⲩⲟⲩ ⲙⲓⲥⲉ
ⲡ[ⲟⲟ]ⲩ·⁘
ⲡⲉϫⲉ ⲧⲉϥⲙⲁⲁⲩ
ⲛⲁ̣ϥ· ϫⲙ̄ⲙⲟⲛ·
ⲛ̣[ⲁ]ϣⲏⲣⲉ· ⲁⲗⲗⲁ
ⲡⲉⲕ̣ⲉⲩⲟⲩ ⲙⲓⲥⲉ· ⲡⲉ
ⲥⲟ[ⲩ] ϫⲟⲩⲧⲏ ⲛⲉ
ⲡ[ⲏ]ⲡ· ⲛ̄ⲧⲁⲓ
ϫⲡⲟⲕ ⲅⲁⲣ ⲙ̄ⲡⲉ
ⲉⲟⲟⲩ ⲉⲧⲙ̄ⲙⲁⲩ·⁘
ⲡⲉϫ[ⲉ] ⲡⲡⲉⲧⲟⲩⲁ
ⲁⲃ ⲛⲁⲥ· ϫⲉ ⲉⲣ
ϣⲁϫⲉ ⲛ̄ⲧⲟ· ⲉ̄ⲡⲉ
ⲉⲟⲟⲩ· ⲛ̄ⲧⲁⲣϫ̄
ⲡⲟⲓ ⲛ̄ⲉⲓⲛⲧⲏ̄ⲕⲁ
ⲧⲁ ⲥⲁⲣⲝ·⁘
ⲁⲛⲟⲕ ⲇⲉ· ⲉ̈ⲓ̈ϣⲁ
ϫⲉ ⲉ̄ⲡⲉⲉⲟⲟⲩ ⲉ̄ⲧⲟⲩ
ⲛⲁⲟⲩⲉⲉⲉⲙ ϫ̄
ⲡⲟⲓ ⲛ̄ⲉⲓⲛⲧⲏ̄ ⲛ̄
ⲕⲉⲥⲟⲡ ⲉ̄ⲉⲟⲩⲛ ⲉⲧ
ⲙ̄ⲛ̄ⲧⲣ̄ⲣⲟ ⲙ̄ⲡⲁ
ϫⲟⲉⲓ̈ⲥ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄·⁘
Ⲉⲡⲉⲓ̈ⲇⲏ· ⲩⲥⲛⲉ
ⲉⲓ̈ⲙ̄ ⲡⲉⲩⲁⲅⲅⲉⲗⲓ̈
ⲟⲛ ⲉⲧⲟⲩⲁⲁⲃ·⁘
b) ϫⲉ ⲉⲩⲧⲙ̄ϫⲡⲉ
ⲟⲩϫ̄ ⲛ̄ⲕⲉⲥⲟⲡ· ⲉⲓ̈
ⲧⲛ̄ ⲟⲩⲙⲟⲟⲩ· ⲙ̄ⲛ
ⲟⲩⲡⲛ̄ϫ̄ ⲉϥⲟⲩⲁⲁⲃ·
ⲙ̄ⲛ ⲇⲟⲙ ⲙ̄ⲙⲟϥ
ⲉⲉⲓ̈ ⲉ̈ⲉⲟⲩⲛ ⲉⲧⲙ̄ⲛ̄ⲧⲉ
ⲣⲟ ⲙ̄ⲡ̄ⲛⲟⲩⲧⲉ·
ⲡⲉϫⲉ ⲧⲉϥⲙⲁⲁⲩ
ⲛⲁϥ· ϫⲉ ⲡⲁϣⲏ
ⲣⲉ· ⲙ̄ⲡⲣ̄ⲧⲁⲩⲉ
ϣⲁϫⲉ ⲛ̄ⲧⲉⲓ̈ⲙⲓ̄
ⲛⲉ ⲉ̄ⲃⲟⲗ ⲉ̄ⲛ̄ ⲣⲱⲕ·⁘
Ⲙⲁⲛⲁⲓ̈ ⲥⲱⲧⲙ̄· ϫⲉ
ⲛⲁⲣϫⲱⲛ ⲛ̄ⲧ̄
ⲡⲟⲗⲓ̈ⲥ· ⲙ̄ⲛ̄ ⲛⲉ
ⲉⲛⲅⲉⲙⲱⲛ· ⲥⲉ
ϣⲓ̈ⲛⲉ· ⲛ̄ⲥⲁ ⲣⲱ
ⲙⲉ ⲛⲓ̈ⲙ ⲉⲧⲧⲁⲩⲟ̄
ⲙ̄ⲡⲉⲓ̈ⲣⲁⲛ ϫⲉ ⲓ̄ⲥ̄·⁘
Ⲙⲏⲡⲟⲧⲉ· ⲛ̄ⲥⲉⲥⲱ
ⲧⲙ̄ ⲉⲧⲃⲏⲏⲧⲕ̄
ⲛ̄ⲥⲉⲉⲉⲛⲧⲃ̄ ⲙ̄ⲙⲟⲕ
ⲛⲉⲣⲉⲣ ϣⲙ̄ⲙⲟ
ⲉ̄ⲛⲉⲕⲉⲓ̈ⲟ̄ⲧⲉ· ⲙ̄ⲛ̄
ⲡⲉⲕⲏⲓ̈· ⲙⲛ̄ ⲡⲉⲕ
ⲙⲁ ⲛⲉⲗⲟⲟⲗⲉ·
ⲙ̄ⲛ̄ ⲉⲱⲃ ⲛⲓ̈ⲙ
ⲉⲧϣⲟⲟⲡ ⲛⲁⲕ·⁘
ⲁⲛⲟⲕ ⲉⲱ· ⲙ̄ⲛ̄
ⲡⲉⲕⲉⲓ̈ⲱⲧ· ⲛ̄
ⲧⲉⲛϣⲱⲡⲉ ⲉⲛ
ⲗⲩⲡⲉⲓ̈ ⲉⲧⲃⲏ
ⲏⲧⲕ·⁘·
ⲓⲉ̄ a) ⲡⲉϫⲉ ⲡⲡⲉⲧⲟⲩⲁⲁⲃ
ⲁⲡⲁ ⲉⲩⲣⲁⲕⲗⲓⲧⲉ
ⲛⲁⲥ· ϫⲉ ⲁⲡⲉⲛ
ⲥⲱⲧⲏⲣ ⲟⲩⲱ̄ ⲉⲩ
ϫⲱ ⲙⲙⲟⲥ ⲛⲁⲛ
ⲉⲙ̄ ⲡⲉⲩⲁⲅⲅⲉⲗⲓ̈ⲟⲛ
ⲉ̄ⲧⲟⲩⲁⲁⲃ· ϫⲉ

петнϥнака ёї
ωт нсωч ан
н̄ маау·
н̄ сон·
н̄ сωнє·
н̄ с̄гїмє·
н̄ шнрє·
н̄ бωм·
гї ѡгє· гї хрн
ма· нϥчеї̈ м̄
пецс̄ф̄о̄с̄ нϥоуагч
нсωї̈· нϥмп̄
ша м̄моїї ан·
Теноу бе тамаау
гн̄ллаау тнроу
не наї̈· нагрм̄
пеооу м̄пахоеїс
ї̄с̄ пех̄с̄·:·
Єтве паї̈· петеш
ше ерон пе· ёа̄
потассє м̄мооу·
хекас ennахї̄
нтеклнроно
мїа натωхєн·
етмнн ёвол ша
b) ёнєг· нтерєчхе
Наї̈ д[є]· ачсовте
м̄пєчн[ї] ϧалωс·
ачеї ёвол· ач
моуте ёнєчс̄
нну тнроу
мн̄ нєчс[ун]ге
ннс· ач[є]н
тоу ёгоун ϩпєч
нї̈· ачєр оу
ноб ншопϩ [є]ро
оу· алла м̄
пєчтамооу
ёлаау гн̄ н[ёї̈]
шахе ϣа!·
Нтероубω[л] ёвол
гі роугє· ач
аспазє мм̄ооу
тнроу· ачка
ау ёвол гн̄ оуеї̈
рннн·:·
Пгагїос де апа
гнракліте·
ачшорпϥ· ёг
тооуе· ачкω
те м̄пєчго епї̄
нвт· ачшлнл
єграї̈ епноуте
єчхω м̄мос·:·
Хє пахоеїс ї̄с̄ пе
х̄с̄· ксооуν
ётапрωгєресїс

Notes to the text

15 a, 8: Lemm restores ⲡ[ϵ ⲡⲟⲟ]ϒ.

b, 13: Lemm reads ⲘⲁⲚ ⲁⲓⲥⲱⲧⲘ̄, regarding ⲘⲁⲚ as a corruption of ⲘⲘⲞⲚ. Here, however, the text has the prefix Ⲙⲁ– (ⲘⲁⲂ=) denoting condition plus the demonstrative pronoun Ⲛⲁⲓ. The prefix was first pointed out by Crum as early as 1906 (*CBM*, p. 258, note 3) and in 1930 he discussed it in an article specially devoted to the question (*CrNeuVerb*), but neither in this article, nor in his *Dictionary* (Crum, p. 155 b) did he take our case into account, very probably for the reason of its having been marred by Lemm's erroneous division.

16 b,10-11: Lemm reads ⲁⲫϵ[ⲓⲣϵ ⲚⲞϒ]ⲚⲞϭ, but the MS. has ⲁⲫϵⲣⲟ quite clearly and without any damage and the upper part of ϒ.

16: Lemm reads ⲃⲱⲕ, but the MS. has ϭⲱ before the gap of one letter width.

Translation

(he said to his mother: "I wish to make a great day in my house today)[1]

15 a) for my kinsfolk and for my friends." His mother said to him: "What is it, my son?" He said to her: "My birthday is t[oda]y." His mother said to him: "No, my son, but your birthday is the twenty-fifth of Ep[ē]p, for I gave birth to you on that day." The saint said to her: "You are talking, you, of the day on which you gave birth to me, according to the flesh, but I am talking, I, of the day on which I shall be born anew for the second time for the Kingdom of my Lord Jesus Christ. For it is written in the Holy Gospel:

b) "Unless (any)one is born anew out of (lit. by) water and Holy Spirit, it is not possible for him to come into the Kingdom of God."[2]

(And) his mother said to him: "My son, do not utter word(s) of this kind out of your mouth. If these (men), namely the archontes of the city and the governors hear, they persecute any man who utters this name, "Jesus". Lest[3] they should hear about you and kill you, and you be estranged from your parents and your house and your vineyard and everything you have (lit. everything which is to you). And I and you father — lest we should grieve because of you".

16 a) Saint Apa Heraclides said to her: "Our Saviour had already said to us in the Holy Gospel: "He who will not leave father behind him or mother, or brother, or sister, or wife, or son, or vineyard, and field, and wealth and take his cross and follow after me, he is not worthy of me."[4] Now, therefore, my mother, all these are nothing before the glory of my Lord, Jesus Christ. Because of this, it is necessary to us to take leave of them that we may take the inheritance unfailing and everlasting (lit. which lasts for ever)."

b) An[d] when he said these (words), he prepared his hou[se] well, he came out, invited (lit. called to) all his brothers and his k[in]sfolk, [br]ought them to his house (and) made a great feast (lit. reception) to them. But he did not tell them anything out of th[ese] words, these.

When they were lea[ving][5] in (the) evening, he kissed them all and dismissed them in peace.

And saint Apa Heraklides rose early in (the) morning, turned his face to the East (and) prayed to God, saying: "My Lord Jesus Christ, you know my intention

Notes to the translation

1. The text in the parentheses is given from the preceding folio (BN 129[16], fol. 48).
2. *Jo* 3,5.
3. An independent clause of purpose, cf. e.g. *Ac* 5, 39.
4. Cf. *Mt* 10, 37–38: *Lc* 14, 26–27 and 33.
5. Lit. "returned", i.e. were about to go home, leaving Heraclides.

12. FRAGMENTS OF AN UNIDENTIFIED VITA (?)
I.1.b.630_2, 630_3, 631, 631b (5713)

PAPYRUS. 4 fragments, 7.5 x 10, 9 x 22, 16.5 x 14, 11.5 x 13 cm. Gaps, cracks; the papyrus has flaked off and the writing is faded.

The text is in two columns on both sides.

DIALECT: Sahidic.

DATE: about the 8th or 9th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, pp. 149–152.

BIBLIOGRAPHY: Elanskaya, *CLT*, p. 239.

(630$_2$↓)]ϥa
aï]ep
ϣomnt nϩme
[ϵ]ị̈nhctϵyϵ
ayω mπϵïβωʌ
ϵβoʌ ntaNH̄C
tïạ · ayω
N[ ]ṇϣō
[ ]...

(630$_2$→) oy[
[ϫo]
ϵïc · tnϵp̄ ϣa
Naϥ · πa
mnt̄pϵ nϵ
πnoytϵ ϫϵ
ϣaïNay ϵpoϥ
ϵϥa[ϩϵ pat]ϥ
...[ ]

(630$_3$↓) a)]ạ
]n
[ ]
[ ]
a]πa
] apa

b) ϫ[ ]в
]ϵϫ
]ϵṭ[o]ϒ

(630$_3$→) a)]ṃioc̣ · tï
]k
πaϵïωt ϵt
ϩoʌϐ · ϫϵ
ϫïN ϵïϩN

b) o[
ϣ̣[

a[
tak...в.[
ϵϩpaï ϣạ nϵ̣[

(631↓)]ṭpϵy[
..ϵa.a..[ay]
ϵiṇϵ ṇnoyθ[po
[N]oc nno[y]ḅ ayḳ[a]
aϥ ϩa aṇa ϵïω
ϩannhc̣ ṃ[
kϵ · aϥϵp̄ ϣ[om]
tϵ̣ noyn̄oyϵ
ϵϥϩmo[oc ϩi oy]
nam mnϣ[hpϵ]
mnnoytϵ · m[N]
ncωc a[ ]xa[
mmōN ϵṇϵ̣ϩ[ht]
ϵnϵnma nk[ϵ]
con · ạ̣ϥ.[
ϣ̣[

(631→) ṯ]ṛϵNc̣..t
]noʌʌ[
[ ]
[ ]
[ ]
ϵïϵ[
πro mnn̄ϩht·
ạ̣nēp coōȳ nne
bot [ϵ]ρϵπmō
[o]ϒ ϣḥϣ ϵϩpaï
ϣa nϵnϵkïbϵ·
[a]πϵcṭoï[

(631↓)]a[ïϩ]ωρn̄
[Nϩϵ]ṇkoyï nn̄o

[ϵϊκ ϵ]ϊναογ̄
[μογ · αϊ]ⲁϩϵ ρα̅
[ϵϊ]ταγ̄ νϲαϣ̄ϥ
[ν]ϣϵ νϣλη̄λ
ϵϩραϊ ϵϫωϥ
μπατϊογω̄μ
ϵβολ νϩⲏⲧ[ογ]

(6316→)ϩ[
ⲁϲτ[ ]...[
ϵϊμϵ ϫϵ ϵ[
ϵϊ ϵβολ [
ϫϵ ϵϣ[
ϩμ πϫⲁϩ · ⲁⲩ
[ ]. ντⲟ.
νιⲙ[ ].ογω
μπϵτνοϵιν
[ ]ⲣϵτϵ
[ ]ⲉ

Notes to the text

630$_3$ b, 4: A hole in the papyrus between ⲁ and ⲕ, which resembles ⲥ.

631, 3: The objectival ⲛ– reduplicized.

8: A plural form not attested in the extant dictionaries? But it is the singular that is required here. So if the form is plural, it is a mistake. Perhaps ⲟⲩⲛ̄ⲟⲩⲉ should be emended into ⲟⲩⲛⲟⲩ and ⲉ be regarded as superfluous (the circumstantial ⲉ repeated twice?).

24: The adjectival ⲛ– reduplicized.

631b, 2: The same.

18: The possibility of ⲛⲟⲉⲓⲛ is not excluded.

Translation

630_2 r° ... [I] spent thrice fourty (days), fasting, and I did not break my fast, and ...

630_2 v° ... [Lo]rd. We are keeping feast to him. My witness is God that I am wont to see him s[tand]ing ...

631r° ... [they] brought a gold[e]n th[ro]ne (and) sat Apa Iohannes on it (lit. "and set it under Apa Iohannes) in the [dar]kness[1] (and) he spent t[hr]ee hours si[tt]ing [on the ri]ght hand of the S[on] of God. A[f]ter that they made us des[cend] to our place again. He ...

631 v° ... the door (or mouth) of our heart(s). We spent six months while the wa[t]er reached to our breasts ... the smell ...

631b r° ... [I s]oaked small loaves of b[read, while] going to[2] ea[t them. (And) I] stood up, utter[ing] seven hundred prayers for him, before I ate from [them] (viz. the loaves of bread).

631b v° ... know that ... come forth (?) ... that i[f] ... upon the earth ... who ... dis[close?] to him who understands ...

Notes to the translation

1. Presumably the throne was brought to him when he was in the darkness of his prison, out of which he was taken to heaven.
2. The circumstantial future, expressing an intention or a process concomitant with the main clause.

13. THE LIFE OF APA THOMAS (?)
I.1.b.274; 630_1, 4; 630_1, 6; 633 (5664, 5744, 5711)

PAPYRUS. 4 fragments, 12 x 13, 4.6 x 3.6, 12 x 5.5, 12 x 16 cm.

274: a fragment of the lower part of a leaf with the bottom margin. The text is in two columns. The front page (the fibres are vertical) has 9 lines in the left and remnants of 5 lines, each preserving 2 or 3 letters near the margin, in the right-hand column. The back has remnants of 5 lines in the left-hand column and 6 lines in the right one.

630_1, 4: 3 letters on one side (the fibres are vertical; the margin is on the onlooker's right) and 4 letters on the other, near the margin, which is on the left.

630_1, 6: a fragment of the lower part of a leaf with its bottom margin. Lines incomplete: 8 on the side with the vertical fibres and 10 on the other.

633: part of a leaf with its bottom margin and one column of 17 lines (the upper part is broken off); vestiges of the 18th line. A few letters bordering on the margin are left from the other column. The text is on both sides.

DIALECT: Sahidic.

DATE: 7th or 8th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, pp. 153–155.

BIBLIOGRAPHY: Elanskaya, *CLT*, p. 224.

(274↓) a)].мєɥб.[
]γνδικ[αι]
[ос]γνн ϩαρ[
]πє : єɥ
[ш]ⲁnογὼ[ш]т
[м]ппογтє n
са тєїагапн
єнтаɥаас
nммαn мпооγ·
b) ...
ϩn[
шω[
тω[
ɥin[
вω.[

(274→) a)]ɥтє
]сє
]ввⲁ
]ɥєі
].пⲁ
]єі єв
b)]ṭⲁ...[
ḛɥpimє ⳝє
кω nαï євол
пⲁєіωт єтоγ
ⲁⲁв · n̄+nⲁ
ктоï ⲁn єпi

(630$_{1,4}$↓) ⲁ[
є[
ψ[
(→)]п
]пαï

(630$_{1,6}$↓)]оγ[
].т..ш.
[ⳝ]ооc ⳝє
]ϩм. :-
[ⲁγ]ω on єр
шⲁnпωϩ
єтпасха
]ⲁрⳝооc

(→)]п.[
ⲁɥⲁмⲁ[ϩтє]
nтⲁб[iⳝ ⲁɥ]
ⳝit єϩ[раі]
єтпє [ⲁγω ⲁɥ]
тсⲁвоi[єпє]
θроnо[с
мn..[
ʌнnо[
вш єс[

(633↓) ⲁ)]γ
]ϩн
...
]ɥ
]γ
n]об
]
]с
]т
]ω
]оγ
b) ṭ[
пⳝоєіс·
nαï ⲇє nтє
рєсⳝооγ
nⲁɥ nбi т
пⲁрθєnос

ⲁⲥϩⲟⲛⲥ ⲉⲣ
ⲟⲟⲩ· ⲁⲛⲁ ⲓ̅ⲱ̅
ϩⲁⲛⲛⲏⲥ ⲇⲉ
ⲁⲩⲯⲱϥ ⲛⲧ
ⲉⲩⲁⲡⲉ· ⲁⲩ
ⲧⲣⲉⲩ+ ⲙⲡ
ⲉⲥϧⲏⲙⲁ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲉϧⲱϥ
ⲁⲩⲕⲁⲁⲩ ϩⲁ
ⲧⲏϥ ϩⲛ ⲧⲉϩ
. . . . . ⲙⲡⲓ
ⲱⲧ ⲙ[ⲡ]ⲁⲩⲏⲧ

(633→) (a) ⲙ̣ . . . . . ⲏ̣
ϧⲓⲛ ⲧⲉⲛⲟⲩ
ⲉⲕⲟ ⲛⲕⲟⲩⲓ̈
ϩⲛ̄ ⲑⲩⲗⲓⲕⲓⲁ
ⲙⲡⲁⲧⲉⲕϧⲓ
ⲗⲁⲁⲩ ⲛⲟⲩⲛⲟϥ
ϩⲓϧⲙ ⲡⲕⲁϩ·
ⲡⲉϧⲁϥ ⲛⲁⲩ
ϧⲉ ⲉⲛⲕⲟⲧⲕ
ⲛⲏⲧⲛ̄ ⲯⲁ ϩ
ⲧⲟⲟⲩⲉ ⲧⲁ
ⲙⲟ̣ⲩⲯⲧ ⲙ
ⲙⲟⲓ̈ · ⲡⲁⲓⲕⲁⲓ
ⲟⲥ ⲇⲉ ⲁⲡⲁ
ⲑⲱⲙⲁⲥ ⲁϥ
ⲧⲁ̣ . . ⲙ̣ⲡ̣ⲉ̣
ⲯⲩ[ⲏ]ⲗ ⲯⲁ ϩ
ⲧⲟⲟⲩⲉ· ⲛⲧⲉ̣

Notes to the text

274 r^{0}, a, 4: ⲙⲉϥⲥ̄ⲛ̣ [ⲁⲗⲁⲩ] ⲛⲁⲓⲕ[ⲁⲓⲟⲥ]ⲩⲛⲏ ⲥⲁⲣ̣[ⲁⲧⲥ ⲛⲧ]ⲡⲉ "he is not wont to find any justice under the sky" (?).

v°, a, 6: ⲉⲓ ⲉⲃⲟⲗ?

633 r°, b, 16: ⲥ or ⲣ at the line's end.

v°, a, 16: One would rather expect ⲧⲁⲩⲟ ⲙⲡⲉⲯⲁⲏⲗ here, but the traces after ⲧⲁ do not suit ⲩⲟ. The line is, however, so damaged that these traces can be misleading.

Translation

274 r° a) ... justice ... if (or when) he wor(sh)ips God for this favour which he did to us today.

274 v° b) ... (he said,) crying: "Forgive me, my holy father, I shall not come back to ...

630_1, 6 r° ... [s]aid: " ... [an]d again, when you (fem.) live to see the Easter ... you (fem.) said

630_1 6 v° ... he gra[sp]ed my h[and, he] took me u[p] to the heaven [and] showed me [the] thron[e] ...

633 r° b) ... the Lord." And these things, when the virgin[1] said them to him, she hid herself from them. And Apa Iohannes shaved his head (and) had the holy habit put on him (and) took him to himself into ... of the father of [the] (monastic) community.

633 v° a) ... from now on, while you are young (lit. small in age) (and) have not yet had any pleasure upon the earth." He said to them: "Sleep you till the morning and I shall (spend the night) ponder(ing)." And the righteous Apa Thomas prayed till the morning ...

Note to the translation

1. Perhaps the Holy Virgin is envisaged here.

14. FRAGMENT OF A MARTYRDOM
I.1.b.631a; 630_1, 3 (5713)

PAPYRUS. 2 fragments, 14.5 x 13.5, 6 x 4.2 cm. Gaps, cracks, the writing faded.

The text in two columns is on both sides. There are *coronides* in the margins beside the initials.

DIALECT: Sahidic

DATE: 6th or 7th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, pp. 156–158.

BIBLIOGRAPHY: Elanskaya, *CLT*, p. 239.

(1) a) (631a↓) ϩ[
ⲭ[
ⲡⲉ[
ⲉⲛ̄+ⲣⲟⲙⲡⲉ
ⲉⲧⲛⲏⲩ ⲛ̄ⲥⲟⲩ
ⲙⲛ̄ⲧⲁϥⲧ[ⲉ] ⲛ̄
ⲧⲱⲃⲉ ·:· [ϥ]
Ⲛⲁⲕⲉⲗⲉ̣[ⲩⲉ] ⲛ̄
ⲇⲓ̈ ⲡϩⲏⲧⲉⲙⲱⲛ̣
ⲉⲧⲣⲉⲩⲙⲟⲩⲣ ⲛ̄
ⲟⲩⲱ̄ⲛⲉ ⲛ̄ⲥⲁ
ⲛⲉⲥⲟⲩⲉⲣⲏⲧⲉ
ⲛ̄ⲥⲉⲛⲟⲭϩ̣ ⲙ̄
ⲡⲏ̈ⲣⲣⲟ · ⲁ̣
Ⲛⲟⲕ ⲇⲉ +ⲛⲁ
ⲱⲱⲡⲉ ⲉⲓⲉ̄ⲣ̄
ϩⲙⲙⲉ ⲙ̄ⲡⲉⲥ
[ⲥⲱⲙⲁ ?]

b) ...
ⲉⲡ[
ⲣ̄ⲓ̣ⲟ̣[ⲥ ?
ⲱ̣.[
Ⲧⲉ[
[ ]
[ ]
ⲁ̣ⲩⲱ (630$_1$,3) ⲉⲧⲣ[ⲉ]ⲩ[ⲥⲱ]
(631a)ⲗⲏ̄ (630$_1$,3) ⲛ̄ⲛⲉⲥⲉ
(631a)ⲕⲏ̈(630$_1$,3)ⲃⲉ · ⲁϥ
(631a)ⲕⲉ(630$_1$,3)ⲗⲉⲩⲉ ⲉ̀ⲛ[ⲟ]
(631a)ⲭⲥ̄ (630$_1$,3) ⲉⲡⲉⲱⲧ[ⲉ]
(631a)ⲕ̣ⲟ (630$_1$,3)· ⲡⲙ[ⲁ]
(631a)Ⲕⲁ̣ⲣ(630$_1$,3)ⲏⲟⲥ ⲇⲉ

...

(2) a)(631a→)]..ⲟⲉϩ
]ⲛ̄
].ⲕⲉ

]ϩⲉⲛ
]ⲓ̣
[ ]
(630$_1$,3)ⲥⲁ . . ⲣⲟ(631a)ⲩ · ⲛ̄
(630$_1$,3)[ⲥ]ⲉⲙⲟⲩ(631a)ⲣ ⲛ̄
(630$_1$,3)ⲟⲩⲛⲟⲃ ⲛ(631a)ⲱⲛⲉ
(630$_1$,3) ⲉⲡⲉϥⲙ(631a)ⲁⲕϩ̄ ·
(630$_1$,3) ⲡⲡⲉⲧⲟ(631a)ⲩⲁⲁⲃ
(630$_1$,3) . . . . .(631a). .ⲛ̣ⲁ
]ⲉⲛⲁⲓ̈

...

b)]ϩⲛ̄
]ϥ̄
]ⲉⲡⲱ̣
ⲣⲕ ⲛⲧⲙⲓ̈ⲭⲁ
ⲛⲏ ⲛⲧⲉⲧⲛ̄
ⲙⲟⲩⲣ ⲛ̄ⲛⲉⲥ
ⲱ̄ⲛⲉ ⲉⲛⲉϥ
[ⲟ]ⲩⲉ̀ⲣⲏⲧⲉ ⲛ̄
ⲧⲉⲧⲛ̄ⲛⲟⲭϥ̄
ⲉⲡⲏ̈ⲉⲣⲟ : ⲙⲉ
ⲱⲁⲕ ⲛϥⲃⲱⲕ
ⲉⲡⲛⲟⲩⲛ ⲛⲁϥ
ⲁⲩⲉⲏ̈ⲣⲉ ⲃⲉ ⲛⲁϥ
ϩ[ⲏ̈ ⲛ]ⲁⲓ̈ ·:· ⲛ̣ϩⲏ
Ⲅⲉⲙⲱⲛ ⲇⲉ
ϩⲱⲱϥ ⲁϥⲁⲗⲉ
ⲉ̣[ⲧ]ⲉⲩⲗⲉϩⲱ
[ⲣⲏⲟⲛ]

...

Notes to the text

(1) a, 13: ϵ̄ is expected at the line's end, though the traces rather suit M̄.
14: "The king" is an error for ⲡⲓⲉⲣⲟ "the river", which is, however, written correctly below.
b, 2: To the left from ϵ there is a sign looking like ⲣ; hardly the letter ⲣ, however, but rather an imprint of ⳉ from the opposite page (now lost).
(2) b, 18: Cf. BHAM I, pp. 63, 19, and 111, 22.

Translation

(1) a) ... in the next year on the fourtee[n]th day of (the month) Tobe the governor will ord[er] them to bind a stone to her feet and cast her into the river. And I shall be directing her [body?] ...

b) ... (commanded) them ... and to [c]ut off her breasts. He ordered them to c[a]st her into the pri[s]on. And the b[l]essed ...

(2) a) ... (ordered them to ...) a[n]d bind a large stone to his neck. The saint ...

b) ... "Take out[1] the mill[2] and bind its stones to his [f]eet and cast him into the river so that[3] he should go[4] to the abyss." And they did to him t[hu]s. And the governor went up into his boat[5] ...

Notes to the translation

1. There is ϵ before the infinitive "to take out". [ⲁ]ϥ[ϰϵⲗϵⲩϵ ⲍ]ϵ ⲡⲱⲣϰ "he commanded: 'Take out ...'," would naturally be the best guess, but the traces of the letter that precedes ϵ do not show the characteristic curve.
2. μηχανή "part of a mill" (Crum, p. 813 a), that is its working part which contained the mill-stones.
3. ⲙϵⲱⲁϰ in the sense of "in order that".
4. Lit. "went for himself", a case of *dativue ethicus.*
5. *Lusorius,* a pleasure-boat, cf. *BHAM* I (see the last note to the text) and Horn, *Latino-Coptica.*

15. FRAGMENT OF ANOTHER MARTYRDOM
I.1.b.629 (5715)

PAPYRUS. 4 fragments, 10 x 14, 11.8 x 6, 9 x 13.5, 12 x 2 cm. Many gaps, the edges worn, the writing in part faded.

The text covers both sides. A noteworthy peculiarity of the hand of this MS. is the way in which the letter ϵ is written, both as a semicircle and as a narrow sign, almost rectangular in its form with an alongated horizontal central stroke.

DIALECT: Sahidic.

DATE: 8th cent.

PROVENANCE: Deir el-Medineh.

PUBLICATIONS: Elanskaya, *CLT*, pp. 159–161.

BIBLIOGRAPHY: Elanskaya, *CLT*, pp. 237–238.

(629$_1$↓) [ ]ⲙ̣ⲟⲩ̄[
ⲛⲉⲛ̄ . [
ⲁⲓⲧⲱⲟⲩ̄ⲛ ⲥⲛ̣ [ⲟⲩⲛⲟⲃ]
ⲛⲣⲁⲱⲉ ⲁⲓⲭⲓ ⲙ̣ⲡⲉ̣[

(629$_1$→)]. [
]ⲓⲉ.[
] ⲉⲣⲟ
[ⲟ]ⲩ̣ ⲛ]ⲙ̣ⲁⲣⲧⲏⲣⲓⲟⲛ
ⲅⲁⲣ ⲛⲉ ⲙⲡⲉⲩⲧⲙⲉ

(629$_2$↓)]ⲥⲁ ⲟⲩⲑⲏ̄[ⲛ ⲙⲛ ⲟⲩ]
[ⲗⲁⲙ]ⲭ̣ⲁ̄ⲧⲏ̄ ⲱⲁ̣[ⲛⲧⲉ]
[ⲫⲃ̄ⲣ]ⲃ̄ⲣ ⲉⲡⲉⲥⲟ[ⲩⲟ]
[ⲛⲥⲉ]ⲛⲟⲯⲫ ⲉⲡⲉ̣[ⲭⲁⲗ]
[ⲕⲓⲟⲛ] ⲛⲥⲉⲥⲁⲥⲧ[ⲉ ⲥⲁ]
[ⲣⲟⲫ ⲛ]ⲥⲟⲟ̄ⲩ̄ ⲥⲛ̄ⲁ̄[ⲩ · ⲡ]
[ⲙⲁⲕⲁ]ⲣⲓⲟⲥ ⲇⲉ ⲙ[
]ⲁⲫⲱⲗⲏ[ⲗ
]ⲯⲟⲉⲓⲥ ⲡ[ⲛⲟⲩⲧⲉ
]...ⲛ.[
...

(629$_2$→)]ⲙ̣ⲡⲁⲯⲟⲉⲓ̄[ⲥ
]. ⲉⲧⲁⲱⲱ̣[
[ⲙⲛ ⲕⲉⲛ]ⲟⲩⲧⲉ ⲛⲃ[ⲗ̄ⲗ̄ⲁⲫ]
[ⲉⲩⲧⲩⲭⲓ]ⲁⲛⲟⲥ ⲇⲉ ⲁ[ⲫⲃⲱ]
[ⲛⲧ ⲉ]ⲙⲁⲧⲉ ⲁⲫ[
] ⲛⲛⲉⲫⲟ̄ⲩ̄[
] ⲉⲣⲟⲫ ⲛ.[
]ⲓ̣ⲟⲛ̄ ⲛⲛ[
ⲡⲉ]ⲭ̣ⲁⲫ ⲛⲁⲫ [
]ⲱ̣ ⲛ̄ⲛⲛ[
...

(629$_3$↓)]ⲉ.[
]ⲁⲛ̄ⲁⲩ[ ]ⲛ[

]ⲣ̄ⲛⲉ · ⲁⲩⲱ ⲙ[ⲛ ⲕⲉ]
[ⲛ]ⲟⲩⲧⲉ ⲛⲃⲗ̄ⲗ̄ⲁ[ⲫ ⲥⲛ]
ⲧⲡ̄ⲉ̄ ⲁⲩⲱ ⲥⲓⲭ[ⲙ ⲡ]
[ⲕ]ⲁⲥ · ⲁⲫⲟⲩⲱ̄ⲱ̣ⲃ ⲛⲃⲓ
[ⲥⲁⲣⲙⲉⲛ]ⲓ̈ⲟⲥ ⲡⲕⲟⲙⲓ̈ⲥ
]ⲉ̣ⲧⲥⲟ
]ⲛ̣..
...

(629$_3$→)]ⲡ̣[
]ⲩ̣ⲱ . . ⲛⲧⲉ[ⲩ]
[ⲛⲟⲩ] ⲇⲉ ⲉⲧⲙ̄ⲙ̄ⲁⲩ ⲁ[ⲫ]
[ⲃⲱ]ⲛ̄ⲧ ⲛⲃⲓ ⲡⲕⲟⲙ̣[ⲓ̈ⲥ]
[ⲁⲫⲕ]ⲉⲗⲉ̄ⲩⲉ ⲉⲧⲣⲉ̄ⲩ
ⲕⲁⲧⲁⲡⲟ̄ⲛⲧⲓ̈ⲍ̣[ⲉ ⲙ]
ⲙⲟ̄ⲟⲩ ⲉⲑⲏ̣[ⲗⲁⲥⲥⲁ]
ⲁⲩ[
ⲑ . [

Notes to the text

629_1 v°, 2: The lower part of a letter, just a tiny speck, is seen before ⲓ. In all probability, ⲁ . ⲉ is followed presumably by ⲡ, but ⲛ is also possible there.

4: Cf. *BMis*, pp. 3, 15 and 263, 24.

629_2 r°, 3: Cf. *RBFM*, p. 107, 12.

4: Cf. *RBFM*, p. 71, 23.

6: Cf. *Victor*, 56 b.

7: Probably the name of the martyr beginning with ⲙ, but some other word of the same beginning (the negative perfect, ⲙ̄ⲡⲉϥ–, for example) is also possible.

8: One would expect ⲁϥⲱϫⲛ̄[ϫ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲡⲁ]ϫⲟⲉⲓⲥ, but such a restoration requires more space than the MS. affords.

v°, 3: Cf. 629_3 below. Perhaps, ⲙⲛ̄ was at the end of the preceding line.

4: The duke (or *comes*, count) of Alexandria who appears in many Martyrdoms, e.g. *RBFM*. This name's termination would also suit both Arianos and Koulkianos, but they are governors (of Thebais). Sebastian, the duke, is also possible, cf. e.g. ⲧⲟⲧⲉ ⲥⲉⲃⲁⲥⲧⲓⲁⲛⲟⲥ ⲁϥⲥⲱⲛⲧ̄ ⲉⲙⲁⲧⲉ (*Victor*, 54 b), but his name is longer and therefore less suitable for the restoration.

629_3 r°, 7: The count of Alexandria, cf. e.g. *RBFM*. the traces of three letters that precede ⲓⲟⲥ would suit ⲙⲉⲛ very well.

v°, 7: Cf. ⲉⲩⲉⲕⲁⲧⲁⲡⲟⲛⲧⲍⲉ ⲙ̄ⲙⲟϥ ⲉⲑⲁⲗⲁⲥⲥⲁ (*BMar*, p. 2, 20–21).

Translation

629_1 r° ... I stood up in [a great] joy, I took ...

629_1 v° ... to the[m] ... for these are martyriums of their village.

629_2 r° ... (ordered them to make fire) under brimsto[ne and ta]r un[til they start] boiling exce[edingly and] to cast him into the [cauldron] and to keep fir[e under it for] tw[o] days. And [the bles]sed ... pray[ed] ... Lord G[od] ...

629_2 v° ... of my Lor[d] ... [there is no other g]od b[ut him]. And [Eutychi]anos [was v]ery [angry] (and) he ... to him ... He [sa]id to him ...

629_3 r° ... And there [is no other g]od but [him in] heaven and o[n e]arth." [Armeni]os, the count, answered ... in order to show mercy ...

629_3 v° ... And the cou[nt] was [an]gry at o[nce] (and) [o]rdered them to drow[n t]hem in the s[ea] ...

16. PART OF THE LIFE OF JOHN CHRYSOSTOM
I.1.b.662 (5687, Copt.37)

PARCHMENT. 1 leaf, 30.5 x 25.5 cm. The edges are broken; the writing is partly faded; gaps, cracks, stains.

The text in two columns is on both sides. The initials are ornamented with *diple*-signs (the left-hand column) and *obeli* (the right-hand column). The ends of the paragraphs are marked with double dots and a scroll.

The folio is of the MS. whose other parts are in Paris (BN 129^{13}, 96; 129^{14}, 132; 129^{16}, 96; 129^{17}, 2 and 3; 132^{1}, 14), London (Br. Libr. Or 3581A, 155), Oxford (Bodleian Library, e166 and g3), and Naples (Bibl. Naz., IB 14, 463).

DIALECT: Sahidic.

DATE: 9th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Lemm, *KKS*, LIII, pp. 34–37 (500–503); *QOC*, pp. 30–32.

BIBLIOGRAPHY: Lemm, *KM*, LXXVII, p. 178 (210), note 15; CXLI, p. 916 (502); Elanskaya, *CLT*, pp. 254–255.

ρ[ν] a) Πωορπ̄ ⲛ̄ⲥⲟⲛ
ⲭⲉ ⲛ̄ⲛⲉⲥⲱⲟⲡⲉ
ⲙ̄ⲙⲟⲓ ⲧⲁⲟ[ⲩ]ⲱⲱⲧ̄
ⲙ̄ⲡⲁⲓ ⲭⲉ ⲫ̄[ⲥⲓ̈]ⲭⲙ̄
ⲡ̄ⲕⲁⲥ :··~
Πⲙⲉⲥⲥⲡ̄ ⲥ̄ⲛⲁ[ⲩ] ⲭⲉ ⲛ̄
ⲛⲉⲟⲱⲟⲡⲉ ⲙ̄ⲙⲟⲓ
ⲧⲁⲟⲩⲱⲱⲧ̄ ⲙ̄
ⲡⲉⲧ[ⲙ̄]ⲙⲁⲩ · ⲉ̄ⲃⲟⲗ
ⲭ[ⲉ ⲫ̄]ⲥⲙ̄ ⲡⲁⲛⲣ ·
Ν[ⲧ]ⲉⲩⲛⲟⲩ ⲁⲡⲭⲟ
ⲉⲓⲥ ⲕⲉⲗⲉⲩⲉ̄ ⲛⲟⲩ
ⲭⲁⲓⲣⲟ[ⲩⲃⲓ̈]ⲛ ⲁϥ
ⲣⲱ[ⲥ]ⲧ̄ ⲙ̄ⲙⲟϥ ⲥ̈[ⲓ̈]
ⲡⲉϥⲧⲛ̄ⲥ̄ · ⲁϥⲛⲟⲭⲫ̄
ⲉ̄ⲡⲉⲥⲛⲧ ⲁ̣ⲩⲱ̄ ⲡⲉϥ
ⲑⲣⲟⲛⲟⲥ ⲛ̄ⲙ̄ⲙⲁϥ
ⲭ[ⲉ ⲉ̄ⲣⲉⲡⲉϥ]ⲱⲓ̈
ⲡⲉ ⲉ̣ⲣ̣ ⲛⲟ̣ⲫ̣ ·
Ⲉⲕⲱⲁⲛⲭⲟⲟⲥ ⲭⲉ
ⲙ̄ⲡⲉϥⲃⲱⲕ ⲉ̄ⲥ
ⲣⲁⲓ̈ · ⲥⲱⲧⲙ̄ ⲉⲣⲟϥ
ⲥ̄ⲛ̄ ⲓ̈ⲱⲃ · ⲭⲉ ⲛⲧⲟϥ
ⲥⲱⲱϥ ⲡ̄ⲇⲓ̈ⲁⲃⲟ
ⲗⲟⲥ ⲱⲁϥⲭⲓ̈ ⲥ̄ⲣ̄ⲃ̄
ⲛⲁⲅⲅⲉⲗⲟⲥ ⲛ̄ⲧⲉ
ⲡⲟⲩⲟⲉⲓ̈ⲛ · ⲛⲟⲩⲁ̄
ⲃⲉ ⲁⲛ ⲡⲉ :·~
Ναϊ̈ ⲃⲉ ⲛ̄ⲧⲉⲣⲉⲡⲉ
ⲭⲁⲗⲕⲩⲧⲱⲛ
ⲥⲱⲧⲙ̄ ⲉ̄ⲣⲟⲟⲩ · ⲁϥ
ⲱⲱ ⲉⲃⲟⲗ ⲉϥⲣⲓ̈
ⲙⲉ · ⲭⲉ ☩ⲛ̣ⲓ̈ⲥ
ⲧⲉⲩⲉ̄ ⲉ̣ⲣⲟⲕ ⲭ̣[ⲟ] ⲛ̣ⲱⲱⲏ
b) ⲣⲉ ⲙ̄ⲡⲛ[ⲟⲩ]ⲧⲉ ·
ⲭⲉ ⲥ̈ⲣⲁⲓ̈ ⲥⲙ̄ ⲡⲟⲟⲩ
ⲛ̄ⲥⲟⲟⲩ ⲁⲓ̈ⲉⲓ̈ⲙⲉ
ⲉⲡⲭⲱⲕ ⲛ̄ⲧⲉⲕ
ⲙⲛ̄ⲧⲛⲟⲩⲧⲉ
ⲛⲁⲧⲟ́ⲉⲛ ⲣⲁⲧⲥ̀ :—
☩παρακαλει ⲙ̄
ⲙⲟⲕ ⲱ̄ ⲡⲁⲭⲟⲉⲓ̈ⲥ
ⲛⲉⲓ̈ⲱⲧ ⲡⲁⲣⲭⲏ
ⲉ̄ⲡⲓ̈ⲥⲕⲟⲡⲟⲥ ☩
ⲛⲁⲓ̈ ⲛ̄ⲧⲉⲥⲫⲣⲁ
ⲅⲓ̈ⲥ ⲉⲧⲥ̄ⲙ̄ ⲡⲉ
ⲭ̄ⲥ̄ · ⲭⲉ ⲉⲓ̈ⲛⲁⲱⲱ
ⲡⲉ ⲛⲁϥ ⲛ̄ⲥ̄ⲙⲥⲁⲗ ·
ⲁⲩⲱ̄ ⲧⲁⲥⲉⲥ ⲡⲉϥ
ⲣⲁⲛⲉ̄ⲭⲛ̄ ⲧⲁⲧⲉⲥ
ⲛⲉ :··~
Ναϊ̈ ⲇⲉ ⲛ̄ⲧⲉⲣⲉⲡⲁⲣ
ⲭⲏⲉ̄ⲡⲓ̈ⲥⲕⲟⲡⲟⲥ
ⲥⲱⲧⲙ̄ ⲉ̄ⲣⲟⲟⲩ
ⲡⲉⲭⲁϥ ⲛⲁϥ ⲟⲛ
ⲭⲉ ⲟⲩⲛ̄ ⲗⲁⲁⲩ ⲛ̄ⲕⲁ
ⲧⲟⲓⲕⲟⲣⲓ̈ⲁ̄ ⲥⲙ̄
ⲡⲉⲕⲥⲏⲧ :··~
Ⲁϥⲟⲩⲱ̄ⲱⲃ̄ ⲉϥⲭⲱ
ⲙ̄ⲙⲟⲥ ⲭⲉ ⲙ̄ⲙⲟⲛ
ⲡⲁⲉⲓ̈ⲱⲧ ⲁⲓ̈ⲙ̄
ⲧⲟⲛ ⲥ̄ⲛ̄ ⲧⲁⲡⲗⲩ
ⲅⲏ ⲛ̄ⲧⲁⲓ̈ⲁ̄ⲡⲁⲛ
ⲧⲁ ⲉ̄ⲣⲟⲕ :··—
Ν̄ⲧⲉⲩⲛⲟⲩ ⲁⲡ[ⲁⲉⲓ̈]
ⲱⲧ ⲟⲩⲉⲥ ⲥ[ⲁⲥⲛⲉ]
ⲛⲁⲛ ⲭⲉ ⲁ[ⲣⲓ ⲡ]
ⲣⲟⲟⲩⲱ̄ ⲙ̣[ⲡⲃⲁ]ⲡ
ⲧⲓ̈ⲥⲧⲏⲣⲓ̈ⲟⲛ ·
ρⲛⲁ a) ⲁ̄ⲛ[ⲟⲛ] ⲇⲉ ⲁⲛⲭⲉⲕ̣
ⲡⲉⲫⲱⲁⲭⲉ ⲉ̄ⲃⲟⲗ :—
Ν̄ⲧⲉⲩⲛⲟⲩ ⲁⲩⲧⲱ

ογν mn̄ nenoб
etcooγϩ̄ ēроч
mn̄ пехалку
тωn : паеїωт
Δε ачā2ε ратч̄ є̄
хn̄ t̄колумвнθ
ра ачш̄лнл ē
хωс ноγноб n̄
nay ечāпаггι
лει ēроч n̄tпїс
тїс тнрс̄ :—
Ṅточ δε пехал
кутωn · ач2о
мологει n̄2ωв
nїм n̄таπаеїωт
хооγ · хε ϯпїс
тεγε ēрооγ тн
роγ · n̄тεγноγ
Δε āπаеїωт ха
ла ēпеснт еп
мооγ mn̄ течш̄
тнn · ачāмаϩ
те n̄tбїх мпе
халкутωn
хε ечnaϯ хω
км nay · апмо
оγ хωс n̄θε ноγ
таϩt̄ · мпечта
[ϩε] печсωма еп
[тн]рч̄ · оγδε
T[елτε]л мεn нεч
[оγер]нте :—
Ṅтεγноγ ачрїме
b) х[е] nϯмп̄ша аn
n̄ϩωкм̄ ϩм̄
пεчраn :·—
Ṅтεγноγ δε ач
котч̄ ēпаеїωт
пехач nay хε
аїхоос nак ѡ̄
паеїωт етоγа
ав хε nч̄naшопt̄
ēроч аn мпек
пїстεγē naї :—
Тотε пархнē
пїскопос ачш̄
лнл ша ϩраї еп
моγ ечрїме ец
хѡ мmос · хε па
хоеїс ic̄ пеxc̄ n̄
ток пентакхо
ос хε nϯоγεш
n̄моγ аn мп̄реч
р̄ новε · n̄θε етрец
метаної :—
Ⲁγѡ̄ оn хε шарε
оγраше шωпε
ϩn̄ тпе мпм̄
то ēвол n̄nагге
лос ēхn̄ оγрецр̄
новε ечшаnме
таної :···—
Naї δε n̄терецхо
оγ ϩм̄ печшлнл
ачвωк хечna
ваптїϩε ммоч
аγω мпепмооγ
вωл ēвол :··—

Notes to the text

150 a, 34: Lemm mistakenly reads ⲱ ⲡⲱⲏⲣⲉ here and his mistake is consequently repeated in *QOC*.

151 a, 34: Lemm's restoration "his eyes" does not suit the context and for that reason it is, in all likelihood, omitted in *QOC*. Since the margin has preserved the initial ⲧ, overlooked by Lemm, it is clear that there was here the verb "sprinkle". The particle ⲙⲉⲛ that comes next was erroneously understood in *QOC* as the conjunction ⲙⲛ–. The scribe, after this particle, omits the preposition ⲛ–, the error, no doubt, being due to the cluster of ⲛ (three in all) in the original MS. copied by him.

Translation

1[50] a) "Firstly, may it not happen to me that I should w[o]rship this (one), for he is [o]n the earth. Secondly, may it not happen to me that I should worship t[h]at (one), becaus[e he is] in the air."

A[t] once the Lord commanded a Cher[ub] (and) he h[i]t him wi[th] his wing, (and) he cast him to the ground and his throne with him tha[t his] shame may become great.

If you say that he did not fall, listen about him in Job:[1] he, himself, the Devil, is wont to accept the form of (an) angel of light,[2] but he is not one.

And these (words), when Chalcedon heard them, he cried out, weeping:

"I believe you that you are the Son

b) of God, for today I learned the fullness of your limitless (lit. unattainable) Godhead.[3] I beseach you, O my Lord-Father Archbishop, give me the seal (of baptism) which is in Christ that I may be servant to him and write his name upon my brow."

And these (words), when the Archbishop heard them, he said to him (once) again: "Any accusation is in your heart?" He answered, saying: "No, my father, I recovered (lit. became quiet) from my wound when I met you."

At once m[y fa]ther gave o[rder] to us: "T[ake c]are of [the Ba]ptisterion."

151 a) And w[e] fulfilled his command (lit. word). At once he rose with the great (men) who gathered together to him and Chalcedon. And my father stood over the font (and) prayed over it for a long time, describing to him the whole faith. And he, Chalcedon, confessed everything which my father had said: "I believe them all." At once my father descended to the water in (lit. with) his gown. He took the hand of Chalcedon that he might give submersion (i.e. baptism) to him. The water became solid like lead and did not to[uch] his body at [al]l, nor did it s[prink]led, indeed, his [le]gs.

At once he wept (, saying):

b) "I am not worthy of (a) submersion (i.e. baptism) in his name!" And at once he turned to my father (and) said to him: "I

said to you, O my holy father, that he would not accept me to himself (and) you did not believe me."

Then the Archbishop prayed, (grieving) even to death, weeping (and) saying: "My Lord Jesus Christ, you said: "I do not want the death of the sinner as (I do) that he should repent",[4] or else (lit. and again): "A joy is wont to be in the heaven before the angels over a sinner if he is repenting".[5]

And these (words), when he said them in his prayer, he went that he may baptize him, but the water did not dissolve.

Notes to the translation

1. *Jb* 1,6.
2. *2 Co* 11, 14.
3. *Col* 2,9.
4. *Ezk* 33, 11.
5. *Lc* 15, 10.

17. THE LEGEND OF S HILARIA
I.1.b.291 (4773, Copt. 20)

PARCHMENT. Fragment, 31.5 x 23.5 cm, broken and darkened; gaps.

The text is in two columns of 31 and 30 lines on one side and 30 and 29 lines on the other. Initials, mostly ornamented with *obeli*. *Diple*-signs precede the vast majority of the lines. Page-numbers: 73 and 74.

The leaf is from the same codex as the MS. of the National Library in Paris (BN 132[1], 19–21, 3 leaves) and the MS. of the National Museum of Antiquities in Leiden (Insinger 56, 1 leaf). Drescher, who published our fragment from a copy made for him by Jernstedt, had suspected that these leaves belonged together, but having no photograph of the Moscow fragment, could not be positive in this conclusion of his. Comparison of the Golenischev fragment with the photograph of Insinger 56, reproduced by Drescher, turns this surmise into a certainty.

DIALECT: Sahidic.

DATE: about the 10th cent.

PROVENANCE: the White Monastery.

PUBLICATIONS: Drescher, *TCL*, p. 148.

BIBLIOGRAPHY: *ibid.*, pp. IV and 147; Lemm, *KKS*, LIII, p. 24 (490) (the continuation of note 30) and XLIX, p. 0172 (444); Lemm, *KM*, LXXX, . 356 (228); Elanskaya, *CLT*, pp. 225–226.

73 a) ⲉⲛⲉⲛⲧⲁⲡϫⲟ
ⲉⲓⲥ ⲁⲁⲩ ⲛⲁⲓ ⲉⲧⲃⲉ
ⲛⲁⲛⲟⲃⲉ ⲉ̀ⲧⲟⲩ·
Ⲟⲩⲉⲛⲧⲁⲓ ⲱⲉⲉ
ⲣⲉ ⲥⲉⲛⲧⲉ ⲙ̄ⲙⲟ
ⲛⲟⲩⲉⲛⲏⲥ ⲙ
ⲙⲁⲩ · ⲉ̀ⲙ̄ⲛⲧⲁⲓ
ⲕⲉⲗⲁⲁⲩ ⲛ̄ⲥⲁⲗ
ⲥⲉⲗ ⲛ̄ⲃⲉⲗⲗⲁⲩ
ⲛ̄ⲧ̀ⲥⲉⲛⲧⲉ ⁘
Ⲧⲱⲟⲣⲡⲉ ⲙⲉⲛ
ⲁⲥⲉⲓ ⲉⲃⲟⲗ ϩⲓ̈ⲧⲟ
ⲟⲧ · ⲛ̄ⲧⲥⲟ
ⲟⲩⲛ ⲁⲛ · ⲭⲉ ⲟⲩ
ⲡⲉⲛⲧⲁϥⲱⲱ
ⲡⲉ ⲙ̄ⲙⲟⲥ ⁘
Ⲕⲁⲛ ⲉⲱⲭⲉ ⲛ̄ⲧⲁⲥ
ⲙⲟⲩ ϩⲛ̄ ⲑⲁⲗⲁⲥ
ⲥⲁ · ⲛ̄ⲧⲥⲟⲟⲩⲛ
ⲁⲛ ⁘
Ⲕⲁⲛ ⲉⲱⲭⲉ ⲛ̄ⲧⲁⲩ
ⲁⲛϩⲁⲗⲓⲥⲕⲉ
ⲙⲙⲟⲥ ϩⲓ̈ⲧⲛ̄
ⲛⲉⲑⲏⲣⲓⲟⲛ · ⲛ̄ⲧ
ⲥⲟⲟⲩⲛ ⲁⲛ ⁘
Ⲕⲁⲛ ⲉⲱⲭⲉ ⲛⲧⲁⲩ
ⲉⲭⲙⲁⲗⲱⲧⲓ̈
ϩⲉ ⲙ̄ⲙⲟⲥ ϩⲓ̈ⲧⲛ̄
ⲛ̄ⲃⲁⲣⲃⲁⲣⲟⲥ · ⲡ
ⲛⲟⲩⲧⲉ ⲡⲉⲧⲥⲟ
ⲟⲩⲛ ⁘
b) Ⲕⲁⲛ ⲉⲱⲭⲉ ⲛⲧⲁⲥ
ⲥⲱⲣⲙ̄ ϩⲓ̈ ⲡ
ⲭⲁⲓ̈ⲉ · ⲡ̄ⲗⲏⲛ
ⲛ̄ⲑⲉ ⲛ̄ⲧⲁⲥⲱⲱ
ⲡⲉ ⲙ̄ⲙⲟⲥ · ⲡ̄

ⲛⲟⲩⲧⲉ ⲡⲉⲧⲥⲟ
ⲟⲩⲛ ⁘
Ⲁⲅⲛⲟⲃ ⲛ̄ϩⲏⲛⲃⲉ
ⲱⲱⲡⲉ ϩⲓ̄ⲙ ⲡⲁ
ⲏⲓ · ⲉⲩⲟⲱ ⲉ̀ⲙⲁ
ⲧⲉ ⲉ̀ⲭⲙ̄ ⲡⲥⲱⲕ
ⲉ̀ⲃⲟⲗ ⲛ̄ⲛⲉⲧⲙ̄
ⲙⲁⲩ · ⲭⲉ ⲙ
ⲡⲉⲛϩⲉ ⲉⲡⲉ[ⲥ]ⲥⲱ
ⲙⲁ ϩⲱⲗⲟⲥ ⲛ̄
ⲧⲉⲛⲧⲟⲙⲥⲉⲩ ⁘
Ⲛⲧⲉⲣⲓⲥⲁⲗⲥⲉⲗ
ⲇⲉ ⲛⲟⲩⲕⲟⲩⲓ̈
ⲉ̀ⲭⲙ̄ ⲛ̄ⲥⲱⲕ
ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲧⲙ̄
ⲙⲁⲩ · ⲭⲉ ⲙⲁ
ⲣⲉⲡⲟⲩⲱⲱⲩ ⲙ̄ⲡ̄
ⲭⲟⲉⲓⲥ ⲱⲱⲡⲉ ⁘
Ⲁⲕⲉϩⲛⲃⲉ ⲧⲁϩⲟⲓ̈
ⲉⲩϩⲟⲣⲱⲩ̄ ⲉⲡ
ⲱⲟⲣⲡ ⁘ ⲧ̀ⲕⲟⲩⲓ̈
Ⲛⲧⲁⲓ̈ⲧⲁϫⲣⲟⲓ̈
ⲉ̀ϫⲱⲥ · ⲭⲉ ⲡⲭⲟ
ⲉⲓⲥ · ⲉⲓⲥ ⲧⲉⲓ̈ⲕⲉ
ⲟⲩⲉⲓ̈ · ⲙⲁⲣⲉⲥⲱⲛϩ̄
74 a) ⲙ̄ⲡⲉⲕⲙⲧⲟ
ⲉ̣ⲃⲟⲗ ⁘
Ⲁⲩⲇⲁⲓⲙⲱⲛⲓ̈
ⲟⲛ ⲁⲛⲱⲩⲉϥ ⲉϩⲟⲩⲛ
ⲉ̀ⲣⲟⲥ · ⲉⲩϩⲓ̈ⲧⲉ
ⲙ̄ⲙⲟⲥ ⲙ̄ⲡⲉϩⲟ
ⲟⲩ · ⲙ̄ⲛ̄ ⲧⲉⲩ
ⲱⲛ · ϩⲱⲥⲧⲉ
ⲛ̀ⲧⲛ̄ⲭⲟⲟⲥ · ⲭⲉ ϥ
ⲥⲟⲧ̄ⲡ̄ ⲛ̄ⲃⲓ ⲡⲙⲟⲩ
ⲛ̄ⲧⲉⲛⲧⲁⲥⲙⲟⲩ

ⲉϩⲟⲩⲉ ⲡⲱⲛϩ
ⲛ̀ⲧⲁⲓ ·:·
ⲁⲩ[ⲥ]ⲩⲙⲃⲟⲩⲗⲉⲩⲉ
ⲁⲉ ⲛⲁⲓ· ⲉⲧⲣⲁ
ⲧⲛ̀ⲛⲟⲟⲩⲥ ⲉ̀ⲣⲁⲧϥ
ⲛ̀ⲧⲉⲧⲛ̀ⲙⲛ̀ⲧ̄
ⲡⲉⲧⲟⲩⲁⲁⲃ ⲧⲁ
ⲣⲉⲛⲉⲧⲛ̀ⲱⲗⲏⲗ
ⲉⲧⲟⲩⲁⲁⲃ ⲧⲁⲗ
ⲃⲟⲥ ·:·
Ⲧⲉⲛⲟⲩ ⲁⲉ ⲛ̄ϫⲱⲕ
ⲛ̀ⲧⲁⲉⲡⲓ̈ⲥⲧⲟⲗⲏ
ⲧⲉ ⲧⲁⲓ· ϩⲛ̄ ⲟⲩ
Ⲙⲉ ⲙ̄ⲡ̄ⲛⲟⲩⲧⲉ
ⲛⲁⲥⲧⲉⲧⲏⲩⲧⲛ̀
ⲉ̀ⲃⲟⲗ ⲁⲛ· ϩⲙ̄
ⲡⲉⲧⲉⲧⲛ̀ⲛⲁⲁⲓ
ⲧⲉⲓ ⲙⲙⲟϥ ⲉ̀ⲃⲟⲗ
ϩⲓⲧⲟⲟⲧϥ ·:·
ⳉ) Ⲉⲧⲉⲧⲛ̀ⲱⲩⲁⲛ
ⲥⲉⲡⲥⲱⲡϥ· ⲛ̀
ϫⲟⲉⲓⲥ ⲛⲁϫⲁⲣⲓ
ϩⲉ ⲙ̄ⲡⲧⲁⲗⲃⲟ ⲛ̀
ⲧⲁⲱⲩⲉⲉⲣⲉ· ⲟⲩ
ϫⲁⲓ ⲛⲁⲉⲓⲟⲧⲉ
ⲉⲧⲟⲩⲁⲁⲃ ·:·
Ⲛⲧⲉⲣⲉⲥⲧⲱⲙ̄ⲛ̄ⲧ̄
ⲁⲉ ⲉ̀ⲣⲁⲕⲟⲧⲉ·
ⲁⲡⲉⲥⲧ̈ⲣⲁⲧⲉⲗⲁ
ⲧⲏⲥ· ⲙⲛ̄ ⲛ̀
ϩⲏⲅⲉⲙⲱⲛ
ⲃⲱⲕ ⲛ̄ⲙⲙⲁⲥ
ⲉⲱⲓⲛⲧ ·:·
ⲁⲩⲱ ⲛ̀ⲧⲉⲣⲟⲩ
ⲃⲱⲕ ⲱⲁ ⲡⲡⲉ
ⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲡⲁⲙ
ⲃⲱ· ⲁⲩ+ ⲛⲁϥ
ⲛ̀ⲧⲉⲡⲓ̈ⲥⲧⲟⲗⲏ
ⲙ̄ⲡⲣ̄ⲣⲟ· ⲁⲩⲱ
ⲁⲩⲧⲥⲁⲃⲟϥ ⲉⲧ
ⲱⲉⲉⲣⲉ ⲱⲛⲙ
ⲉⲧⲉⲣⲉⲡⲇⲁⲓ̈
ⲙⲱⲛⲓⲟⲛ ϩⲓ̈
ⲱⲱⲥ· ⲁϥⲥⲱ
ⲟⲩϩ ⲉ̀ϩⲟⲩⲛ ⲛ̀
ⲛⲉⲥⲛⲏⲩ ⲧⲏ
ⲣⲟⲩ· ⲁϥⲱⲱⲩ
ⲉ̀ⲣⲟⲟⲩ ⲛ̀ⲧⲉⲡⲓ̈ⲥ

Notes to the text

73 a, 8-9: Here and further below (b, 17) this word has a Fayyumic rather than Sahidic vocalization.

19: In Drescher, *TCL*: ⲛⲧⲥⲟⲟⲩⲡ, a misprint.

b,12-13: Drescher reads ⲛ̄ⲧ[ⲉⲧ]ⲙ̄ⲙⲁⲩ "this/that one" (fem.), but in the MS. there is no gap and the word erroneously stands in the plural ("these").

26: In Drescher's edition ⲧ̄ⲕⲟⲩⲓ is overlooked.

74 a, 4: The MS. erroneously has ⲁⲛⲱⲉϥ instead of ⲁϥⲱⲉⲛⲁϥ or ⲱⲉⲛⲁϥ.

Translation

(I tell you)

73 a) the (things) that the Lord has done on account of my numerous sins. I have two only begotten daughters, having no other consolation but the(se) two. The first (of them), indeed, came away from me. I do not know what has become of her. Whether she died at sea, I do not know. Whether she was seized by wild beasts, I do not know. Whether she was enslaved by the Barbarians, God knows.

b) Whether she went astray in the desert—but how it happened to her—God knows. Great grief befell my house, which is most distressing (lit. numerous) by reason of the disappearance of that one,[1] for we could not in any wise (lit. completely) find her body to bury it.

And when I had a little been consoled for the disappearance of that one (, saying): "May the will of the Lord be done", another sorrow befell me, bitterer than the first. The younger (daughter), on whom I put my strength (, saying): "Lord, behold, this other one, may she live

74 a) before you", some demon has entered into her who torments her day and night, so that we say: "Better is the death of that (one) who died rather than the life of this one." And they have /a/dvised me to send her to Your Holiness that your holy prayers may heal her. And now this is the conclusion of my letter:[2] in truth, God will not refuse in what you will beg from him.

b) If you beseach him, the Lord will grant the healing to my daughter. Farewell, my holy fathers!"

And when she reached Rakote, the general and the governor went with her to Shiet.[3] And when they came to holy Apa Pambo, they gave him the letter of the King and informed him of the young girl possessed by the demon (lit. on whom the demon is). He gathered all the brethren together (and) read to them the let/ter/.

Notes to the translation

1. The MS. erroneously gives here the plural form instead of the correct singular, cf. the note to the text.
2. Lit. "the completion of my letter is thus". In the parallel MS. also published by Drescher (p. 8) there stands "faith" instead of "letter" and implications are different.
3. See note 36 to the translation of *Apophthegmata Patrum* (I, 1).

18. THE LEGEND OF AARON
I.1.b.303 (5411, Copt. 35)

PARCHMENT. 1 leaf, 29 x 23 cm. Stains, a crack, a gap, the lower left-hand corner is broken off.

The text in two columns covers both sides, 30 lines. 2 lines of a text written in a smaller hand are in the upper margin of the back page. Initials. A vignette in the centre of the upper margin of the front page in the shape of a plaited square with buds projecting from its sides and angles. The words $\overline{\text{ιc}}$ $\overline{\text{χc}}$ are written so as to flank the sides of the rectangle. On the front page each column is numbered, the numbers being 8 and 9, while on the back page it is only the left-hand column that has a number (10). P. 10 has a few jottings in a hasty and rather inaccurate hand: there are three lines at the top of the page and two short ones in the left-hand margin, while one word is added at the end of line 8 in the second column.

DIALECT: Sahidic.

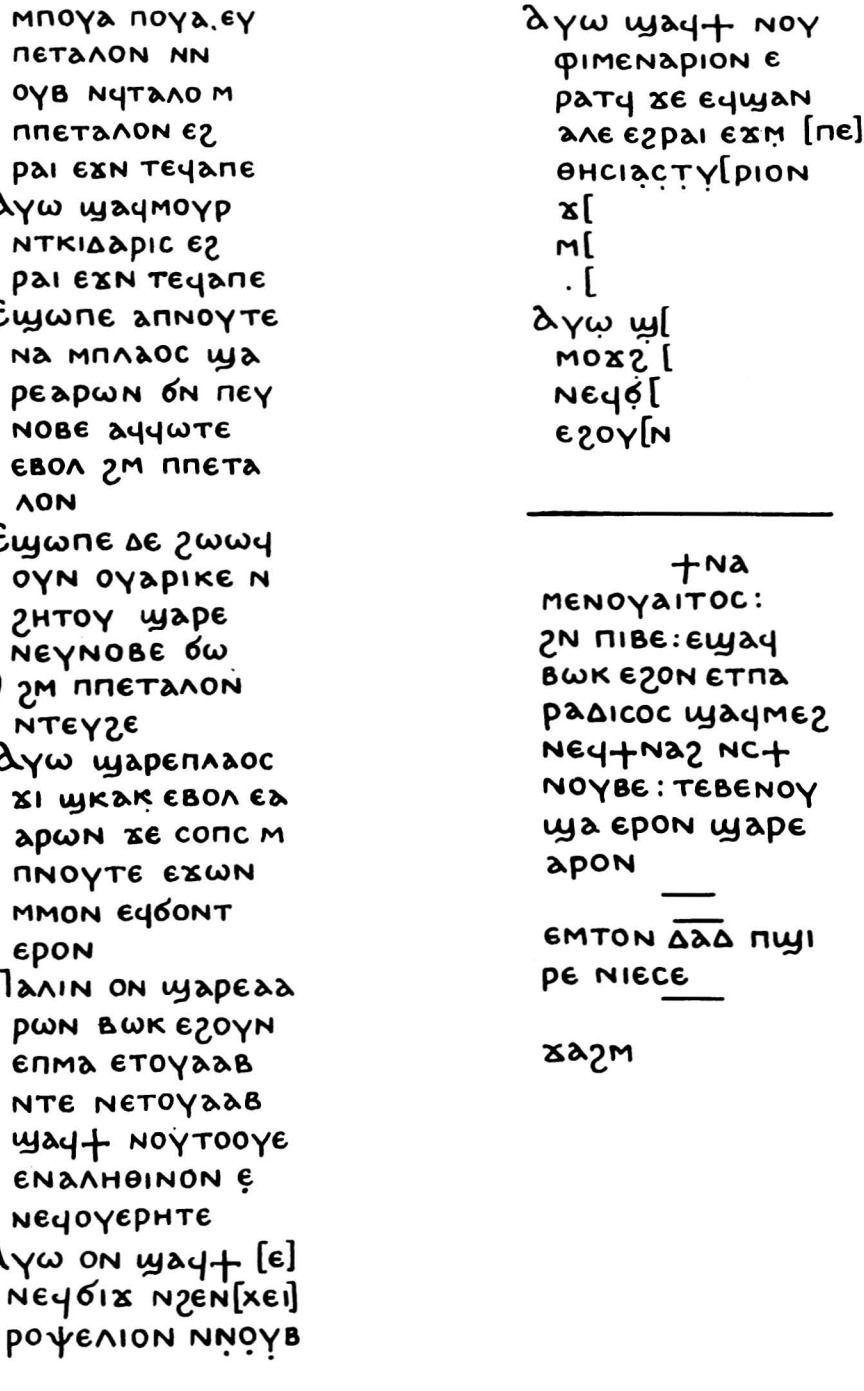
DATE: about the 10th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Lemm, *KM*, LXXXI, pp. 361–369 (233–241).

BIBLIOGRAPHY: Elanskaya, *CLT*, pp. 231–232.

η̄ a) Ντεγνογ ϣαρε
πϣωc εimε ϫε
παι πε πεcooγ
νταϥϭinε mn
kinamωmon
αγω ϣαϥταλοϥ
εϫn τεϥnaϩϐ
nϥntϥ nnaa
ρωn
αγω ϣαρεααρω̄
ϫι mπεc†nογ
ϥε entootϥ m
πaετoc ntaϥ
ϫitϥ εβολ ϩm n
ⲡaραδicoc mn
ⲡkinamωmon
[n]ⲧaγntϥ εβολ
ϩ[m] ntooγ naep
mωn
Ϣaϥcωtn naϥ n
ϥtooγ nρωme
[n]ϫωωρε nϥt
]ϫωϥ n
]ϩo
].ma
].ϣ
]a
]τεϥanε
εϣ]ωπε δε
[ερϣannno]γτε
θ̄ b) na mπλaoc ϣa
ρεπaγγελoc co
oγtn εβολ ntεϥ
ϭiϫ nϥtaλoc ε
ϫn ⲧanε naaρω̄
αγω ϣαρεπcoϭn
ει επεcht εϫn
τεϥmort επε
cht εϫn ncωβε
nnεϥϩoειτε
αγω ϣαρεπλaoc
ειⲙε ϫε annογτε
na nay
Ϭϣωπε δε ϩωωϥ
mπεπnογτε na
nay ϣαρεπcoϭn
ϭω ϩm πεϥma n
τεϥϩε
αγω ϣαρεπλaoc
eime ϫε mπεπn
oγτε na nay
Ϣaγωϣ εβολ εγ
ϫι ϣkak εβολ ϫε
conc εϫωn mmō
ερεπnογτε ϭont
ερon
Mnnca nai ϣαρε
aaρωn ει εβολ
ϣa πλaoc nϥϫι ϣ
kak εβολ ερωογ
ī a) εϥϫω mmoc ϫε
ω πλaoc mπiηλ
Nai netερεπϫo
eic ϫω mmooγ
nhtn ϫε πετε
oγntϥ oγaρikε
επεϥcon maρεϥ
ϫooϥ
αγω ϣαρεπoγa
πoγa ϫω mπεϥ
nobε eaaρωn
Ντεaaρωn cϩai



мпоγа поγа.єγ
пєталон nn
оγв nчталο м
ппєталοн єϩ
ραι єϧn тєчапє
ⲁγω ⲱαчмоγр
nткιδαριс єϩ
ραι єϧn тєчапє
Єⲱωпє апnоγтє
nа мпλаос ⲱа
ρєαρωn бn пєγ
nовє ⲁччωтє
євολ ϩм ппєта
λοn
Єⲱωпє δє ϩωωч
оγn оγαрικє n
ϩнтоγ ⲱαρє
nєγnовє бω
b) ϩм ппєталοn
nтєγϩє
ⲁγω ⲱαрєпλаос
ϫι ⲱкаⲕ євολ єа
αρωn ϫє сопс м
ппоγтє єϧωn
ммοn єчбοnт
єрοn
Παλιn οn ⲱαрєаа
ρωn вωк єϩоγn
єпма єтоγаав
nтє nєтоγаав
ⲱαч+ nоγтοογє
єnαλнθινοn ⲉ
nєчоγєрнтє
ⲁγω οn ⲱαч+ [є]
nєчбιϫ nϩєn[хει]
ροψєλιοn nnⲟγв
ⲁγω ⲱαч+ nоγ
φιмєnαрιοn є
ρατч ϫє єчωαn
ⲁλє єϩραι єϧⲙ [пє]
θнсιⲁⲥтγ[ριοn
ϫ[
м[
.[
ⲁγω ⲱ[
моϫϩ [
nєчⲫ[
єϩоγ[n

+nа
мєnоγаітос:
ϩn пιвє:єⲱαч
вωк єϩοn єтпа
ραδιсос ⲱαчмєϩ
nєч+naϩ nс+
nоγвє:тєвєnоγ
ⲱа єрοn ⲱαрє
αрοn

ємтοn ⲇⲁⲇ пⲱι
ρє nιєсє

ϫαϩм

Notes to the text

8, 12: Lemm overlooked the second ϵ.

23-25: Lemm here partly restores the lost text; in our autographed plate this restoration is omitted.

10 a, 24: A circumstantial form is expected here, so Lemm's emendation ϵϥϣτϵ is possible. More likely, however, is the circumstantial perfect, since the preceding word ends in ϵ. So one of the two ϵ (ⲛⲟⲃϵϵⲁϥϣτϵ) is omitted through *homeoteleuton.*

10 b, 14: The last letter is restored by Lemm as ⲛ. However, in such a case the upper end of the right-hand vertical stroke of this letter would also have been visible.

23: The last letter before the word's restored portion we read as ⲩ and not as ⲏ, which is expected here, because the remnants suit rather ⲩ and not ⲏ.

24: The first extant letter is ⲭ, and not ⲁ, as in Lemm's publication; obviously a misprint (another is in 10 a, 27).

27: ⲯ in this line disappeared completely, but over the letters of the next line a wavy horizontal stroke is seen, doubtless the tail of ⲯ, from line 27.

On the folio's back (p. 10) there are three later marginal notes. In our autographed plate they are given after the main text. The longest one (three lines) is in the upper margin. Despite the mistakes made by its "author" who is not remarkable for his literacy, the note's gist is clear, as are also the intended word-forms distorted by this "author". For that reason we did not see fit to give a corrected "restored" text, which can, moreover, be found in Lemm's publication. Noteworthy, however, is the fact that to the Sahidic form of the conjunctive ⲛϥⲛⲧⲟⲩ, given there as the correct equivalent of ⲧⲉⲃⲉⲛⲟⲩ, the Bohairic (ⲛ)ⲧⲉϥⲉⲛⲟⲩ should be preferred. Somewhat dubious is the note's beginning which allows of several interpretations; none is satisfactory, however, since the "author's" intentions cannot be guessed here. In part because the upper long line is not intact: its left-hand end is broken off and so it is possible that with it went one letter. The variants that can be envisaged here are these:

†ⲛⲁⲙⲉ ⲛⲟⲩⲁⲓⲧⲟⲥ "I shall love an eagle",

†ⲛⲁ ⲙⲉⲛ ⲟⲩⲁⲓⲧⲟⲥ "I am going with an eagle",

†ⲛⲁ[ⲓ] ⲙⲉⲛ ⲟⲩⲁⲓⲧⲟⲥ "I shall come with an eagle",

†ⲛⲁ[ⲓ]ⲙⲉ ⲛⲟⲩⲁⲓⲧⲟⲥ "I shall know an eagle".

The noun "thirst" that comes next with the preposition "in" ("in thirst") can also be understood as "claw".

The note in the left-hand margin probably has ϵⲙⲧⲟⲛ and not ϵϥⲧⲟⲛ as in Lemm's edition. To the right column, at the level of the passage in which it is stated that

God is angry with the people for their sins, there is added a word which is most likely "pollution" (ⲥⲁϩⲙ). The first letter may be ϭ (the same meaning), but hardly ϐ, as in Lemm's edition.

Translation

8 a) At once the shepherd is wont to know that it is the sheep which found the cinnamon and he is wont to place it upon his shoulders (lit. neck) and he brings it to Aaron. And Aaron is wont to take the perfume from the eagle, which it brought from the Paradise together with [the] cinnamon [which] was brought from Mount Hermon.[1] He is wont to choose to himself four strong men and he ... his head ... And [i]f [G]od

9 b) is merciful to the people, the angel is wont to stretch out his hand and to place it on the head of Aaron, and the unguent is wont to come down upon his beard (and) down upon the fringe of his garments.[2] And the people are wont to know that God has been merciful to them. But if God has not been merciful to them, the unguent is wont to remain in its place as before (lit. in its place of its kind). And the people are wont to know that God has not been merciful to them and they are wont to cry out: "Pray for (lit. over) us, because God is angry with us". And after these (things) Aaron is wont to come out to the people and cry out to them,

10 a) saying: "O people of Israel, these (words) the Lord says to you: "He who has a quarrel with his brother, let him say it". And each is wont to say his sin to Aaron and Aaron writes each (sin) on a golden plate, and he places the plate upon his head, and he is wont to tie the cidaris[3] upon his head. If God has been merciful to the people, Aaron is wont to find their sin wiped away from the plate. But if there is a quarrel among them, their sins are wont to remain

b) on the plate as before. And the people are wont to cry out to Aaron: "Pray to God for us, because he is angry with us!" And again Aaron is wont to go into the Holy of Holies (lit. the place Holy of the Holies), he is wont to put sandals (sing.) of genuine purple[4] on his feet and he is also wont to put golden [bra]celets [on] his hands, and he is wont to put trousers on his legs, that, when he goes up to (lit. over) [the] alt[ar] ... And ... girdle ... his h[ands] ... i[n] ...

Marginal notes

... an eagle in the thirst (?) he is wont to come into the Paradise, he is wont to fill his wings with perfume and he brings it to Aaron. Aaron is wont to ...

Be at rest, David, son of Jesse.

Pollution.

Notes to the translation

1. Cf. *Eccl* 24, 13.
2. Cf. *Ps* 132, 2.
3. Mitra (*Ex* 28, 39); for Aaron's garments see *Ex* 28–29.
4. ἀληθινός – dyed in genuine purple is the prerogative of the Byzantine emperors and Persian kings (Sophocles, 113 b).

19. A FRAGMENT OF ALEXANDER ROMANCE
I.1.b.685 (4733, Copt. 52)

PAPYRUS. A Fragment, 4 x 4 cm. Small gaps.

Remnants of 5 and 6 lines are on both sides. The front page (fibres vertical) has the names of the three protagonists of Alexander Romance (Alexander, Selpharios, Diatrophē) and two lines of text (remnants). On the back the Coptic alphabet is written.

For the publication of the Coptic version of the Story of Alexander, see Lemm, *Alexanderroman*; for the latest discussion of its origin, Khosroyev, *Copt.Alex.Rom.*

DIALECT: Sahidic.

DATE: 10 or 11the cent.

PROVENANCE: not recorded.

PUBLICATIONS: Lemm, *KM*, LIII, pp. 1343–1345 (127–129), where the fragment is reproduced.

BIBLIOGRAPHY: Elanskaya, *CLT*, p. 258.

II. TREATISES, CANONS, HOMILIES, POLEMIC WORKS, ETC.

1. THE TREATISE ON THE SYMBOLICS OF BAPTISM AND THE ELEMENTS

I.1.b.272$_1$, 379–382, 384–388, 390–399, 636, 1020

PAPYRUS. About 80 fragments of a single literary work. It is impossible to ascertain the exact number of fragments because many are too small for identification; the task of identification becomes even more difficult since many fragments of other MSS. were mounted in the same frames together with those of the MS. in question.

Measurements of some larger fragments:

379: 12 x 14 and 11.5 x 14.5 cm
381: 17 x 17 and 16 x 17.5 cm
382: 15.5 x 31.8 cm
386: 17.8 x 14.5 and 17 x 16.5 cm
388: 16 x 30 cm
393: 8.1 x 12.2 cm
636: 19.5 x 17, 16 x 28.5, 16.5 x 17.5, 11.5 x 12.5 cm.

In Golenischev's Inventory these fragments were entered under the numbers as follows: I.1.b.272 as no. 5664; 379–382, 384, 385, 387–399 as no. 6149 (together with nos. 383 and 899, which do not belong to this MS.); 636 as no. 5710; 1020 as no. 5436.

The text in two columns covers both sides. Initials are rare and only slightly enlarged in comparison with the small letters; they project into the margin a little and are marked with *obeli* above them. No ornamentation.

DIALECT: Sahidic.

DATE: 8th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, pp. 48–83

BIBLIOGRAPHY: Elanskaya, *CLT*, p. 223.

About 80 fragments could be singled out from among the MSS. of the Golenischev collection as parts of one literary composition. Some of them are large enough, half the folio size or even larger (though none reaching the folio size), but the vast majority are small, sometimes very small, almost tiny. To piece them together, was by no means an easy task both on account of the bad state of preservation of the papyrus and the fact that the secured

part of the composition is only a small portion of the treatise, and that even this portion does not present a consecutive text.

Fortunately one tiny fragment (I.1.b.392_2) furnishes two page-numbers, "263" and "264", which show that the codes in question was large. This piece of information, however, would have been of much less value to us, but for a few letters preserved on one side of the fragment, and it is these letters that permit us to attach the fragment to Folio 3 of the reconstructed text.

Also valuable is the information supplied by Fragment I.1.b.1020, which has a quire-mark, "17". It is in the inner margin of the right-hand page, the first page in Quire 17. If the quires of this codex were quaternions, as is most likely to assume, the preceding 16 quires would comprise 256 pages, and so the page in question should be numbered as "257". Such a reconstruction is well in keeping with the preserved page-numbers 263 and 264. Since these numbers belong to pages 5 and 6 of the reconstructed text, the first page of this text should have had the number of 259, and so the Fragment I.1.b.1020 belongs to the portion of the composition that precedes the reconstructed one.

Besides the reconstruction of the folios out of many fragments (with numerous lacunae, it is true), it was necessary to find a way to secure the sequence of these leaves, which on account of their fragmentary state do not continue one another directly and cannot therefore be arranged according to their contents. The basis for such an arrangement is furnished by the fact that the text of some of these pages imprinted itself on the page opposite to the given one. This peculiarity of the MS. permits to reconstruct the original sequence.

As a result, 9 consecutive folios or 18 pages (incomplete) of the composition have been secured apart from some stray fragments that belong to the lost folios. These fragments follow the main text in our publication in the order of their inventory numbers. Only Fragment I.1.b.1020 that precedes the main text, as was shown above, is given before these unplaced pieces.

A few words should be said concerning Fragment I.1.b.387_2. Under this number several papyrus pieces are framed together, absolutely mechanically, to produce a semblance of a large piece of papyrus, some of them even being placed upside down. We mark them by Cyrillic letters from "а" to "д". In this group of fragments a small one marked as "г" is placed upon a large one,

designated as "д", in that place where the latter has exfoliated on the side where the fibres are vertical. The *verso* of Fragment "д" is intact, but the back of "г" cannot be seen.

In our autographed text the supralinear stroke is invariably placed over the second of the pair of letters embraced by it even if the stroke is actually written over the two.

For technical reasons it was not possible to photograph all the fragments to the same scale and so some of them were made larger than the others; in actual fact the height of the letters is everywhere the same.

In order to facilitate the printing of this book the Cyrillic letters employed in the inventory numbers of fragments are replaced, when they have no identical counterparts in the Latin alphabet, by the letters as follows: б = b, в = v, г = g, д = d.

1(a)(381_{1}→) ⲁⲩⲉ]ⲓ ⲛ̄ⲑⲓ ⲛ̄ⲱⲟⲟⲥ
[ⲉⲡⲣⲟⲥ]ⲕⲩⲛ[ⲉⲓ] ⲛⲁⲩ
[ⲙⲛ̄ ⲙ̄ⲙⲁ]ⲣⲟⲥ · ⲁ̣ⲛⲟ́ⲟⲙ
[ⲉⲧⲙ̄ⲡⲭ]ⲓⲥⲉ + ⲉ̄ⲟⲟⲩ
[ⲛⲁⲩ ⲁⲩ]ⲱ ⲁ̄ⲛⲁⲣⲅⲉ
[ⲗⲟⲥ ⲡⲣⲟⲥⲕⲩ]ⲛ̣ⲉⲓ ⲛⲁⲩ ·
]ⲁ̣ⲩⲉⲓ ⲱⲁ
[ⲓⲱⲍⲁⲛⲛ]ⲏⲥ ⲉ̄ⲭ̄ⲙ̄
[ⲡⲓⲟⲣⲇⲁⲛ]ⲏⲥ ⲭⲉⲕⲁⲥ
[ⲉⲩⲛⲁ]ⲭⲓ ⲃⲁⲡ
(636$_{6}$)ⲧⲓⲥⲙⲁ ⲉⲩⲉⲧ(381$_{1}$)ⲃⲃⲉ
(636$_{6}$)ⲡ̣ⲙ̣ⲟ̣ⲩ [ⲍⲓⲧⲙ ⲡⲉ]
ⲡⲛⲁ̄ ⲁⲩⲱ ⲡⲕⲟ(381$_{1}$)ⲥ
(636$_{6}$)ⲙⲟⲥ ⲙⲉⲛ ⲉⲩⲉⲧⲟ[ⲩ]
ⲃⲟⲩ ⲉ̄ⲃⲟⲗ ⲍⲛ̄ ⲧⲁⲕ(381$_{1}$)ⲁ
(636$_{6}$)ⲑⲁⲣⲥⲓⲁ̄ · ⲡⲣⲱⲙⲉ
ⲇⲉ ⲍⲱⲱⲩ ⲉ̄ⲩⲉⲡⲟ
ⲗⲃⲏ̄ ⲉ̄ⲃⲟⲗ ⲍⲙ̄ ⲛ̄ⲛⲟⲃⲉ ·
ⲁⲡⲛⲟⲃⲉ ⲅⲁⲣ ⲟⲩⲱ̄
ⲱⲙ̄ ⲙⲛ̄ ⲡⲣⲱⲙⲉ
ⲍⲛ̄ ⲧⲙⲏⲧⲣⲁ ⲙⲡ̄
ⲕⲟⲥⲙⲟⲥ · ⲙ̄ⲡⲉⲥⲙⲟⲧ
ⲛⲟⲩⲱⲛⲣⲉ ⲕⲟⲩⲓ̈
ⲉⲩⲛⲁⲭⲱⲍⲙ̄ ⲍⲉⲛ
ⲧ̄ⲙⲏⲧ̄ⲣⲁ ⲛ̄ⲧⲉ[ⲩ]
ⲙ[ⲁⲁ]ⲩ · ⲛ̄ⲑⲉ ⲟ̣[ⲛ] ⲛ̣
...
(b)(381$_{1}$) ⲭⲉⲕⲁⲥ ⲛ[ⲛⲉ...ⲕ]
ⲁⲁⲩ ⲉ̄ⲃⲟⲗ [
ⲍⲙ̄ ⲙ̄ⲡⲉ[
ⲧⲁⲓ̈ ⲟⲛ ⲧⲉ ⲑ[ⲉ ⲙ̄ⲡⲣⲱ]
ⲙⲉ ⲁⲩⲟⲩⲱ[ⲱⲩ̄]
ⲍⲛ̄ ⲧ̄ⲙⲏⲧ̄ⲣⲁ [ⲙ̄]
ⲡⲕⲟⲥⲙⲟⲥ · ⲍ[ⲛ̄ ⲧ̄]
ⲡⲟⲣⲛⲓ̈ⲁ̄ · ⲙⲛ̄ ⲧ̄
ⲙⲛ̄ⲧ̄ⲗⲁⲙⲁⲍⲧ̄
ⲙⲛ̄ ⲧ̄ⲙⲛ̄ⲧ̄ⲙⲁⲓ̈ⲧ[ⲟ]
ⲛ̄ⲍⲟⲩⲟ · ⲙⲛ̄ ⲧ̄ⲙⲛ̄ⲧ̄
ⲙⲁⲓ̈ⲍⲟⲙⲛ̄ⲧ̄ ⲙⲛ̄
ⲧⲁⲕⲁⲑⲁⲣⲥⲓⲁ · ⲙⲛ̄
ⲧ̄ⲙⲛ̄ⲧ̄ⲣⲉⲫⲱⲙ̄
ⲱⲉ ⲉⲓ̈ⲇⲱⲗⲟⲛ ·
... N.M...
...
(636$_{6}$) ⲉⲛ[
ⲙⲉⲫ[
ⲡⲉⲡ[
ⲍⲙ̄ ⲡ̄[
ⲡⲱ[
ⲉⲧⲟⲩ[
ⲍⲛ̄ ⲧ̄[
ⲧⲉⲫ[
2(a)(381$_{1}$↓)] ⲧⲉⲧⲱⲟⲟⲡ
[ⲙⲙⲁⲩ ⲍⲛ̄] ⲧ̄ⲙⲏⲧⲣⲁ
[ⲁⲩⲱ ⲍ]ⲙ̄ ⲡⲧ̄ⲣⲉⲩ
[ⲭⲡⲟⲫ ⲉ̄]ⲱⲁⲩⲉⲓⲱ̄ ⲉ̄
[ⲃⲟⲗ] ⲁⲛ ⲛ̄ⲧⲉⲯⲩⲭⲏ
[ⲍⲙ̄] ⲡⲛⲟⲃⲉ · ⲁⲗⲗⲁ ⲉ̄
ⲱⲁⲩⲉⲓⲁ̄ ⲡ̄ⲥⲱⲙⲁ ⲉ̄ⲃⲟⲗ
ⲍⲙ̄ ⲡ̄ⲭⲱⲍⲙ̄ · ⲡⲉⲧⲟⲩ
ⲛⲁⲭⲡⲟⲫ ⲇⲉ ⲍⲛ̄ ⲛⲟⲩ
ⲱⲱ ⲙ̄ⲡⲕⲟⲥⲙⲟⲥ · ⲉ̄
ⲧⲉ ⲡⲁⲓ̈ ⲡⲉ ⲡⲉⲧⲉⲓⲣⲉ ⲛ̄
[ⲍⲉⲛⲍⲃⲏⲩ ⲉⲩⲭⲁⲍⲙ̄
[ⲛ̄]ⲧⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲙ̄ⲡⲉⲫ
[ⲥ]ⲱⲙⲁ ⲁⲛ ⲙ̄ⲙ[ⲁ]ⲧⲉ ⲡⲉ
[ⲛⲧ]ⲁⲫⲧⲱⲗⲙ̄ ⲍⲉⲛ ⲧⲁ
[ⲕⲁⲑ]ⲁ̣ⲣⲥⲓⲁ̣ ·
...
(636$_{6}$) ⲁⲫⲭⲱ
[ⲍⲙ̄]ⲩ· ⲁⲗ
[ⲗⲁ]ⲯⲩⲭⲏ

]ⲡⲛⲁ·
]ⲱⲟⲛⲉ
[ⲥⲓ ⲟ]ⲩⲥⲟⲛ
...
]ⲧ̄ · ⲧⲉ
...
(b)(381$_1$) ⲱⲁⲩⲃⲟⲙ[ⲃⲙ̄]
ⲡⲉⲡⲛⲁ ⲇ[ⲉ ⲃⲟⲙ]
ⲃⲙ̄ ⲉ̄ⲣⲟⲩ ⲡ[ⲉⲩⲥⲱ]
ⲙⲁ ⲟⲩⲛ̄ ⲉ̄[
ⲟⲙⲃⲟⲙⲩ [
ⲛ̄ⲃⲁⲡⲧ̣[
ⲥⲙ̄ ⲡⲉ[
ⲉⲱ. ⲙⲁ̣[
. . ⲛⲟⲩ[
ⲧ̄ⲣⲉⲛ̣[
ⲛⲟ(636$_6$)ⲩⲥ ⲟ⟨ⲛ⟩ ⲧⲥⲃⲓⲏⲩ ⲉ̄
[ⲡⲉⲛ̄]ⲛⲁ · ⲭⲉⲕⲁⲥ ⲛ̄
[ⲥ]ⲱⲙⲁ̣ ⲙⲉⲛ ⲉ̄ⲩⲉⲭⲱ
ⲕⲙ̄ ⲥⲙ̄ ⲛ̄ⲙⲟⲟⲩ · ⲧⲉ
[ⲯ]ⲩⲭⲏ ⲇⲉ ⲥⲱⲱⲥ ⲥⲙ̄
ⲡⲉⲡⲛⲁ · ⲙⲁⲗⲗⲟⲛ
ⲇⲉ ⲛ̄ⲧⲟⲟⲩ ⲙ̄ⲡⲉⲥⲛⲁⲩ
ⲥⲙ̄ ⲡⲉⲡⲛⲁ· ⲥⲙ̄ ⲛ̄
ⲧⲣⲉⲩⲧⲃ̄ⲃⲟ ⲅⲁⲣ ⲛ̄ⲃⲓ
[ⲧⲉⲯ]ⲩⲭⲏ ⲥⲓⲧⲛ̄ ⲡⲉ
ⲡⲛⲁ ⲱⲁⲩⲧⲃ̄ⲃⲟ
ⲛ̄ⲃⲓ ⲡⲕⲉⲥⲱⲙⲁ · ⲉ̄
ⲁⲩⲧⲁⲥⲥⲏ ⲛⲛⲉⲕⲓⲃⲉ
ⲥⲙ̄ ⲡⲧⲣⲉⲩⲧⲁⲥⲥⲏ
ⲇⲉ ⲥⲓⲧⲙ̄ ⲛ̣ⲉⲡⲛⲁ
ⲱ[ⲁ]ⲩⲣ̄ ...
3(a)(381$_{2\text{ff}}$)]ⲧⲓⲕⲟⲛ ⲛ̄ⲧⲉⲯⲩ
[ⲭⲏ ⲉ]ⲧⲉ ⲛⲁⲓ ⲛⲉ ⲛ̄ⲱⲁ
[ⲭⲉ ⲉⲧⲟ]ⲩⲁⲁⲃ ⲙⲛ̄ ⲙ̄ⲙⲉ
[ⲁⲩⲱ ⲉⲧ]ⲧⲃ̄ⲃⲏⲩ · ⲙⲛ̄

[ⲧⲉⲩⲥⲟ]ⲫⲓⲁ ⲉⲧⲥⲟⲧⲡ̄ ·
[ⲧⲕⲓⲃ]ⲱⲧⲟⲥ · ⲥⲱ
[ⲱⲥ ⲧⲉⲧⲍ]ⲁⲣⲉⲍ ⲉⲡⲛⲟ
[ⲙⲟⲥ ⲉⲧ]ⲉ ⲟⲩⲱⲉ ⲧⲉ
[ ]ⲉ̣ ⲛ̄ⲛⲟⲩⲃ
(382)ⲉⲩⲥⲟⲧⲡ̄ ⲥⲓ ⲍ(381$_2$)ⲟⲩⲛ̄
(382) ⲁⲩⲱ ⲥⲓ ⲃⲟⲗ ⲙ̄(381$_2$)ⲙⲟⲥ·
(382)ⲭⲉⲕⲁⲥ ⲉⲥⲛⲁⲍ(381$_2$)ⲁⲣⲉⲍ
(382)ⲉⲛⲉⲡⲗⲁⲍ ⲙ̄ⲡⲛⲟ(381$_2$)ⲙⲟⲥ
(382)ⲉⲩⲧⲟⲩⲭⲏⲩ · ⲟⲩ(381$_2$)ⲧⲉⲓ
(382)Ⅿⲓⲛⲉ ⲍⲱⲱⲩ ⲡⲉⲡ
ⲧⲱⲍⲥ̄ · ⲏ ⲡⲭⲱⲕⲙ̄
ⲛ̄ⲧⲁⲩⲙⲟⲛⲕⲩ̄ ⲉ̄ⲡⲟⲩ
ⲭⲁⲓ ⲛ̄ⲛ̄ⲣⲱⲙⲉ · ⲉⲩ
ⲧⲁⲙⲓⲏⲩ ⲉ̄ⲃⲟⲗ ⲥⲓⲧⲛ̄
ⲥ̄ⲛⲁⲩ · ⲉ̄ⲧⲉ ⲡⲉⲡⲛⲁ
ⲡⲉ ⲙⲛ̄ ⲡⲙⲟⲟⲩ · ⲙ̄
ⲡⲣ̄ⲣ̄ ⲱⲡⲏⲣⲉ · ⲭⲉ ⲱⲁ
ⲣⲉⲡⲉⲡⲛⲁ ⲉ̄ⲧⲟⲩⲁⲁⲃ
ⲧⲱⲍ ⲙⲛ̄ ⲛⲁⲓⲥⲑⲏ
ⲧⲏⲣⲓⲟⲛ ⲛ̄ⲧⲉⲯⲩⲭⲏ
...
(b)(381$_2$) ⲡⲁⲓ ⲡⲉ ⲡⲧⲏⲩ · ⲛ̄
ⲁⲱ ⲟⲩⲛ̄ ⲛ̄ⲍⲉ · ⲛ̄ⲥⲉ
ⲛⲁⲕⲓⲙ ⲁⲛ ⲍⲱⲱⲩ
ⲉ̄ⲡⲣⲱⲙⲉ ⲥⲓⲧⲛ̄ ⲡⲉ
ⲡⲛⲁ ⲉⲧⲟⲩⲁⲁⲃ ·
ⲡⲁⲓ ⲛ̄ⲧⲁⲩⲧⲁⲙⲓⲟⲩ
ⲉⲩⲭⲟⲥⲉ ⲉⲡⲕⲉⲥⲉⲉ̄ⲡⲉ ·
ⲛⲉⲓⲇⲟⲥ ⲍⲛ̄ ⲑⲩⲗⲏ ⲧⲏ
ⲣⲥ̄ · ⲉⲓⲱⲁⲭⲉ ⲉⲡⲣⲱ
ⲙⲉ · ⲉ̄ⲱⲁⲩⲕⲓⲙ ⲁ[ⲛ]
ⲉⲡⲣⲱⲙⲉ ⲥⲓⲧⲛ̄ ⲟ̣[ⲩ]
ⲡⲛⲁ ⲛ̄ⲧⲉ ⲑⲩⲗⲏ [ⲉ]
ⲧⲉ ⲡⲧⲏⲩ ⲡⲉ · [ⲁⲗⲗⲁ]
ⲥⲓⲧⲙ̄ ⲡⲉⲡⲛⲁ [ⲉⲧⲟⲩ]

ⲁⲁⲃ [
ⲛ̄ⲣⲱ[ⲙⲉ
(382) ⲥ̄ⲧ[
ⲥⲱ[
ⲧⲁⲓ̈ ⲧ[ⲉ
ⲛ̄ⲛ̄ⲁ [
ⲉ̄ⲍⲟⲩ[
ⲧⲏⲩ
Ⲙⲁⲣ[
ⲙ̄ⲡ[
ⲛ̣[
...
4(a)(381$_2$→)]ⲉⲍ ⲛⲁⲓ̈ ⲉⲑⲉⲓⲕⲱ̄
[ⲛ̄]ⲛⲉ+ ⲛ̣ⲙⲟⲟⲩ·
[ⲡ]ⲕⲱⲍⲧ̄ ⲟⲩⲑⲉⲣⲙⲟⲛ
ⲛ̣ⲉ ⲁⲩⲱ ⲛ̄ⲝⲏⲣⲟⲛ·
ⲁⲩⲱ ⲟⲛ ⲟⲩⲛ̄ⲛⲓⲕⲟⲛ
ⲛⲉ · ⲉⲩⲡⲛⲧ ⲅⲁⲣ ⲉ̄
ⲛ̄ⲝⲓⲥⲉ · ⲱⲁⲩⲕⲓ̈ⲙ
[ⲇ]ⲉ ⲉⲣⲟⲩ ⲥⲓ̈ⲧⲙ̄ ⲛⲉ
ⲛ̄ⲛ̄ⲁ ⲉ̄ⲧⲉ ⲡⲁⲓ̈ ⲛⲉ
[ⲡ]ⲧⲏⲩ · ⲉⲧⲃⲉ ⲡⲁⲓ̈
[ⲁⲩⲝ]ⲟⲟⲥ ⲝⲉ ⲟⲩⲛ̄ⲛⲓⲕⲟⲛ
[ⲛⲉ ·] ⲛ̄ⲙⲟⲟⲩ ⲇⲉ ⲙⲛ̄
[ⲡⲁⲏⲣ] ⲍⲉⲛⲍⲩⲅⲣⲟⲛ
[ⲛⲉ ⲁⲩⲱ ⲍⲉ]ⲛⲯⲩ
[ⲭⲓⲕⲟⲛ · ⲉⲧⲃⲉ] ⲡⲁⲓ̈
(382) ⲁ]ⲩⲱ
]ⲱⲟⲛ
]. ⲛⲉ·
ⲍⲩⲣ]ⲣⲟⲛ
]. ⲉ
ⲡⲧ]ⲏⲩ ⲡⲉ
ⲍ]ⲟⲉⲓⲙ
]ⲁⲩ
...

(b)(381$_2$) ⲧⲉⲍⲟⲩⲉⲓ̈ⲧⲉ · ⲝ[ⲉ]
ⲡⲧⲏⲩ ⲡⲁⲓ ⲙⲙ[ⲁ]
ⲧⲉ ⲛⲁ ⲉⲩⲛ[ⲏⲩ ⲍⲙ̄]
ⲛ̄ⲙⲟⲟⲩ · ⲉⲣ[ⲉⲛⲁⲓ]
+ ⲟⲩⲃⲉ ⲛⲉⲩⲉⲣ[ⲏⲩ · ⲛ̄]
ⲱⲁⲝⲉ ⲉⲛⲍⲩ[ⲅⲣⲟⲛ]
ⲙⲛ̄ ⲛⲉⲝⲏ[ⲣⲟⲛ ⲉ]
ⲧⲉ ⲛⲉⲧⲍⲁ[ⲧⲉ ⲛⲉ ⲙⲛ̄]
ⲛⲉⲧⲱ(382)ⲟⲩⲱⲟⲩ ⲁⲩⲱ
(381$_2$) ⲛⲉ(382)[ⲯ]ⲩⲭⲣⲟⲛ ⲙⲛ̄
(381$_2$) ⲛⲉ(382)[ⲑ]ⲉⲣⲙⲟⲛ · ⲉ̄ⲧⲉ
(381$_2$) ⲛⲉ(382)ⲧ+ ⲕ̄ⲃⲟ ⲛⲉ · ⲙⲛ̄
[ⲛ]ⲉⲧ+ ⲍⲙ̄ⲙⲉ · ⲛ̄ⲕⲁⲍ
[ⲇ]ⲉ ⲟⲩⲣⲉⲩⲱⲟⲡⲟⲩ ⲉ̄
ⲣⲟⲩ ⲡⲉ ⲥⲓ̈ ⲟⲩⲥⲟⲡ ·
Ⲩⲧⲁⲍⲏⲩ ⲅⲁⲣ ⲉⲣⲁⲧⲩ̄
ⲥⲓ̈ⲧⲙ̄ ⲛ̄ⲙⲟⲟⲩ ⲙⲛ̄
ⲡⲕⲱⲍⲧ̄ ⲙⲛ̄ ⲡⲁ
ⲏⲣ ⲉ̣ⲁⲩⲝⲱⲕ ⲉ̄ⲃⲟⲗ
ⲛⲟⲩⲥⲩⲙⲫⲱⲛⲓ̈ⲁ̄
ⲛⲟⲩⲱⲧ ⲛ̄ⲛⲉⲧ
+ ⲟⲩⲃⲉ ⲛⲉⲩⲉ̄ⲣⲏⲩ
ⲥⲓ̈ⲧⲛ̄ ⲧ̄ⲕⲟⲓⲛⲱ
ⲛⲓ̈ⲁ̄ ⲙ̄ⲡⲉⲛ̄ⲛⲁ
...
5(a)(386$_1$→)]ⲛ̄ⲛⲉⲧ+ ⲟⲩⲃⲉ
[ⲛⲉⲩⲉ̄ⲣⲏ]ⲩ · ⲉⲧⲉ ⲛⲉⲧ
] ⲛⲉ ⲙⲛ̄ ⲛⲉⲧ
ⲛ̄ⲧⲉ ⲑⲩ
[ⲁⲏ ·]ⲛ̄ⲧⲟⲟⲩ ⲇⲉ ⲙ̄ⲡⲉ
]ⲩ ⲥⲉⲥⲱⲟⲩⲍ ⲙ̄
[ⲙⲟⲟⲩ] ⲉⲍⲟⲩⲛ̄ ⲥⲓ̈ⲧⲛ̄
ⲛ̄]ⲕ̣ⲁⲍ · ⲛ̄ⲣⲱ
(388)ⲙⲉ̣ ⲇⲉ̣ ⲟⲩⲣⲉ̣[ⲩ](386)ⲱⲟⲡⲟⲩ
(388)ⲉ̄ⲣⲟⲩ ⲡⲉ ⲙ̄ⲡ(386$_1$)ⲉⲥⲛⲁⲩ

(388) ⲛⲉⲍⲏⲣⲟⲛ · ⲁ(386$_3$)ⲩⲱ ⲛ̄
(388) ⲥⲩⲅⲣⲟⲛ · ⲡⲙ(386$_4$)[ⲁ] ⲛⲟⲩ
(388) ⲱⲥ ⲡⲉ ⲛ̄ⲧⲉⲯ[ⲩⲭⲏ]
ⲥⲛ̄ ⲟⲩⲡⲉⲧⲉⲱⲱ[ⲉ ⲥⲉ]
ⲉⲓⲱ ⲙ̄ⲡⲣⲱⲙⲉ ⲥⲓ
ⲧⲛ̄ ⲡⲉⲡⲛ̄ⲛⲁ ⲙⲛ̄ ⲡ̣ⲙ̣ⲟ
ⲟⲩ · ⲛⲁⲓ ⲛⲧⲁⲩⲧⲁⲝ
ⲣⲟ ⲉ̄ⲃⲟⲗ ⲛ̄ⲥⲏⲧⲟⲩ ·
ⲁⲩⲱ ⲁⲩⲧ̄ⲃ̄ⲃⲟ ⲉⲥⲟⲩⲛ̄
ⲉ̄ⲡⲟⲩⲭⲁⲓ · ⲉⲱⲱⲉ ⲟⲩ
ⲉⲃⲟⲗ ⲅⲁⲣ ⲥⲙ̄ ⲡⲉⲡⲛ̄ⲛⲁ
ⲙⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲧⲉ
ⲯⲩⲭⲏ · ⲭⲥⲏⲥ ⲅⲁⲣ
ⲛ̄ⲧⲉⲓⲍⲉ ⲭⲉ .[
ⲛⲉⲣⲉⲡ̣[
...

(b)(392$_2$) ⲥⲍⲅ
(386$_1$) ⲧ̄ⲥⲁⲣⲍ̄ ⲇⲉ ⲥⲱ(392$_2$)ⲱⲥ ⲛ̄
(386$_1$)ⲧⲁⲩⲧⲁⲙⲓⲟⲥ ⲉ[ⲃ](392$_2$)ⲟⲗ
(386$_1$) ⲥⲙ̄ ⲡⲕⲁⲥ · ⲧ[ⲉⲯⲩ]
ⲭⲏ ⲇⲉ ⲉⲥⲱⲟⲟⲡ ⲥ[ⲛ̄]
ⲧ̄ⲥⲁⲣⲍ̄ · ⲉⲃⲟⲗ ⲇⲉ
ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲛ̄ⲧ[ⲁ](395$_4$)ⲩ
(386$_1$)ⲱⲱⲡⲉ ⲛ̄ⲃⲓ ⲡ̄ⲣ(395$_4$)ⲱ
(386$_1$)ⲙⲉ · ⲥⲛ̄ ⲟⲩⲡⲉ(395$_4$)ⲧⲉⲱ
(386$_1$)ⲱⲉ ⲡⲉⲡⲛ̄ⲛⲁ ⲙ(395$_4$)ⲛ̄ ⲡ̄
(386$_1$)ⲙⲟⲟⲩ ⲱⲟⲛ(395$_4$)ⲩ ⲙⲛ̄
(386$_1$) ⲧ̄ⲥⲁⲣⲍ̄ ⲧⲉ ⲉ(395$_4$)ⲃⲟⲗ ⲥⲙ̄
(386$_1$) ⲡⲕⲁⲥ · ⲁⲩ(395$_4$)ⲱ̄ ⲡⲉⲡⲛ̄ⲛⲁ
] ⲛ̣ⲁⲍⲣⲛ̄
...

6(a)(392$_2$↓) ⲥⲍⲇ
ⲓⲟⲍ ⲉ(386$_1$)ⲡⲉⲡⲛ̄ⲛⲁ · ⲡⲉ
(392$_2$)ⲛ̄ⲛ̄ⲁ (386$_1$) ⲡⲉ ⲟⲩⲉ̄ⲃⲟⲗ ⲥⲙ̄
[ⲛ̄ⲛ]ⲟⲩⲧⲉ ⲡⲉ · ⲡⲣⲱ

(395$_4$)ⲙ̣(386$_4$)[ⲉ] ⲇⲉ ⲥⲱⲱⲩ ⲛ̄ⲧⲁⲩ
(395$_4$)ⲧⲁ(386$_4$)ⲙⲓⲟⲩ ⲥⲛ̄ ⲧ̄ⲃⲓⲝ ⲙ̄
(395$_4$)ⲛ̄ⲛ(386$_4$)ⲟⲩⲧⲉ · ⲉⲱⲝⲉ ⲥⲉ
(395$_4$)ⲙⲉ ⲟ(386$_4$)ⲩⲛ̄ ⲙ̄ⲡⲉⲛⲛⲁ ⲥⲓ
(395$_4$)ⲧⲙ̄ ⲡ(386$_4$)ⲛⲟⲩⲧⲉ · ⲁⲩⲱ
(395$_4$) ⲥⲉⲍⲁⲣⲓ(386$_4$)ⲁ̄ⲍⲉ ⲙ̄ⲡⲙⲟⲟⲩ
(395$_4$) ⲥⲓⲧⲙ̄ ⲡ(386$_4$)ⲓⲡⲛ̄ⲁ · ⲉ̄ⲣⲉ
(395$_4$)ⲡ̄ⲕⲁⲍ (386$_4$) [ⲉ]ⲩⲧⲁⲝⲣⲏⲩ
(395$_4$) ⲉ̄ⲃⲟⲗ ⲥ̣[ⲓⲧⲛ̄
...

(b)(386$_1$) ⲡ̄ⲣⲱⲙⲉ ⲇⲉ [ⲱ]ⲛ̣ⲟⲛ̄ⲩ̄
ⲙⲛ̄ ⲡⲗⲟⲅⲟⲥ [
ⲟⲩⲕⲟⲩⲛ̄ ⲟⲩⲁⲧⲙ[ⲟⲩ]
ⲥⲱⲱⲩ ⲡⲉ · ⲉⲱ[ⲝⲉ]
ⲟⲩⲁⲧⲙⲟⲩ ⲇⲉ ⲡⲉ
ⲡⲱⲛⲣⲉ ⲙ̄ⲡⲛ[ⲟⲩⲧⲉ]
ⲡⲉ · ⲉ̄ⲁⲩ[
ⲛ̄ⲥⲁⲍ ⲉ̄[
ⲛ̄ⲛⲟⲩ(388)ⲧⲉ · ⲉ̄ⲧⲉ ⲧⲉⲩ
(386$_4$)ⲥⲓⲕⲱ(388)ⲛ ⲧⲉ ⲙⲛ̄ ⲡⲉⲩ
(386$_1$)ⲉⲓⲛ[ⲉ] (388) ⲧⲉⲩⲃⲓⲛⲡⲗⲁⲥ
(386$_1$)ⲥ̣ⲥ̣[ⲉ] (388) [ⲙ̄]ⲙⲟⲩ · ⲡⲉⲡⲛ̄ⲛⲁ
[ⲁⲩ]ⲱ ⲧⲉⲯⲩⲭⲏ · ⲁⲩⲱ
ⲟⲛ ⲁⲩⲱⲱⲡ ⲉ̄ⲣⲟⲩ ⲙ̄〈ⲛ̄〉
ⲗⲟⲅⲟⲥ ⲙⲙⲉ · ⲡⲁⲓ ⲛ̄
ⲧⲁⲩⲱⲱⲡⲉ ⲛⲁⲧ
ⲙⲟⲩ ⲉ̄ⲃⲟⲗ ⲥⲓⲧⲟⲟⲧⲩ̄
ⲙⲛ̄ⲛⲥⲁ ⲧⲉⲩⲃⲓⲛ̄ⲧⲱ
ⲟⲩⲛ̄ ⲉ̄ⲃⲟⲗ ⲥⲛ ⲛⲉⲧ
ⲙⲟⲟⲩⲧ · ⲉⲱⲝⲉ ⲟⲩ
ⲁⲧⲙⲟⲩ ⲇⲉ ⲡⲉ ⲉⲓⲉ̄
ⲟⲩⲛⲟⲩⲧⲉ ⲡⲉ · ⲁⲩⲱ
] ⲟⲩⲛⲟⲩⲧⲉ ⲡⲉ ·
]ⲛ̄ⲛⲟⲩⲧⲉ
...

7(a) (386$_2$↓)]ϣκ ⲛⲟⲩⲧⲉⲓⲙⲓ
[ⲛⲉ ⲡⲉ]ⲭ̅ⲥ̅ ⲓ̅ⲥ̅ ⲙⲛ̅
[ⲛⲉⲧⲛⲁ]ⲧⲱⲟⲩⲛ̅ ⲉⲃⲟⲗ
[ϩⲛ̅ ⲛⲉ]ⲧⲙⲟⲟⲩⲧ · ⲉⲕ
[ϣⲁⲛ]ϣⲱⲡⲉ ⲇⲉ ⲛⲁⲧ
[ⲙⲟⲩ] ⲱ ⲡⲣⲱⲙⲉ · ϩⲓ
[ⲧⲛ̅ ⲧ]ⲡⲓⲥⲧⲓⲥ · ⲙⲛ̅
[ⲡⲃⲁⲡⲧⲓⲥⲙ]ⲁ · ⲁⲩⲱ
[ϩⲓⲧⲙ̅ ⲡⲉⲡⲛ̅]ⲁ̅ ⲉⲧⲟⲩ
(388)ⲁⲁⲃ ⲛⲧⲁⲩ(386$_2$)ϣⲱⲡⲉ
(388) ⲅⲁⲣ ⲉⲧⲃⲏⲏⲧ(386$_2$)ⲕ̅ ⲛⲟⲓ
(388) ⲧⲟⲓⲛⲉⲓ ⲉⲡⲉⲥⲏ[ⲧ] (386$_2$) ⲙ̅
(388)ⲡⲉⲡⲛ̅ⲁ̅ · ⲙⲛ̅ ⲧ̅[ⲟⲓ](386$_2$)ⲛ
(388)ⲃⲱⲕ ⲉϩⲣⲁⲓ ⲙⲡⲉⲭ̅(386$_2$)ⲥ̅
(388) ⲙⲛ̅ ⲧⲉⲥⲙⲏ ⲛ̅ⲓⲱϩⲁⲛ
ⲛⲏⲥ ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲥ
ⲙⲛ̅ ⲧ̅ⲟⲓⲛϣⲱⲛ ⲉ̅
ⲣⲟⲥ ⲙⲡⲭⲟⲉⲓⲥ ϩⲙ̅ ⲡⲓ̈
ⲟⲣⲇⲁⲛⲏⲥ · ⲙⲛ̅ ⲧ̅
ⲕⲟⲓⲛⲱⲛⲓⲁ ⲙ̅ⲡ̅
ⲃⲁⲡⲧⲓⲥⲙⲁ · ⲉⲡⲉⲓ
ⲇⲏ ⲅⲁⲣ ⲉ̅ⲣⲉⲡⲕⲱϩⲧ̅
ⲧⲏϣ ⲉⲟⲩⲱⲱϣⲉ
ⲛⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ
ⲉⲧⲃⲉ ⲡⲛ̅[ⲟⲃⲉ
...
(b) (386$_2$) ⲡⲉ ⲛ̅ⲙⲟⲟⲩ · ⲁⲩ[ⲱ ⲡ]
[ⲉⲡ]ⲛ̅ⲁ̅ ⲟⲩⲟⲥϥ ⲛⲟ[ⲩϫ]
ⲁ̈ⲓ ⲉ̅ⲃⲟⲗ ϩⲙ̅ ⲡⲛ̅[ⲟⲃⲉ]
ⲁⲩⲱ ⲛ̅ⲧⲛ̅ϩ̅ ⲟⲩⲟ̈ⲓ[ⲛ]
ⲡⲱⲧ ⲧⲉ ⲉ̅ⲃⲟⲗ ϩⲛ̅ [ⲛⲉ]
ⲑⲟⲟⲩ · ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲁ̅(392$_4$)ⲛ̣ⲉ¬
(386$_2$)ⲥⲱⲧⲏⲣ ⲉⲓ ⲉⲡⲕⲟ[ⲥ](392$_4$)ⲙⲟⲥ
(386$_2$) ⲁϥⲕⲉⲣⲁ ⲛⲟⲩϫⲱ(392$_4$)ⲕⲙ̅
(386$_2$) ⲙⲡⲛ̅ⲓ̅ⲕⲟⲛ ⲉ̅ⲃⲟⲗ (392$_4$) ϩⲛ̅
(386$_2$) ⲟⲩⲙⲟⲟⲩ ⲉϥⲟⲩ(392$_4$)ⲁⲁⲃ ⲙⲛ̅
(386$_2$) ⲟⲩⲡⲛ̅ⲁ̅ ⲉϥⲧ(392$_4$)ⲃⲃⲏⲩ
(386$_2$) ⲡⲁⲓ̈ ϩⲙ̅ ⲡⲧⲣ[ⲉϥ](392$_4$)ϩⲱⲣⲡ̅
(386$_2$) ⲙ̅ⲡⲉϥⲡⲗⲁⲍ[ⲙⲁ] (392$_4$) ⲛ̅ϩⲏⲧϥ
(386$_2$) ⲁϥϩⲁⲣⲉϩ [ⲙ̅ⲙⲟϥ] (392$_4$) ⲉϥϩⲏⲡ
(386$_2$) ⲛ̅ϩ[ⲏⲧϥ ⲛ̅ⲑⲉ] (392$_4$) ⲛ̅ⲛⲱ
(388)ϩ[ⲉ
ϫⲉ [
ⲡⲕ[ⲟⲥⲙⲟⲥ
ⲣⲱ[ⲙⲉ
ⲉⲧⲉ [
ϩⲙ̅ [ϫⲉ]
ⲕⲁⲥ [
ⲛ̅ⲟ̅[ⲓ̈
...
8(a) (386$_2$→) ⲃⲱ]ⲕ ⲉϩⲣⲁⲓ ⲛ̅ϩⲏⲧⲟⲩ
[ⲛ̅ⲛ̅ⲕⲁⲑⲁⲣⲟⲥ ⲛ̅ⲥⲁ ⲟⲩⲛⲁⲙ
[ⲙ̅]ⲡⲉⲓⲱⲧ ⲉⲩⲟ ⲛ̅ⲣ̅ⲣⲟ
[ⲛ̅]ⲱϣ̅ ⲉ̅ⲛⲉϩ · ϩⲟⲧⲏ ⲇⲉ
(392$_4$) ⲛ(386$_2$)[ⲟ]ⲩⲱⲙⲙⲟ ⲁⲛ ⲉⲡ̅
(392$_4$)ⲣⲱ(386$_2$)ⲙⲉ ⲡⲉ ⲡⲉⲓ̈ϫⲕⲙ̅
(392$_4$) ⲟⲩⲇⲉ (386$_2$) ⲛ̅ϥϫⲁϩⲙ̅ ⲁⲛ ⲛ̅
(392$_4$)ⲟⲓ ⲡ̅(386$_2$)ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ·
(392$_4$) Ⲟⲩⲇⲉ ⲛ(386$_2$)ⲟⲩⲃ̅ⲣ̅ⲣⲉ ⲁⲛ ⲡⲉ
(392$_4$) ⲡⲧⲁⲱ[ⲉ](386$_2$)ⲑⲉⲓⲱ ⲙⲡⲃⲁ
(392$_4$)ⲡⲧⲓⲥ[ⲙ̅](386$_2$)ⲁ̅ · ⸗ⲛⲁⲟⲩⲉ
(392$_4$)ⲛϩ̅ ⲡⲁ[ⲓ̈ ⲉ](386$_2$)ⲃⲟⲗ ϩⲛ̅ ⲟⲩⲙⲉ
(392$_4$) ϩⲓⲧⲛ̅ ϩ̅(386$_2$)[ⲉⲛ]ⲡⲁⲣⲁⲇⲓⲅ
(392$_4$)ⲙⲁ · ϩ̅.[(386$_2$)ⲛ̣
(388)ϩ̣
(388)·ⲣⲁ
(388)ⲧⲓ̈
(388)..
(388).ⲁ
(388)ⲩ

(388) ⲛ

...

(b)(386$_2$) ⲡⲉⲥⲙⲟⲧ [ⲇⲉ] ⲧ[ⲏ]
ⲣⲥ̄ ⲙⲡⲛⲟⲥⲙ[ⲟⲥ · ⲁⲩ
ⲕⲱ ⲛⲟⲩⲡⲱⲣ[ⲁ̅ ⲙ̅]
ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛ̄ⲛ̄[ⲥⲧⲟⲩ̈]
ⲭⲩⲟⲛ ⲕⲁⲧⲁ ⲙⲡⲛ̣[
ⲍⲉⲕⲁⲥ ⲉⲩⲉ̄ⲱ[ⲱⲡⲉ
ⲥⲛ̄ ⲟⲩⲉⲩⲧⲁ̣[ⲝⲓⲁ ⲧⲏⲣ]
ⲟⲩ ⲧ̄ⲥⲁ[ⲧⲉ ⲛ̄ⲕⲱⲥ]ⲧ̣
ⲁⲩⲡⲟⲣ(388)ⲱⲥ̄ ⲉⲃⲟⲗ ⲥⲙ̄
(386$_2$) ⲡⲁⲯⲩ̈ⲥ[ⲉ] (388) ⲁⲩⲱ ⲡⲛ̣ⲉⲧ
(386$_2$)ⲱⲟⲩ(388)ⲱⲟⲩ ⲁⲩⲡⲟⲣⲱⲩ̈
(386$_2$) ⲉⲃ[ⲟⲗ ⲥ](388)ⲙ ⲛ̄ⲙⲟⲟⲩ · ⲁⲩⲱ
(386$_2$) ⲧⲉ[ⲑ](388)ⲁⲗⲁⲥⲥⲁ ⲁⲩⲕⲧⲉ
ⲥⲟⲃⲧ̄ ⲉ̄ⲣⲟⲥ ⲟⲩⲧⲉ
ⲡⲕⲁⲍ · ⲡⲁⲏⲣ ⲇⲉ ⲉⲧ
ⲥⲁⲧⲉ ⲁⲩⲱ ⲛ̄ⲥⲩⲅⲣⲟ‾
ⲁⲩⲕⲁⲁⲩ ⲉⲩⲡⲟⲣⲱⲩ̈
ⲉⲃⲟⲗ ⲉⲁⲙ̄ ⲛ̄ⲕⲁⲍ ·
[ⲧⲟⲩ]
ⲥⲩ̈ⲁ ⲇⲉ ⲉⲧⲥ̄ⲙ̄ⲙⲉ ⲡⲉ
ⲛ̄ⲕⲱⲥ̄ⲧ̄ · ⲁ̣ⲩⲧ
ⲣⲉⲥⲱⲱⲡⲉ ⲉⲥⲛ̄ⲥⲏ
ⲧⲟⲩ ⲧⲏⲣⲟⲩ ....
] ⲕⲩ̈ⲙ ⲙ
[ⲙⲟⲟⲩ ⲥⲛ̄ ⲛ̄ⲉⲩⲙⲛ̄ⲧ̄

...

9(a)(6366→)]ⲟ̣ⲩ · ⲁⲩⲱ ⲉⲟⲩ
. . . . . ⲡ̣ⲱⲣⲁ̣
ⲥⲛ̄ ⲧ]ⲙ̣ⲏⲧⲉ ⲛ̄
[ⲛⲉⲥⲧ]ⲟ̈ⲓⲭ̈ⲓⲟⲛ · ⲍⲟ
[ⲧⲁⲛ ⲉ]ⲧⲉⲧ̣ⲛ̣ⲛⲁⲩ ⲉⲣⲟ
[ⲟⲩ ⲉⲩⲍ]ⲁⲣⲉⲍ ⲉⲧⲉⲩ
[ⲕⲟⲓⲛ]ⲱⲛⲓ̈ⲁ̄ ⲙⲛ̄

[ⲛⲉⲩⲉⲣ]ⲏⲩ ⲥ̈ⲓ̈ⲧⲉⲛ
] ⲥⲛ̄ ⲟⲩⲧ̄
(382)ⲥⲁⲛⲟ ⲛ̄ⲧ̣(6366)[ⲟ]ⲓ̈ⲛⲕⲓ̈ⲙ
(382) ⲟⲩⲛ̄ⲧⲁⲩ ⲅⲁⲣ (6366) ⲙ̄ⲙⲁⲩ
(382) ⲛ̄ⲧⲉⲩⲟⲓⲛⲕⲓ̈ⲙ (6366) ⲉⲥ
(382)ⲧ̄ⲥⲁⲛⲏⲩ · ⲙⲛ̄ (6366) ⲟⲩ
(382)ⲱⲱⲛⲃ̄ ⲉⲩⲡⲣⲉ(6366)ⲡⲉⲓ
(382) ⲕⲛⲁⲛⲁⲩ ⲉ̄ⲣⲟⲟⲩ ⲛ̣
ⲥⲏⲧⲟⲩ ⲉⲕⲱⲁⲛ+
ⲥⲧⲏⲕ ⲉ̄ⲧⲉⲩⲟⲓⲛ
ⲱⲱⲛⲉ ⲥⲛ̄ ⲛⲉⲩⲉ̄
ⲣⲏⲩ · ⲧ̄ⲡⲉ ⲙⲉⲛ
ⲅⲁⲣ ⲁⲥⲡⲁⲍⲉ ⲙ̄ⲡⲕⲁⲍ
ⲥⲛ ⲟⲩⲡⲉⲑⲏⲡ ⲥ̈ⲓⲧⲛ̄
ⲧⲉⲥⲟⲓⲛⲣ̄ ⲟⲩⲟ̈ⲉⲓⲛ ⲉ̄
ⲣⲟⲩ ⲙ̄ⲡⲉⲍⲟⲟⲩ ⲙⲛ
[ⲧ]ⲉⲩⲱⲏ · ⲉⲧⲃⲉ ⲡⲁⲓ̈
[ⲍ]ⲱⲱⲩ ⲛ̄ⲕⲁⲍ ...
] ⲡⲉⲩⲙ[

...

(b)(6366) ⲡⲉⲥⲙⲟⲧ ⲛⲟⲩⲧ
ⲧ̄ⲙⲏ ⲥⲛ̄ ⲧ̄ⲙⲏⲧ[ⲉ]
ⲛⲟⲩⲥⲧⲓⲭⲟⲥ · ⲉⲣ̣[ⲉ]
ⲧ̄ⲡⲉ ⲅⲁⲣ ⲕⲱⲧⲉ ⲛ
ⲟⲩⲟ̄ⲉⲓⲱ ⲛ̈ⲓⲙ ⲥⲙ̄
ⲡⲕⲱⲧⲉ ⲙⲡⲛ̄ⲕⲁⲍ ·
ⲡⲁⲏⲣ ⲇⲉ ⲍⲱⲱⲩ (393) ⲡ
(6366)ⲉⲛⲉⲩⲍⲁⲧⲉ ⲡⲉ ⲉⲩ(393)ⲟ
(6366) ⲛ̄ⲥⲩⲅⲣⲟⲛ ⲉ̄ⲃⲟⲗ (393) ⲥⲛ̄
(6366) ⲧⲉⲩⲟⲓⲛⲕⲟⲓⲛⲱ(393)ⲛⲓ
(6366) ⲙⲛ̄ ⲡⲡⲉⲧⲱ(393)ⲟⲩⲱ
(6366)ⲟⲩ · ⲧ̄ⲡⲟⲣ(393)ⲱⲩ̈ ⲛⲧ
(6366)ⲍⲁⲧⲉ ⲉⲃⲟⲗ (393) ⲁⲩⲱ
(6366) ⲩ+ ⲙⲡⲧⲏ(393)ⲩ · ⲛ̄ⲣⲉⲩ
(6366)ⲥⲁⲁⲛⲱⲩ̈ (393) ⲙⲡⲛ̄ⲕⲁⲍ

(6366) ετ[ρεч](393)+ ⲛ̄ⲥⲉⲛⲕⲁⲣ
(382)ⲛ[ⲟⲥ ⲙⲛ̄ ⲍ](393)ⲱⲟⲛ ⲛⲓⲙ·
(382)ⲡⲕ[ⲁⲥ ⲇⲉ ⲥ](393)ⲱⲱⲥ
(382) ⲉⲥⲟ[(393)ⲟⲩ ⲉ̄ⲧ
(382) ⲉⲕ[
ⲟ[
...
10(a)(6366b)[.ⲛ]ⲁⲩ ⲇⲉ ⲟⲛ ⲉⲡⲣⲏ
[ⲉ]ⲧⲁⲟⲥⲉ · ⲡⲁⲓ ⲥⲓⲧⲛ̄
[ⲧ]ⲃⲓⲛⲕⲧⲟⲥ ⲛ̄ⲧⲉ
ⲡⲉⲩⲕⲱⲥⲥ̄ · ⲱⲁⲥ
ⲉⲓ ⲉ̄ⲭⲙ̄ ⲡⲱⲕⲉⲁⲛⲟⲥ
ⲛⲩ̄ⲁⲱⲕⲙ̄ ⲛ̄ⲥⲏⲧⲩ
ⲙⲛ̄ⲛⲥⲁ ⲡⲥⲓⲥⲉ ⲉ̄ⲧⲟⲱ
(393) ⲛ̄(6366)ⲧⲉ ⲡⲉⲩⲇⲣⲟⲙⲟⲥ
(393) ⲭⲉ(6366)ⲕⲁⲥ ⲉ̄ⲣⲉⲡⲣⲏ ⲉⲧ
(393)ⲥⲏⲛ (6366) ⲭⲓ ⲛⲟⲩⲃⲟⲙ ⲥⲓ
(393)ⲧⲙ̄ ⲛ̄+ (6366) ⲕⲃⲟ · ⲁⲩⲱ
(393) ⲛ̄ⲧⲉⲓⲥ(6366)ⲉ · ⲛⲩⲉⲱ ⲃⲙ
(393)ⲃⲟⲙ ⲉ̄ⲭⲉ(6366)ⲧ ⲡⲟⲩⲙⲟⲧ
(393) ⲙⲡⲁⲏⲣ (6366) ⲁⲩⲱ ⲥⲙ̄
(393) ⲛ̄ⲧ̄ⲣⲉⲭⲭ(6366)ⲓⲥⲉ ⲉⲥⲣⲁⲓ
(393) ⲱⲁ ⲡⲁⲛ[ⲣ ⲥⲓ ⲛ̄](382)ⲥⲁⲣ
(393)ⲙⲁ ⲉ̄ⲩⲡⲣ̄[ⲉⲓⲱⲟⲩ] (382) ⲛ̄ⲩ̄
(393)ⲭⲱⲕ ⲉ[ⲃⲟⲗ ⲙ̄ⲡ](382)ⲉⲁⲣⲟ
(393)ⲙ̄[ⲙ]ⲟⲩ ⲧ̣[ⲏⲣⲩ̄ ⲙ̄ⲡ](382)ⲉⲥⲟⲟⲩ
]ⲧⲉⲥ
]ⲟⲩ
[ ]
]ⲥ
...
(b)(6366) ⲛ̄ⲧⲉ ⲡ̣ⲉⲩⲇⲣⲟⲙ[ⲟⲥ ⲉⲧ]
ⲃⲉ ⲡⲉⲩⲙⲉ ⲉ̄ⲥⲟⲩ[ⲛ ⲉ̄ⲛⲉⲧ]
+ ⲕⲃⲟ · ⲉⲱⲱ̣[ⲡⲉ ⲛ̄ⲥⲩ]
ⲣⲟⲛ · ⲧ̣[

ⲥⲛ̄ⲟⲣⲅⲁⲛⲟⲛ
ⲛⲉ · ⲥⲉ+ ⲟⲩ[ⲃⲏⲩ ⲁⲩⲱ]
ⲥⲉⲱⲓⲛⲉ ⲛ̄ⲥⲁ̣ [ⲧⲉⲫⲩ]
ⲥⲓⲥ ⲉⲧ+ ⲕⲃ̣[ⲟ
ⲛ̄ⲧⲁⲩⲧ[ⲧⲟⲩ]
ⲥⲓⲇ̄ ⲙ(382)ⲡ̣ⲕⲱⲥⲧ ⲉⲧⲉ
(6366)ⲟⲩⲛ̄(382)ⲧⲥ̄ ⲕⲟⲓⲛⲱⲛⲓⲇ̄
(6366) ⲙⲛ̄ (382) ⲟⲩⲙⲛ̄ⲧ̄ⲱⲃⲏⲣ
(6366) ⲛ̄ⲛ(382)ⲁⲥⲣⲛ̄ ⲧⲟⲩⲥⲓⲁ ⲛ̄
(6366)ⲥ(382)ⲩⲅⲣⲟⲛ ⲉⲧ+ ⲕⲃⲟ
ⲁⲩⲱ ⲉⲱⲭⲉ ⲡⲕⲱⲥⲧ
ⲟⲩⲑⲉⲣⲙⲱⲛ ⲡⲉ · ⲁⲩ
ⲱ ⲛ̄ⲍⲏⲣⲟⲛ · ⲉⲟⲩⲛ̄
ⲧⲁⲩ ⲙ̄ⲙⲁⲩ ⲛⲟⲩⲕⲟⲓ
ⲛⲱⲛⲓⲇ̄ ⲙⲛ̄ ⲟⲩ
ⲙⲛ̄ⲧⲱⲃⲏⲣ ⲛ̄ⲛⲁⲥ
ⲣⲛ̄ ⲛⲉⲧ+ ⲟⲩⲃⲏⲩ
ⲉ̄ⲧⲉ ⲛⲥⲩⲅⲣⲟⲛ ⲛⲉ
ⲙⲛ̄ ⲛⲉⲧ+ ⲕⲃⲟ
ⲉ̄ⲓⲉ ⲉⲧⲃⲉ ⲟⲩ ⲧ̄ⲥⲁ[ⲧⲉ]
[ⲉⲓ] ⲉ̄ⲃⲟⲗ ⲥ̄ⲙ ⲛ̄ⲕⲁ̣[ⲥ]
]ⲱ ⲡⲉ[
...
11(a)(384,1) ⲙⲉ ⲛ̄ⲧⲉ ⲯⲩ(636a)ⲭⲏ ⲛⲗⲟⲅⲓ
(384,)ⲕⲏ ⲥⲓⲧⲙ̄ ⲡ(636a)ⲉⲡⲛ̄ⲁ ⲉⲧ
(384,)ⲟⲩⲁⲁⲃ · ⲧⲉ(636a)ⲯⲩⲭⲏ ⲅⲁⲣ
(384,) [ⲉ]ⲧ̣ⲧ̄ⲃⲃⲏ(636a)ⲩ · ⲑⲁ̣ⲅ̣ⲓⲟⲥ
[ⲧⲉ ⲉⲥⲉⲱⲩ ⲃⲙ̄ⲃⲟ]ⲙ̣ ⲉ̣ⲱⲱⲡ
[ⲉⲣⲟⲥ]ⲙ̣ⲡ̣ⲛ
[ⲟⲩⲧⲉ ⲛⲑⲉ ⲉⲧ]ⲉ ⲱⲁⲣⲉ
[ⲡⲕⲁⲥ ⲉⲱⲩ ⲃⲙ̄ⲃ]ⲟ̣ⲙ ⲉⲱⲱⲡ̣
[ⲉⲣⲟⲩ ⲛ̄ⲛⲉⲥ]ⲧⲟⲓⲭⲓⲟ
[ⲧⲏⲣⲟⲩ ⲥⲓ ⲟ]ⲩⲥⲟⲡ ·
(6366)..ⲙ̣[ ](636a) [ⲙⲉ]ⲣⲉⲡⲙⲟⲟⲩ
(6366)ⲉⲱⲩ ⲱ̣[ⲟⲡⲟⲩ](636a)ⲧⲏ

(636$_6$) ρογ [αγω] ον παη(636a)ρ̄
(636$_6$) κατα [τ]ϵ̣ϊϩϵ · πκα(636a)ϩ
(636$_6$)Δϵ ϻαγααϥ πϵϣαϥ
ϵϣ ϭϻϭοϻ ϵ̄ϣωπ
ϵ̄ροϥ ϻ̄νϵστοιχϊο(636и$_2$)ν
(636$_6$) τηρογ · ογρϵϥϣω(636и$_2$)π
(636$_6$) γαρ ϵ̄ροϥ ϻ̄πκωϩ(636и$_2$)τ̄
(636$_6$) πϵ · ϵπϵϊδη ϻ̄πκωϩ(636и$_2$)τ̄
(636$_6$) ογϵ̄βολ ϩ(636и$_1$)ϻ̄ ṇωνϵ
π(636и$_2$)ϵ
(636$_6$) πωνϵ δ(636и$_1$)ϵ πα
πκ̣α(636и$_2$)ϩ
(636$_6$) πϵ · αγ(636и$_1$)ω̄ ογρϵϥ
(636$_6$)ϣωπ (636и$_1$) ϵροϥ ον
π(636и$_2$)ϵ̣
(636и$_1$)] ϵβολ ϫϵ
]. ϵβολ ϻ̄ϩητ(636и$_2$)ϥ
(636и$_1$)[οντ]ω̣ϲ δϵ ον · ογ
[ρϵϥϣ]ωπ ϵ̄ρο[ϥ
...
(b)(636a)βολ ϩ̄ϻ̄ ϻ̄ϫιϲϵ ϩιτṇ
+ω̄τϵ · ογρϵϥϣω[π]
ϵροϥ ον πϵ ϻ̄τϵπνο
ϯ ϻ̄πτηγ · ϣαγ
κϊϻ γαρ ϵ̄ροϥ ϩϊτϻ̄
πϵ̄ππ̄ϩ̄ ϻ̄πτηγ
ϵϣϫϵ ϻ̄πκαϩ ογν
ογρϵϥϣωπ ϵ̄ροϥ ο̄
πϵ ϻ̄νϵστοιχϊον
ϵγ+ ογβϵ νϵϒ̄ϵ̄ρ̄ηϒ̄
παϊ ϻ̄ταγταϻ̣ιοϥ
ϩϊτϻ̄ ϻ̄ϣαϫϵ ϻ̄π̣[νογ]
τϵ · πολγ ϻαλλοṇ
ϻ̄πρωϻϵ ϻ̄ταγϻ̄
λαϲϲϵ ϻϻοϥ ϩϊ̣[τϻ̄]
ϻ̄νογτϵ · ϥν[αϣω]
πϵ ϻ̄ρϵϥϣ[ωπ ϵ̄ροϥ]
[ο]ν ϻ̄πϵ[
[ ]
(636и$_2$) ογ[
αλλα [
ϵ̄τϵπ[
ϻ̄π̄νο[γτϵ
τϵϥψ[γχη ϵ]
βολ ϩϊ̣[τ
ϵ̣ϣω̣[π
...
12(a)(636a→)ογρϵϥκοινωνϵ̄ῖ
πϵ ϻ̄ν̄ πϵππ̄ϩ̄ ϩϊτϻ̄
ϻ̄νογτϵ · τογϩϊα
ϩωωϲ ϻ̄τϵψγχη
ογππ̄ϩ̄ τϵ · ϵτβϵ παϊ
ογϻ̄τϵ πρωϻϵ ογ
νοϭ ϻ̄κοινωνϊα
ϻ̄νϩϻ̄ρϻ πϵππ̄ϩ̄
ϻ̄ν̄ ṇϻοογ · ναϊ ϩϻ̄
πτρϵϥτϐϐο ϵβολ
ϻ̣ϩτογ · ϻ̄ταϥ
ϣωπϵ ϻ̄ϣηρϵ ϻ̄
[ϻ̄]νογτϵ ναϻτογ ·
[ϵτϐ]ϵ ϩϫϩ ναϊτϊα
[ϵτϵ] ṇαϊ νϵ · ϵτβϵ
]ν ϻ̄ϻ̄νογτϵ
τϵψ]γχη
[ ]
(636и$_2$)]ϵτβϵ
]ϵινϵ ϻ̄
] ϻ̄ϻ̄λο
[ϫοϲ]ϲϵ ϻ̄ταϥ
[ ]μοϲ ϻ̄ϭι

]мп̄мо
[оγ]а · ϩï
...
(b)(636a)мос тн[р](384$_1$)ϥ̄ · єшхє
(636a) аϥєш ϥ(384$_1$)ï гар ϩа п
(636a)кωϩт̄ (384$_1$) мн̄ п̄мо
(636a)оγ · мн̄ (384$_1$) п̣є̣п̣[н̄а
(636a)п[
м̣ . . [
. . . во
оγкоγ[N
мп̄ноγ̣[тє
N[
(636$_6$) . в̣р̣р̣є̣
(636a) п(636$_6$)аï ϩраï N̄[ϩн]тϥ̄
є̣аϥшωNϥ̄ н̄
(636a) а(636$_6$)ϥωтр̄
ñNєстǫï
хιоN мн̄ тмн̄т̄
Nоγтє єγмн̄т̄
оγа̄ · єаϥоγēNϩ̄
п̄ρωмє ēвол хє ϥ
(636и$_2$)т(636и$_1$)аιнγ ēϩ̄
(636$_6$)оγē пкос
(636и$_2$)м(636и$_1$)ос тнрϥ̄
(636$_6$) ϩïтм̄
(636и$_2$) п(636и$_1$)аï · єпє̣ι̣д[н]
(636$_6$) оγло
(636и$_2$)г(636и$_1$)[ï]кос пє єϥ
(636$_6$)мєтє
(636и$_2$)х(636и$_1$)є аN ēпωN[є м̄] 14(a)(636в↓)
мατє · алла т[
[м]ñтатмо[γ
]т̣ гар̣ [
...

13(a)(384$_2$→) єϥшаат д̣є
а̣[ ]
...
(636в) ϩм̣[
оγ · а[
ϩоγ̣[псω]
ма̣ м̣[н̄] тєψγхн
аϥбǫ̣ǫ̣лǫγ мп̄ϩоїт[є]
NтмN̄татмоγ · аγ[ω]
аϥϩокϥ̄ ϩN̄ тпаN
ϩопλїа̄ NаттакО ·
єшхє апрωмє оγN̄
шωпє Nатмоγ · аϥ
шωпє оN N̄Noγ̣тє
єшхє шаϥр Noγтє
дє мNN̄Ca тєϥбιN
тωоγN євол ϩN̄
[Nє]т̣мооγт ϩïтм̄
[пеп]N̄а мN̄ п̄мооγ
[шаϥ]шр̄п̄ метех̣[є]
[ēроо]γ · аNок ϩω̣[
...
(b) ...
(636в)єро · а[
ϩм̄ п[
атта[ко
тєψγ[хн
єϥ · [
єγм[
...
]то̣ı
] мп̄рON
] Nт̣ат
] пωNϩ̄
т]ω̄о̣γṆ

]ⲧⲃⲁⲡ
] ⲙⲛ̄
...
(b)(384$_2$)]ⲉⲧⲛⲁϫⲓ ⲛⲧ̄
] ⲙⲡⲃⲁⲡ[ⲧⲓⲥ]
[ⲙⲁ]
...
(636в)]. ⲃⲣ ϩⲓ
[ ]
. . ⲡⲉⲛ̄ⲧⲁϥ[ⲉⲓ ⲉ]ϫⲙ̄
ⲡⲓⲟⲣⲇⲁⲛⲏⲥ · ⲡⲁⲓ
ⲡⲉⲛ̄ⲧⲁϥϫⲟⲣⲉⲩⲉ ⲙ̄
ⲡⲕⲱⲧⲉ ⲙ̄ⲡⲉϫⲥ ⲛ̄
ⲑⲉ ⲛ̄ⲟⲩⲡⲁⲣⲑⲉⲛⲟⲥ
ⲁⲩⲱ ⲛ̄ⲑⲉ ⲛⲟⲩⲃⲣⲟⲟⲙ
ⲡⲉ · ⲡⲁⲓ ⲟⲛ ⲡⲉⲛ̄ⲧⲁϥ
ⲧⲁⲱⲉ ⲟⲉⲓⲱ ⲛ̄ⲛ̄ⲁⲡⲟⲥ
ⲧⲟⲗⲟⲥ · ⲡⲁⲓ ⲡⲉⲧⲡⲟ
ⲗⲓⲧⲉⲩⲉ̄ ϩⲛ̄ ⲛⲉⲕⲕⲗⲏ
[ⲥⲓ]ⲁ · ⲡⲁⲓ ⲡⲉⲱⲁϥⲟⲩ
ⲱⲛϩ̄ ⲉⲃⲟⲗ ⲉ̄ϫ[ⲙ̄ ⲡⲉⲧ]
ϫⲱⲕⲙ̄ ⲙ̄ⲡ[
ⲛ̄ⲕⲉⲥⲟⲡ̄ · .[
. . ⲩⲥⲟⲩⲱⲛ[
[ ]
...
15(a)(384$_5$↓)[ ]
...
(380$_1$)[ ]ⲉ
[ ]
(379$_2$)ⲕⲟⲧⲕ̄[
(380$_1$)[ⲁ]ⲩ
(379$_2$)ⲟⲩⲉ̄ϩⲙ̄ ϫⲡⲟⲕ · [ⲉ]
(380$_1$)ⲕⲱϫ¯
(379$_2$)ⲧⲙ̄ⲱⲙ̄ⲱⲉ ⲉⲓⲇⲱⲗ[ⲟⲛ]
ⲁⲩⲟⲩⲉ̄ϩⲙ̄ ϫⲡⲟⲕ ·
ⲉⲕⲱⲁⲛⲧⲙ̄ⲁⲙⲁϩ[ⲧ](380$_1$)ⲉ
(379$_2$) ⲙ̄ⲙⲟⲕ ⲛⲟⲩⲱϩⲙ̄ (380$_1$) [ϩ]ⲓ
(379$_2$)ⲧⲛ̄ ⲛ̄ϩⲩⲇⲟⲛⲏ · (380$_1$) ⲁⲩ
(379$_2$)ⲟⲩⲉ̄ϩⲙ̄ ϫⲡⲟⲕ · ⲉ(380$_1$)ⲕⲱⲁ¯
(379$_2$)ⲉⲓⲱ ⲉⲃⲟⲗ ⲙ̄ⲙⲟⲕ (380$_1$) [ϩ]ⲛ̄ ⲧ̄
(379$_2$)ⲥⲟⲟⲩϩⲥ̄ ⲛⲁⲕⲁⲑⲁⲣ(380$_1$)[ⲥ]ⲓⲁ̄
(379$_2$) ⲛ̄ⲧⲉ ⲙ̄ⲡⲁⲑⲟⲥ · ⲁⲩ(380$_1$)ⲟⲩ
(379$_2$)ⲉ̄ϩⲙ̄ ϫⲡⲟⲕ · ⲉⲕⲱⲩ(380$_1$)ⲁⲛ
(379$_2$)ⲟⲩⲱϩ ⲉⲃⲟⲗ ϩⲓϫⲱⲕ
ⲛ̄ⲧⲉⲧⲡⲱ ⲙⲡⲛⲟ(396$_3$)ⲃⲉ
(379$_2$) ⲁⲩⲟⲩⲉ̄ϩⲙ̄ ϫⲡⲟⲕ [·]
ⲉⲕⲱⲁⲛⲕⲁⲁⲕ ⲕ(396$_3$)[ⲁ]ϩⲏⲩ
[ ]. ϩ ·
[ ]ⲛ
[ ]. ⲥⲁ
[ ]ϥ
...
(b)(384$_5$)[ ]
...
(380$_1$) ⲡⲟⲛⲏ[ⲣⲓⲁ̄ · ϫⲓ ⲥⲃⲱ]
[ⲉ̄]ⲣ̄ ⲡⲡⲉ[ⲧⲛⲁⲛⲟⲩϥ·]
ⲛⲉϩⲙ̄ [ⲡⲉⲧϫⲏⲩ ⲛ̄]
ⲃⲟⲛⲥ̄ · ⲕ̣ⲣⲓⲛⲉ̣ [ⲙ̄ⲡⲟⲣ]
ⲫⲁⲛⲟⲥ · ⲧ̄ⲙⲁⲓⲉ [ⲧⲉ]
ϫⲏⲣⲁ · ⲛ̄ⲧⲉⲧ[ⲛ̄ⲉⲓ]
ⲛ̄ⲧⲉⲛϩⲱⲧ[ⲡ̄ ⲉⲛⲉⲧⲛ̄]
ⲉ̄ⲣⲏⲩ ⲡⲉϫⲉ̣ ⲡϫ[ⲟⲉⲓⲥ]
ⲁⲩⲱ ⲉⲱⲱⲡⲉ ⲛⲉ̣[ⲧⲛ̄]
ⲛⲟⲃⲉ ⲟ ⲛ̄ⲑⲉ ⲛ̄ⲛⲓⲫ̣[ⲟⲓ]
ⲛⲏⲕⲟⲩⲛ̄ +ⲛⲁⲧ
ⲣⲉⲩⲟ̣ⲩⲃⲁⲱ̣ [ⲛ̄]ⲑⲉ ⲛ̣
ⲟⲩ̄ϫⲓⲟⲛ · [ⲉⲧⲉ]ⲧⲛ̄
ⲱⲁⲛⲟⲩⲱⲱ̣ [· ⲁ]ⲩⲱ̄
ⲛ̄ⲧⲉⲧⲛ̄ⲥⲱⲧⲙ̣ ⲛ̄ⲥⲱ̣[ⲓ]

ⲛ̄ⲁⲅⲁⲑⲟⲛ ⲙ̄ⲡⲕⲁⲍ
(380$_1$+ 391$_4$+ 394)
ⲧⲉⲧⲛⲁⲟⲩⲟⲙⲟⲩ
(391$_4$) ⲉⲩⲱⲁⲭⲉ (394) ⲉⲧⲃⲉ ⲡ̄ⲧⲃ̄
(391$_4$)ⲃⲟ ⲙ̄ⲡ̄ⲃ(394)ⲁⲡⲧⲓⲥⲙⲁ·
(391$_4$+394) ⲧⲃⲓⲛⲕ(394)ⲁⲁⲕ
ⲅⲁⲣ ⲕⲁ
ⲍⲏⲩ ⲛⲙ̄ⲡⲉⲑⲟⲟⲩ
ⲟⲩⲃⲓⲛ+ ⲥⲓⲱⲱⲕ
[ⲛ]ⲉ ⲛ̄ⲛⲉⲧⲛⲁⲛⲟⲩ
[ⲟ]ⲩ[
...
16(a)(384$_5$→)]ⲱ
]. ⲛ
]ⲫⲣ̄
...
(380$_1$) ⲡ]ⲁⲑⲟⲥ ⲗ[
[ ]ⲣⲛ̄[
[ ]ⲏⲩ· ⲁⲩⲱ
ⲡ]ⲉⲓⲱⲧ ⲛ̄ⲛⲟⲩⲍ
[ⲱⲁⲩ]ⲍⲟⲙⲟⲗⲟⲅⲉⲓ ⲙⲡⲉ
[ⲱ]ⲧ ⲍⲛ̄ ⲟⲩⲙⲉ· ⲱⲁⲩ
[ⲃⲱⲕ] ⲛ̄ⲧⲟⲟⲧⲥ̄ ⲙⲡ̄
[ⲧⲩ]ⲣⲁⲛⲟⲥ ⲛ̄ⲣ̄ⲣ[ⲟⲉ]ⲧⲛ̣[ⲟ]
[ⲗⲉ]ⲙⲉⲓ · ⲛ̄ⲥⲉⲥⲁⲍⲥ̄ ⲙ̄
[ⲙ]ⲁⲧⲟⲓ ⲍⲁⲣⲁⲧⲥ̄ ⲙ̄
[ⲡ]ⲣ̄ⲣⲟ ⲛ̄+ⲣⲏⲛ[ⲏ]·
ⲱⲁⲩ[ⲕⲁⲁ]ⲩ ⲕⲁⲍⲏⲩ [ⲛ̄]
ⲛ̄ⲍ[ⲟⲡⲗ]ⲟⲛ ⲙ̄ⲡⲡⲟⲗⲉ
ⲙⲟⲥ ⲛⲩ+ ⲥⲓⲱⲱⲩ
ⲛ̄ⲧⲡⲁⲛⲍⲟⲡⲗⲓⲁ ⲛ̄
(394)+[ⲣ](380$_1$)ⲏⲛⲏ·ⲱⲁⲩⲕⲁ
(394)ⲁⲩ (380$_1$+394+391$_4$)
ⲕⲁⲍⲏⲩ ⲛ̄ⲧⲙⲛ̄ⲧ
(394)ⲍⲙ̄ⲍⲁⲗ· (391$_4$) ⲛⲥ̄+ ⲥⲓ[ⲱ]
(394)ⲱⲩ ⲛⲧⲙ(391$_4$)ⲛ̄ⲧⲣⲙ̄[ⲍⲉ·]
(394) ⲉⲱⲁⲩⲕⲁ (394+391$_4$)ⲁⲁⲩ
ⲕⲁⲍ(396$_3$)ⲏⲩ
(394) ⲛ̄ⲧⲡⲟⲣⲛⲓⲁ· ⲛ[ⲥ̄](396$_3$)+
(394) ⲥⲓⲱⲱⲩ ⲙⲡⲧⲃⲃ(396$_3$)ⲟ·
(394) ⲉⲱⲁⲩⲕⲁⲁⲩ ⲕⲁ[ⲍ](396$_3$)ⲏⲩ
(394) [ⲙⲡ̄]ⲧⲁⲕⲟ ⲛⲥ̄(396$_3$)+
[ⲥⲓⲱⲱⲩ ⲛⲧⲙⲛ̄ⲧ]
(b) (384$_5$)ⲁⲧⲧ̣[ⲁⲕⲟ]
ⲍ̣[
...
(380$_1$) ⲥ[
ⲧ[
.[ ](379$_2$)....ⲟⲛ̣· ⲛ̄[ⲑⲉ]
(380$_4$)ⲙ[ⲡ](379$_2$)ⲣⲏⲉⲧ+ ⲱⲁⲍ ⲥⲛ̄
(380$_4$) ⲛ̣(379$_2$)ⲁⲕⲧⲓⲛ ⲛⲧⲇⲓⲕⲁⲓ
[ⲟ]ⲥ̣ⲩⲛⲏ· ⲡⲉⲧⲟ ⲇⲉ ⲛ̄
[ⲛ]ⲟ̣ⲃ̣ ⲉⲛⲁⲓ ⲧⲏⲣⲟⲩ
[ⲱ]ⲁⲫⲉⲓ ⲉⲥⲣⲁⲓ ⲉⲫⲛ̄
[ⲣⲉ]ⲓⲱⲟⲩ · ⲁⲩⲱ ⲉⲩ
[ⲥⲟ]ⲙⲟⲗⲟⲅⲉⲓ ⲙ̄ⲙⲟⲩ
(380$_4$) ⲛ̄(379$_2$)ⲱⲏⲣⲉ ⲛⲛⲟⲩⲧⲉ
(380$_4$) ⲉ(379$_2$)[ⲧ]ⲃⲏⲏⲧⲕ̄ ⲱ̄
ⲡⲣⲱ
[ⲙ]ⲉ ⲛⲧⲁⲑⲟⲙⲟⲗⲟⲅⲓⲁ
(380$_4$) ⲙ̄(379$_2$)ⲡⲉⲓⲱⲧ ⲉⲓ ⲉ̄ⲭⲙ̄
ⲡⲱⲏⲣⲉ ⲙ̣ⲡⲛⲁⲩ
ⲛⲧⲁⲥⲥⲏⲙⲁⲛⲉ ⲛ̄
[ⲛ]ⲉⲧⲙⲙⲁⲩ ⲉⲃⲟⲗ ⲥⲛ̄
ⲙⲡⲏⲩⲉ .....
...
17(a) ...
(392$_4$→)]ⲕⲓⲙ[
ⲭ]ⲱⲕⲙ̄ [
]ⲭⲓ. ⲙ̄.[
]ⲩ. ⲗ[
]. ⲣ[

(379$_1$)[ ]
моүϩ м̄мооү·а[үω]
он ⲭ[ε акбм̄] ṗшı
nε м̄пкаϩ ⲁktрε[ч]
†ϩε·маρε nεчтл[ом]
†ϩε·таше nεчб̣[ρω]
ωб̣·ч̄naεүфра[nε]
ϩN̄ N̄TⲀ̄TïΛε N̄ч[+]
оүω nасмоү [επε]
клом N̄тεром[пε N̄]
тεкмN̄тхрнст[ос·]
N̄θε N̄оүειε̄ро ε̄ачṃ[оүϩ]
ṃN̄ оү . . . . . .
ауω оүклом εч[
[ ]ṃN̄ оүр̣[
. . .
(b) . . .
18(a) . . .
(b)(392$_4$↓)[ ]
]шаN[
]εчоүω̣[
]ṃωүсн[с
]. ше ϩN̄ [
]ṃεN [
. . .
(379$_1$) ϵсϩλоб ауω ач
талбε пεївε мп̄ла
ос м̄пїн̄λ·шач
тεч+ εооү м̄ппоүтε
[ϩ]їтм̄ п̄софос м̄про
фнтнс мωӯснс
[ϩ]м̄ пт̄рεчхωкм
[Δ]ε он N̄сашч̄ N̄соп
[ϩ]м̄ пїорΔаннс N̄б̣ı
наıмаN̄ п̣ıс̣уρос пε
[с]т̣р̣ат̣н̣ṛо̣с̣ ачкаач

каϩнү м̄пεчсωвϩ̄
[а]ч+ ϩїωω̣ч м̄по̣ү
[х]а̣ї т[

(1020$_1$↓) ї̄ϩ̄
[т]ερүθρа N̄θалаϩ[са]
мN̄ т̄бıNтаϩооү
ϩїтм̄ фараω̄·мN̄
торгн N̄тасеї̄ ε̄хω[ч]
ϩN̄ θалассα·ауω̄
мN̄N̄сα т̄мN̄т̄в̣а̣п̣
+[

(1020$_1$→) п̄]н̣̄λ·ауω̄ ач̄смN̄
[т тсN̄]тε м̣п̄каϩ·пε̣N̄
тач̄ωрв̄ ε̄ϩоүN̄ N̄N̄
NоүN̄·ач̄кте совт
[ет]еθалассα·пεN̄тач
[к]о̣с̣мεї̄ мпкосмос

(1020$_2$↓) N̄NεпроФ[нтнс]
ауβωк он [
тε εч̣сωк [
Nо̣βε N̄б̣[ı

(1020$_2$→)] ауω̄ Nεч
] N̄б̣ı паї̈ N
]. а̣̄ Nερε̣т̣а̣

(1020$_3$↓)] тач̣[
]п̣п̣а̣[
]NṆ..[

(1020$_3$→)]о̣...[
]м̣п̄[

]oγϩ̄ ϩ.[
]oγϩ̣[

(1020$_4$→)]γ[
...

(1020$_5$→)]ϩ[
].κ[

(272$_1$↓) ϩm̄n[
ρϥ[
ⲁ̣ⲃ[

(272$_1$→)]ⲉγmnt
...

(380$_{3б}$↓)]ⲛ̣taⲡⲛoγ
[τⲉ]m.. ⲱⲱⲡⲉ n̄ϩhtϥ·
]neⲛ̄n̄ⲁ̣ ⲁ̣ⲉ nⲉϥϩⲛ̣[ʌ]
(380$_{3б}$ + 380$_{2б}$)[ϩ]ⲓ̈ⲭⲱϥ
m̄[n]ⲉcmo̅t
(380$_{2б}$) noγбpoomnⲉ·ⲁγⲱ
ⲁ̣nⲉx̄c̄ ⲉⲓ ⲉϩraï ϩm̄
ⲡmooγ·n̄ⲑⲉ noγ
ⲉⲃrⲏⲃⲉ·ⲉnⲉϥnm̄
mⲁ̣ϥ nⲉ nⲃⲓ ⲓ̣ⲱϩⲁ̣n
ⲛ̣[hc] n̄[ⲑ]ⲉ mⲛ̄m
.....oγn..ọọ.ⲉ
...

(380$_{2ⲁ}$↓)[ ]
mⲛ̣.ⲧm.ⲉ[
....ρh.ⲭ[
ϩⲓ...[
..ϩn̄[
...

(380$_{3ⲁ}$↓) ⲉⲃ]oⲗ ⲁγ[ⲱ̄]
[ⲁϥp̄] mn̄ⲧ̣p[ⲉ] ϩⲁroϥ ϩ[n̄]
[oγ]cγ[m]ⲫⲱnï̈ⲁ x[ⲉ]
[nⲁï] nⲉ nⲁⲱhp[ⲉ]
...

(380$_{3б}$→)
ⲱⲁϥⲱⲁ ⲉ̄xn̄ n̄
ρⲱmⲉ n̄.....
(380$_{2б}$→) ⲟmⲟom[
... mⲛ̣
...
.....noγ..ⲩm
nⲉϩooγ n..m
.ϥⲉoγhϩ ⲁ̣ⲉ nca
ⲛ̣mooⲱⲉ̣ mnrh
]..n..
...

(380$_{2ⲁ}$→) .ⲉⲃoⲗ ϩm n
ⲉtoγⲁⲁb mn̄
nⲉ]ⲧ̣tⲃⲃhⲩ
nioρⲇ]ⲁ̣nhc ⲁn
] ⲁⲗⲗⲁ ϩn̄
[ ]
[ ]n
...

(380$_{3ⲁ}$→)]mooγ[ ]..
ϥ]ϥ n̄ⲧp[ ]φh·
] n̄tⲉïϩⲉ
] n̄ⲧoϥ ⲟ̣n

(384$_3$↓)]kon·mn[
ⲉ]tⲃⲉ nⲁï[

]ⲧⲇⲁⲓ[
]ⲱ.[
.

(384$_3$→)]ⲛⲟⲉ ⲛⲍⲉⲛ[
]ⲛ....[
...
...

(384$_4$↓)].ⲉ ⲁⲅⲱ ⲉⲥ
]ⲟⲩⲧⲉ
]ⲛⲣ.

(384$_4$→)]....ⲛⲧⲥⲁⲣⲍ· ⲁ[
] ⲛⲧⲁⲩ[
] ⲛ..[
...

(384$_6$↓) ⲉⲙⲉⲩⲍⲟⲣⲡⲩ [ⲍⲙ ⲛ]
ⲙⲟⲟⲩ· [ⲟ]ⲩⲁ [
ⲍ.ⲧ.[
]ⲛ.[
]ⲥⲧ.[

(384$_6$→) ⲛ]ⲏⲩⲉ ⲭⲉ ⲥⲃ..
]ⲛ....
...
...
...

(385$_{1a}$↓)]ⲉⲙⲉ[
]ⲉⲓⲁ ⲧⲟⲟⲧⲩ
.ⲛ ⲍⲛ ⲛⲍⲱ[ⲟ]ⲛ ⲡⲉ
ⲧⲉⲙⲉⲩⲭⲱⲕⲙ ⲍⲙ
ⲛⲙⲟⲟⲩ· ⲛⲉⲧⲍⲛ ⲙ
ⲙⲟⲩⲉⲧⲟⲟⲩⲉ ⲙⲉⲛ ⲛⲉ[ⲧ]

ⲛⲏⲏⲃⲉ · ⲛⲉⲧⲍⲓⲭ[ⲙ]
ⲛⲕⲁⲍ ⲍⲉ[
ⲧⲉ..... [ⲙⲉⲩ]ⲭⲱ
ⲕⲙ ⲛⲉⲩⲧⲛⲍ ⲉ[ⲛⲉⲍ]
ⲍⲙ ⲛ[ⲙⲟⲟⲩ
ⲕⲙ..[
ⲍ[ⲱⲟⲛ]
ⲍⲛ ⲧ[
...[

(385$_{1b}$↓)]ⲡⲁⲓ ⲡⲉ ⲛ[
ⲉ]ⲛⲉⲍ ⲛ̄[
]ⲏⲛ ⲙ̄[
]ⲟⲩⲛ̄ ⲙ̄ⲙⲟ[
ⲭⲟⲗⲉ.[

(385$_{1a}$→)]ⲉⲛⲉ..[
...ⲛ...ⲛ....
]ⲛⲕ....ⲍⲙ[
]....ⲟⲩⲛ ⲥⲉ+ⲟⲩ[ⲃⲉ
]...ⲛⲁ[
] ⲍⲙ ⲡⲧⲣⲉⲩ
] ⲍⲙ ⲡⲙⲟⲟⲩ
...
ⲧ.ⲉ..ⲱ ⲡⲉ
]...
]...

(385$_{1b}$→)]. ⲍⲓⲭ.[
].ⲉⲓ ⲛⲕⲁ[ⲍ
]ⲧⲁⲩ ⲃⲟⲗ[

(385$_2$↓)]ⲟⲟⲩ.[
].ⲍⲧ[

(385$_2$→)]ⲉ·ⲉ[

(385$_5$↓) ϩ[
ϐολ[
ϵτ[
ⲁϥ.[
τⲙ̄[
ρϵ.[

(385$_5$→)]..
]...
]ⲙ
]ϭⲙ
]...
]...

(385$_6$↓)
]ⲛϵϲητ.ⲧ[
].ογϵ..[
...

(385$_6$→)]ⲛⲙⲙⲏⲧ[ⲛ̄
].ⲛογⲧ[
...

(385$_7$↓) ...
]ⲙⲛ̄[
]ϩⲙ̄ⲛ̄[

(385$_7$→) ...
]ϵ.[

(385$_8$↓)]ⲙⲛⲟⲟ[ⲩ
ⲙⲁ]ⲥⲧϯⲣϩ ⲛ.[
...
]ⲛ[

(385$_9$↓) ...
].ϵⲛ..[
]τ.ⲛⲧ[

(385$_9$→)]ⲛⲧ..[
ⲟ]ⲩϵϩⲙ[

(385$_{10}$↓)]ϵⲩϩ̄
]ϵⲱⲱⲛⲉϵⲛ
].ⲉⲛ...

(385$_{10}$→) ϩ[
ⲛϵ ϩⲙ ⲛϵ.[

(385$_{11}$↓)].ϵⲕ..ⲙ[
].ⲛϵⲛⲛⲁ̄[
]....ⲙⲙ̄[

(385$_{11}$→)]ⲁϵ ⲛ̄ⲃⲓ ⲛⲣⲱ[ⲙϵ
]ⲛⲉⲩⲉⲟⲟⲩ[
...

(385$_{14}$↓)].ⲁⲩ
]..ⲛ
].ϵ

(385$_{14}$→) ⲧⲓⲍ[ϵ
ⲛϵⲛ[
ϵⲧϵⲛ[
ⲛⲁ[
ⲛ[

(385$_{15}$↓)]ⲁⲓ ⲛϵⲩ[
ϵ]ⲧⲛⲏⲩ ϩ[
]ϫⲉ..[
]ⲁⲍⲉ..[

(385$_{15}$→)] . . [
] . ογєв̣[ογ ϩ̄ϥ̄]
[ϩ]ϰ̣ϩ πє[
є]вογ ϩ̄ϥ̄[
...

(385$_{16}$↓)]є єв̣ϱ̣[ϧ]
]ϻ̣ϩ̣ϩє
]ϧογωϩ
]. · ϯ̄ϩєϥ
ϩ]ϧϩϲϻϩ
] . . τ̄в̄в̣

(385$_{16}$→) . . єρє . [
ϣϩγ ē̄в̣[ογ
ογсїϩ ϧ[
πєϲϩ̣ϩ[
χρїϩ . [

(385$_{18}$↓) κι]в̣ѡ̣τ̣ος
]ϥєї̄ ϧϭι
]ѡ̣ѡ̣

(385$_{18}$→) χ̣ . ϩ . [
τϧ̄χѡ̣[
...

(385$_{19}$↓)]τ̣ ϩ . . . [
]+ [є]ooγ ϻϩ̄[
] . ϩ . . . [

(385$_{19}$→)] . . . . . [
ϲ]ϩρϩ τв . [
...

(385$_{20}$→)]ϧϭι[

]ϧ[

(387$_{2a}$↓)] . . ϧ . ϻ . [
] . . . . ϩϩ̣ . [
] . . . . . [

(387$_{2в}$↓)] . єϻϩ . . γ[
] . τϩ̄τοс[
] ϯ̄ϻмос χ̣є ογ[
] ϩ̣ογχаї̈ πє[
χ̣ѡ]кϻ̄[

(387$_{2г}$↓)]є̣ϩ[
] . . [
]ас . [
] . є̣ . [

(387$_{2д}$↓)]м[ ]
]т̣[ ]
] п[ ]
к[ ]м[ ]
]п̣є
]ϩ . .
п̣χ̣ѡ̣кϻ [χєк]ас п̣
єімє ναкϩ̣ [τєϥ]бом
ē̄вол ϩ̄ϧ̄ ϧ[єіп]ϩ̣ас
ϻа ϯ̄т̣ϩ̣ϧ̄ооγ ϯ̄
ϣ[ор]п̣ · о̣γ гар πєт̣
ϩ[ϯ̄ п̄]косϻ̣о̣с ē̄ϣаϥ
тв[воϥ] ϧ̣ογєϣϯ̄ χ̣ѡ
кϻ ϩ̄ϻ п̄ϻооγ · χє
...

(387$_{2а}$→)] . . . . . [
] . тнроγ[
] ϣ̣ϧнϩ̣ . ϧ̣ . [

]ϒ.[

(387$_{25}$→)]ⲡⲓⲟⲣⲇ[ⲁⲛⲏⲥ]
...

(387$_{2B}$→)]ⲕⲟⲥⲙⲟⲥ [ⲉ]ⲃⲟ[ⲗ]
Δ]ⲓⲕⲁⲓⲟⲥⲩⲛⲏ[
]ϫⲱ ⲛⲏⲧⲛ[
]ⲛⲟⲩⲫⲟⲩ.[
].ⲩⲧ....[

(387$_{2Δ}$→) ⲙⲛ̄[
ⲛⲉⲩ[
ⲱ..[
ⲥ...[
Ⲧ....[
ⲣⲱⲙ[ⲉ
....[
ⲣⲱⲙⲉ ⲉⲁⲩⲟⲩⲉⲥⲙ
ϫⲛ̄ⲟⲟⲩ · ⲁⲧⲉⲣⲏ
]ⲛⲉ ⲙⲟⲥ . . ⲱⲱⲡⲉ ⲛ
]ⲟ. ..ⲩ.ⲙⲟⲟⲩ ⲁⲩⲱ
]ⲥ. ⲁⲧⲁⲃⲣⲏⲛ ⲙ̄[ⲡⲉⲓ]ⲟⲩ
]ⲥ ⲟⲉⲓⲱ ⲱⲱ[ⲡⲉ]ⲧⲉ
]ⲥ· ⲛⲟⲩ ⲛ̄ⲣⲉⲫϫⲛ̄[ⲟ] ⲛ̄
]ⲩ ⲥⲛ̄ⲱⲏⲣⲉ ⲉ̄ⲛⲁⲓⲁⲧ

(387$_{3}$↓)]ⲛ[
]ⲛⲉⲧⲟ[
].ⲟⲩ[

(387$_{3}$→)].ⲛ[
].ⲛⲧ[
]ⲛ.[

(387$_{5}$↓) ⲧ.[

Ⲥⲧⲟⲓⲭ[ⲓⲟⲛ
ⲛⲧⲑⲩⲁ[ⲏ
ⲥⲓⲧⲙ ⲡ[

(387$_{5}$→)]ⲙ
]ⲱⲥⲱⲟ

(390$_{1}$↓) ⲙ[
ⲱ[
ⲣ[

(390$_{1}$→)]ⲛⲧⲏ
]ⲕⲱ
]ⲱ

(390$_{2}$↓)]ⲩ[
].ⲙ[
ⲧⲛⲛ̄[
ⲧⲁⲛ̄[
ⲟⲩⲛ[
ⲉⲧ[

(390$_{2}$→)]ⲉⲓⲃⲉ[
]ⲛ̄ⲧⲁ[
]ⲥⲓⲧⲛⲙ[
ⲁ]ⲩⲱ ⲉ.[

(390$_{3}$↓)]ⲉϫⲙ ⲡ[
]ⲱ ⲛⲁ[
].ⲕ..ⲁ[

(390$_{3}$→)]ⲁⲩⲉⲓ.[
]ⲩ..ⲧⲃ.[
...

(390$_{4}$↓)]ϫⲱ[

]ϵNϵϛ[
]. ϩï. [

(390$_4$→)]ϩN[
]Nαψ[
..

(390$_5$↓)]oN
]Mα·
..

(390$_5$→) ϩ[
ω[

(390$_6$↓)]NTϵ. [
]ạγω[
]γ ṭ[

(390$_6$→)]ϵnκ[
]. n̄[
]Ṇ[

(390$_7$↓)]ϩ
]. ⊤
]ϩM̄

(390$_7$→) 6. [
. . [
ạ̀ϥ[

(390$_8$↓)]ϵn[

(390$_8$→)]ω. [
]ḕBo[ʌ

(390$_9$↓) . [
K[

(390$_9$→)] .
] T̄6ı. [
]ΔpoṂ[oc

(391$_1$↓)]Nϩạ[
Mo]γϵï̈ooγ[ϵ
]. ϵT. [

(391$_1$→)]ṗωṂ[
]ὼψM[
]NT[

(391$_2$↓)]. ạ. [
]M̄nϵϥ. [

(391$_2$→)]ϩ...[
]ṅMo̤oγ. [

(391$_3$↓)]ṭκϵṂ[
n]ạ̈ ïnϵT[
...

(391$_3$→)]N[
]Ṇtρϵϥ[
]γTϵ ϩï[

(391$_5$↓)]. No...[
N̄Tϵ]ρϵϥ χωκ[ϵBoʌ
M̄n]Ṁγcτнρï̈[oN
M̄n]Bαnτï̈ϛ[ма

(391$_5$→) α]γω nαï̈ Ṁ[
]...тв. [
]N̄M̄ṇн[
]τρϵγ[

(391$_6$↓)]..
]ⲙ̄ⲛ̄ⲛ̄
]ⲙ ⲉ̄ⲑⲩⲗⲏ·
]ⲝ̄ ⲟⲩⲛ
]ⲉ̣ⲃⲟⲗ ⲛ̄
].ⲛ̄

(391$_6$→) ⲱ̣[
ⲉ̄ⲣⲟⲟ[ⲩ
ⲡⲛⲁ[
ⲁⲩⲱ̄ ⲱ̣[
ⲉ̄ⲃⲟⲗ .[
.ⲁ̣[

(392$_3$↓)] ..[
].ϵ + ⲉ̄ⲟ[ⲟⲩ

(392$_3$→)].ⲍ[
]ⲱⲙ̀ⲛ[
]ⲡⲛⲟⲩ[ⲧϵ

(395$_1$↓)]ⲩ[
]ⲧⲉⲣⲉ.[
ⲟ]ⲩⲁⲁⲃ.[
]ⲡⲛⲁ

(395$_1$→) ⲍϵ]ⲛⲡⲛⲁ̣[
]ⲁⲩⲕⲓⲙ̣[
]ⲟⲩ ⲍ̣.[

(395$_2$↓)]. .[
]ⲧ̄ Φ[
]ⲙ̣ⲏ̄ ⲁ[
]ⲏⲛⲏ̄ ⲛ̣[

(395$_2$→)]ⲙ .[
].ⲣ ⲍ[
]ⲱ ⲧ[
]ⲩ̣ .[

(395$_3$↓) ⲡⲣ]ⲟⲫⲏ[ⲧ]ⲏ̣[ⲥ

(395$_3$→)]ⲍⲣⲁ̣ⲓ̈ ⲛ̄[
ϵⲧ]ⲃϵ ⲡⲁⲓ̈ ⲟⲩⲛ̄ ⲛ̄ⲧ̣[

(396$_1$↓) ⲙ̄ⲡⲣⲱ[ⲙϵ
ⲛ̄ⲕⲁⲍ· ⲥⲧ[
Δϵ ⲥⲙ̄ ⲛ̣[
ⲧ..[

(396$_1$→)]ⲭⲱⲟ
[ⲟⲛ]...ⲩ..ϵ
].ϵ ⲛϵ
]..

(396$_2$↓)]ⲛ̄ⲧⲩ[
]ⲛⲉⲧ.[
]ⲉⲓⲛ ⲉ̄ⲛ̣[
]ⲉ̄ⲁ̄ⲛ[
ⲙ̄]ⲡⲏⲩⲉ̄ .[
].ⲉⲭⲛⲟ̣.[

(396$_2$→)] ⲍⲛ
...
ⲛ̄ⲧϵ]ⲣⲉⲭϫⲱ
]ⲍⲙ̄
]ϫⲱⲕⲙ̄
]ⲍⲙ̣ ⲡⲓⲟⲣ
[Δⲁⲛⲏⲥ]

(396$_4$↓)]...[
]·ϵ·ẹ[
]...[

(396$_4$→)]ⲕ·[
]ⲟⲛ[
]...[

(396$_5$↓)]ⲙ̣·ⲁⲍ[
] ⲁⲩ̄ⲱ̄ [
] ...[

(396$_5$→)]...ⲁ̣[
]·ⲓⲁ̣[
]·ⲱ̣[

(396$_7$↓)]·ⲁⲩ·[

(396$_8$↓)]ⲱ̣ⲟ[
]ⲩⲧ[
]..[

(396$_8$→)]ⲡⲁⲣ̣[
]..[

(396$_9$↓)]·ⲟⲟ[
]ⲁⲍ[

(397↓) [ⲡⲁⲣⲁ]ⲇⲓⲥⲟⲥ[
ⲱⲏⲛ ⲉ̄ⲧ[ⲛ̄]ⲍⲏ[ⲧⲭ̄]
ⲍⲛ̄ ⲛ̄ⲥⲁ ⲙ̄ⲡⲉ̣·[
ⲁⲩⲱ ⲛ̄ⲧⲉⲓ̈ⲍⲉ[
ⲕⲛ̄ⲛⲉ ⲛ̄ⲟ[ⲓ̈

(397→)]...[
ⲥ]ⲕⲓⲣⲧⲁ·ⲁⲩ[ⲱ̄]

]ⲁⲓ ⲃⲁⲟⲥ ⲛⲙ̄ⲙⲁⲩ
[ⲍⲓ̈ ⲟ]ⲩⲥⲟⲛ ⲍⲙ̄ ⲛ̄ⲕⲁⲍ
]ⲩ ⲍⲛ̄ ⲟⲩⲛⲟⲟ
]ⲍⲟⲟⲩ[

(398$_1$↓)]·ⲍ[
]·····ⲧ̣[
]ⲱⲭⲭ̄·ⲉ̣ⲛ·[
]·ⲟⲩ ⲍⲓ̈[
]ⲧ̣ⲏⲩ[

(398$_1$→)]ⲛ̣ⲩ·[
ⲉ]ⲛⲉⲍ ⲍⲱⲥ[
]·ⲱⲣⲛ̄ⲕ[
]·ⲛⲭ̄·[

(398$_2$↓) [·ⲁⲧⲁⲕ[

(398$_2$→)]ⲱ̣ⲩⲛ̣[
]ⲍⲓ̈ⲧⲛ ⲛ̣[

(399$_1$↓)]ⲍⲛ̄ⲭⲱⲣ[ⲁ
]ⲧ̄ⲣⲉⲩⲍ̣[

(399$_1$→)]ⲛⲧⲁⲩⲱ[ⲱⲛⲉ
]·ⲙ̣·ⲍ̣[

(399$_2$↓)]ⲥⲱ
]ⲱⲁⲩⲉⲱ
]·····

(399$_2$→) ⲛⲟ̣ⲓ ⲙ[
ⲉⲧⲍⲙ̄ⲛ̣[
·····[

(399$_3$↓)]ⲉⲛⲉⲍ ⲉ̄ⲱⲭ[ⲉ

(399$_{4}$↓)]ⲙⲟⲥ [

(399$_{4}$→)]. ⲗⲁ[
]. . [

(636$_{e}$↓) ⲙ[
ⲉⲃ[ⲟⲗ
. [
Ⲙ[
ⲙⲛ[
ⲙⲛ̄[
ⲛ̄ⲛ[ⲙⲛ̄ⲛ̄]
ⲥⲁ ⲡⲙⲟⲩ ⲙ̄[ⲡ
ⲙⲛ̄ ⲧⲟⲓⲛ. [
ⲛⲓⲏⲥⲟⲩⲥ ⲡⲱ[ⲏⲣⲉ ⲛ̄]
ⲛⲁⲩⲏ · ⲙⲛ̄ ⲧ[ⲉⲕⲗⲏ]
ⲣⲟⲛⲟⲙⲓⲁ ⲙ̄ⲡ̄[ⲕⲁϩ]
ⲁⲩⲱ ..... [
ⲉⲥϫⲱ ⲛⲛⲧ. [
ⲡⲉ · ⲙⲛ̄ⲧⲩ[

(636$_{e}$→)]ⲧ ·
]ⲧ
]ⲉ
]ⲩ
]ⲡⲗⲁ
]ⲛⲉ
ⲡⲣⲟⲫⲏ]ⲧⲏⲥ · ⲁⲩ
ⲡ]ⲁϩⲟ ⲛⲟⲩϫⲁⲓ
[ⲛ̄ⲛ̄ⲣ]ⲱⲙⲉ · ⲡⲁⲓ ⲁⲉ
]ⲏ ⲛ̄ⲛⲟⲩⲃ ⲉⲧ.
ⲧⲛ̄]ⲛⲟⲟⲩⲩ̄ ϩⲏⲧⲛ̄
]. ⲱⲧ · ⲁⲩⲉⲓ
[ⲉⲡⲉⲥ]ⲏⲧ ⲉⲃⲟⲗ ϩⲛ̄ ⲙ̄

Notes to the text

(1) 6, 2: ⲘⲘⲈ might be expected (as in l. 15), but traces do not suit.
(7) b, 2: ⲟⲩⲟⲥⲫ is a mistake for ⲟⲩⲱⲥⲫ.
(8) a, 6: Instead of ⲡⲉⲓϫⲱⲕⲙ, ⲡⲉⲓϫ^{ⲕ}ⲙ is written; the scribe appears to have noticed his blunder, which he wanted to make good, rather unsuccessfully though.
b, 3: ⲡⲱⲣϫ̄ below in this column has the form ⲡⲱⲣⲯ̄ (ⲡⲟⲣⲯ = ⲉⲃⲟⲗ), but here a tiny trace of the last letter of this word cannot belong to ⲯ, though suits ϫ quite well.
(9) b, 1: ⲧ̄ is superfluous: ⲡⲉⲥⲙⲟⲧ ⲛⲟⲩⲧ{ⲧ̄}ⲙⲏ.
(11) b, 18: the first letter of this line is not visible; what may be taken for its traces on the photograph is just a stain.
(13) a, 8: Erroneously for ϩⲫⲥⲟⲟⲗⲫ̄.
(15) a, 8: Thus erroneously for ⲉⲩⲯϩⲛ⁻; cf. note 15 to the translation.
(17) a, (379_1), 9: Read ⟨ⲕ⟩ⲛϩⲥⲙⲟⲩ.
(18) b (379_1): ⲯϩⲫ is written by mistake in l. 3 for the correct ⲯϩⲛ.
385_{1a} v°: This fragment abounds in imprints; they are more distinct than its proper text.
385_3 r°: Some traces; probably the piece does not belong to the MS. in question.
385_3 v°: No text.
385_4 r°: No text.
385_4 v°: Traces.
385_6 v°: ⲡⲛⲟⲩⲧⲉ?
385_7 v°: ⲉⲯ or ⲉⲫ.
385_8 v°: Traces.
385_{12}: Illegible owing to the bad state of the papyrus and the imprints from the opposite.
385_{13}: Illegible.
385_{18} v°: Perhaps ϫ and not ϫ, e.g. [ⲙⲉⲧⲉ]ϫⲉ ϩⲛ.
385_{20} r°; 385_{21}: Undecipherable traces.
387_{2b} r°: The same.
387_{2v} r°, 2: ⲧⲥ̄ⲥⲧⲟⲥ is possible, but the sense is obscure.
387_{2a} v°, 3: Perhaps ⲯⲛⲏⲧ.
387_{2d} v°, 5: ⲧϩⲓ ⲧⲉ ⲑ[ⲉ] is possible.
387_{2d} v°, 11: The remnants of the letters at the beginning of the line resemble ⲙⲉⲩϩ, but such a construct form of ⲙⲟⲩϩ is unattested. If it is ⲙⲟⲩϩ⁻, a form known in AA_2, it is strange to find this form in a Sahidic text, to say nothing of the fact that the second letter looks more like ⲉ than ⲟ.
387_{2d} v°, 12-13: A notion of the past is inherent in ⲙ̄ⲡⲉⲓⲟⲩⲟⲉⲓⲯ (or ⲙ̄ⲡⲓⲟⲩⲟⲉⲓⲯ) in contradistinction to ϩⲙ̄ ⲡ(ⲉ)ⲓⲟⲩⲟⲉⲓⲯ. Crum (p. 499 b) is mistaken when he assumes that the former can indiscriminately be used in reference to the past or present. The only example he quotes for the mean-

ing "at this time", "now", in fact, refers to the past and means "once", then", i.e. some time ago (*Sa*, 14 15). Crum's Greek equivalent given for the expression in question (νῦν) is erroneous, as this latter corresponds to the Coptic ⲛ̄ⲧⲉⲩⲛⲟⲩ, whereas ⲙ̄ⲡⲓⲟⲩⲟⲉⲓⲱ translates the Greek τότε.

387$_3$ r°, 1: ⲧ is possible.
387$_5$ r°: Read perhaps ϩⲓⲧⲙ ⲡ[ⲛⲟⲩⲧⲉ] in the last line.
390$_2$ v°: ⲇ[ⲩⲱ ⲉⲧ]?
390$_3$ r°: ⲕ is preceded either by ⲙ or ⲇ.
390$_3$ v°: ⲧⲃⲃ[ⲟ]?
390$_6$ v°: ⲉⲡⲕ[ⲟⲥⲙⲟⲥ]?
390$_7$ r°: ⲡⲧ̄ or ⲧⲧ̄.
390$_7$ v°, 8: Read perhaps ⲧϥ.
391$_1$ v°, 1: One might suggest ⲣⲱⲙ[ⲉ], but the traces that precede ⲣ suit neither ⲛ, nor ⲡ.
391$_5$ r°: ⲛⲧⲉ]ⲣⲉϥⲍⲱⲕ[ⲙ] is also possible, cf. 396$_2$ v°.
391$_6$ v°, 1: Unclear; dots or a dash; perhaps ⲡⲁϩⲣ?
391$_6$ r°, 1: Either ⲧⲓ or ⲅⲓ is possible.
391$_6$ v°: ⲉⲃⲟϫ ϩ ... or ⲉⲃⲟϫ ⲍⲉ.
392$_3$ r°, 1: ⲡ or ⲧ are possible.
396$_1$ r°, 4: ⲉ or ⲥ after ⲧ.
396$_1$ v°, 3: Read perhaps [ⲡⲛⲟⲩ]ⲧⲉ ⲡⲉ.
396$_4$ v°, 2: ⲟⲓ.ⲛ are possible.
396$_5$ r°: ⲙⲕⲁϩ is possible, but not ⲙⲡⲕⲁϩ.
396$_5$ v°, 2: ⲧⲓⲁ or ⲡⲓⲁ.
396$_6$: Illegible traces.
396$_7$ v°: The same.
396$_9$ r°: ⲉⲟⲟ[ⲩ]?
396$_9$ v°: No text.
397$_3$ r°, 3: ⲙ̄ⲡⲉⲓ[ⲉⲣⲟ] ? The *hasta* of a letter is discernible directly after ⲉ with some dots above, unless it is mere stains.
397$_3$ r°, 5: ⲉⲓⲛⲉ is possible.
397$_3$ v°, 1: There are traces of two letters (the lower part) looking like ⲟⲟ and the *hasta* of a letter.
398$_1$ v°, 4: The first and last letters are either ⲱ or ⲯ; the third one can be ⲉ.
636$_a$ r°, 4: The initial can be read as ⲱ as well.
636$_e$ v°, 14: Indistinct traces of letters; perhaps ⲧⲓⲟⲥ.
636$_e$ v°, 15: ⲉⲃⲟϫ is guessed by the remnants of the letters, whose upper parts alone are preserved.

Translation

(1) a) ... There ca]me the shepherds [to wor]shi[p] him, [together with the ma]gi. The powers [that are a]bove glorified [him an]d the ange[ls wor]shipped him ... He came unto [Iohann]es to the [Iordan]es to (lit. that he may) be baptized in order to (lit. so that he could) purify water [by the] Spirit, and as for the world, in order to (lit. so that he could) cleanse it from impurity, and man (lit. the man), for his part, to (lit. so that he could) liberate him from sin;[1] since sin permeated (lit. was kneaded with) man in the womb of the world after the manner of a child who is polluted[2] in the womb of hi[s] m[othe]r. Al[so] like ...

b) lest ... should let him ... Thus als[o m]an was pol[luted] (lit. kneaded) in the womb [of] the world in fornication, and gluttony, and covetousness, and the love of money, and uncleanness, and idolatry ...

(2) a) ... that is [in] (lit. is she who is [there in]) the womb,[3] [and] when he is [born] it is not the soul that is washed[4] [from] sin, but it is the body that is washed from pollution. And he who is born in the desires of the world, that is he who does impure deeds of the world, it is not only his body that he has defiled in [uncle]annes ... (but his soul also) he has pollu]ted] ... bu[t] ... soul ... Spirit ... be ... [to]gether ...

b) they tou[ch] ... and the Spirit [tou]ches it (lit. him); hi[s bo]dy, however ... touches it (lit. him) ... of bapt[ism] ... in ... Reason, too, is inferior (lit. humiliated) to [the S]pirit, so that the [b]ody may be washed in water, while the [s]oul, for its part, in the Spirit, or rather they both (may be washed) in the Spirit, because when the [s]oul is purified by the Spirit, the body also becomes purified as soon as the nipples have been anointed. And when it (scil. the body) is anointed by the Spirit, it ...

(3) a) ... of the so[ul, th]at is the wor[ds, ho]ly and true [and pu]re (lit. purified), with [their] superior (lit. chosen) [wis]dom. [The a]rk, to[o, k]eeps the La[w, th]at is, a wooden box[5] [overlai]d[6] with pure (lit. chosen) gold on the (lit. its) inside and outside that it may keep the salutary Tables of the Law.[7] Such is also the (nature of) anointing and washing which were created for the salvation of the mankind (lit. men), it (scil. the salvation) being

effected by two (elements), that is, the Spirit and water. Be not surprised that the Holy Spirit is united (lit. become mixed) with the senses of the soul ...

b) This is the wind. Then how will man, too, be not moved by the Holy Spirit, he who is made superior to all other species in the whole material world? I am speaking about man. It is not[8] by material spirit (lit. spirit of matter), that is, the wind, that he is moved, [but] by the [Ho]ly Spirit ... ma[n] ... that is ... Spirit ...

(4) a) [li]ken (?) them to (lit. [ad]d[9] them to the image) those (things) that produce (lit. give) water. Fire is hot and dry and, at the same time, it is spiritual, because it soars up high (lit. it runs up unto the height). It is, furthermore, moved by the spirit, that is, [the] wind. That is why [it was s]aid that [it was] spiritual. Water, however, and [the air are] wet [and] psy[chic. That is] why ... [a]nd ... [w]et ... [The w]ind (raises?) [w]ave[s] ...

b) the first one, becau[se] the wind, this one alone associates[10] [with] water. [The following] (entities, however,) are hostile to each oth[er, (namely) the] entities w[et] and d[ry], that is, li[quid and] dry, and cold and hot, that is, those (things) that produce cold and those that produce heat. And the earth is a receiver of them all together, because it is supported by water and fire and the air, having effected a perfect harmony (lit. a single harmony) of those who are hostile to each other through the communion of the Spirit ...

(5) a) ... those which are hostile to [each othe]r, that is, ... and those (things) that ... of mat[ter]. And they ... they are assembled together by ... the earth. And man is a receiver of both (classes), the dry as well as the wet (substances). He is the domicile of the s[oul]. It is necessar[y that] man should be washed through the Spirit and water, (that is,) those, through which he gained strength and became pure (lit. purified) into his (lit. the) salvation. Because if the soul is from the Spirit of God, for it is written thus: "..." ...

b) 263. And as for the flesh, he made it out of the ground, while the soul, it is in the flesh. Out of all these man came into being. It is necessary that the Spirit and water should be united with the flesh, that which is out of the ground. And the Spirit ... before ...

(6) a) 264. ... to the Spirit. The Spirit is from God, and man, too, was made by the hand of God. And if the Spirit is beloved by God and water is sanctified by the Spirit, the earth is made firm b[y] ..

b) and man is [u]nited with the Logos ... and therefore is immor[tal], too. And if he is immortal, (then)[11] he is the Son of G[od], having been ... many ... God, whose image and likeness is his creation (lit. his moulding of him), the Spirit [an]d the soul. And he also accepted the True Logos, through whom he became immortal after his resurrection from the dead. And if immortal he is, then he is a god, and ... is a god ... God ...

(7) a) .. of this sort ... Christ Jesus and [those who will] rise fr[om the] dead. And [if] you become im[mortal], O man, throu[gh] faith and [baptis]m and [through the] Holy Spirit. Since it is for you that the descent of the Spirit took place, and Christ's coming down (into the water), and the voice of Iohannes the Baptist, and the acceptance[12] of the Lord in the Iordanes, and the communion of baptism; and since fire is destined to consume the universe on account of s[in] ...

b) is water; an[d the] Spirit brings to naught [sal]vation because of (lit. from) s[in]; and the wings, it is a flight from [the] evil (things). That is why our Saviour came into the world. He prepared (lit. mixed, as if the preparation of wine were meant) a spiritual laver out of Holy Water (lit. out of a (quantity of)) and Pure (lit. purified) Spirit, that, in wh[ich], after the immersion of his crea[ture] lit. (moulding) in it, he kept [him (i.e. man)] hidden [like] Noa[h] ... the w[orld] ... ma[n] ... in ... [in] order that ...

(8) a) [will as]cend into the midst of [the pu]re on the right side [of] the Father who reigns[13] forever. And that this washing is not alien to man, and (that) the mystery (of baptism) is not polluted, either, and (that) the doctrine of baptis[m] is not new, I shall show it in truth with the help of examples ...

b) [and] the full image of the wor[ld. He] laid a divisio[n between (lit. of)] each [elem]ent according to ... that they [al]l may e[xist] in good or[der]. The fl[ame of fi]re he divided from the heigh[t], and the dry land he divided fr[om] water, and the [s]ea he surrounded with the land (lit. walled it in the middle of the land). And the air, liquid and wet, he placed it spread over the earth ... And fire is [a][14] hot essence. He put it (lit. made it exist, being) within them all ... move t[hem in t]heir ...

(9) a) ... and ... divide ... [a]mong (lit. in the middle of) [the ele]ments. Wh[en] you see th[em kee]ping their [commun]ion with [one ano]ther through ... in the order of the movement,

because they have a regular movement and a perfect (lit. proper) harmony. You will observe these (i.e. the movement and the harmony) among them if you pay attention to their relationship to one another. For the sky kisses the earth, secretly, by shedding light on it, day and night. That is properly why the earth ... its ...

b) the form of a mat (i.e. a smooth surface, plane) in the middle of a row (line?), because the sky always goes round the earth. And the air, too, was liquid and (lit. while it is) wet, from its communion with the dry land, it spreads and flows and produces the wind that nourishes the earth, so that [it] may bring forth frui[ts and] all (kinds of) animals. [And] the e[arth, t]oo, being ...

(10) a) and [you s]ee, furthermore, the sun on high (lit. that it is high). This one, through [the] rotation of its fire, goes down onto the ocean and immerses itself into it after the great (lit. multiple) toil of its (daily) course, in order that the sun hidden (in the ocean) may receive a (new) force by the cooling and that it may thus find strength (enough) to pierce through the thickness of the air. And when it goes up into (lit. up to) the ai[r on the] dazz[ling] chariot and when it completes (its) course of the day (lit. the full course of the day) ...

b) of their cour[se on] account of their sympathy toward[s those which] produce cold to be[come w]et ... are tools. They struggle wi[th them and] look for [the sub]stance that produces col[d] ... they ... [the es]sence of fire that has a communion and a fellowship with (lit. before) the wet essence that produces cold. And if fire is hot and dry, having a communion and a fellowship with (lit. before) those which struggle with it, namely, the wet and those which produce cold, then why does the fla[me come] forth from the eart[h] ... ? ...

(11) a) ... the rational soul by the Holy Spirit. Because the pure (lit. purified) soul [is] saint (lit. the saint one) [and (lit. while) it ca]n receive ... of G[od], [exactly as the earth c]an receive [the e]lements [all to]gether ... Water can[not] r[eceive them] all [and]neither can the air accordingly. And the earth alone can receive all the elements, because it is a receiver of fire, since fire is from stone and stone belongs to the earth, and it (scil. the earth) is also a receiver ...

b) from the sky (lit. height) by the dew, and it is a receiver of the breath of the wind, for it is moved by the spirit of the wind. If, however, the earth is a receiver of the elements that are hostile to

one another, that (scil. the earth) which was created by the word of [Go]d, (then) in a much greater degree will man, who was moulded b[y] God, b[e] a recei[ver, t]oo, of ... but ... of Go[d] ... his s[oul] ... by ... to recei[ve] ...

(12) a) He (scil. man) is a partaker of the Spirit through God. The essence, however, of the soul is spirit. That is why man has so much in common with (lit. a great communion before) the Spirit and water, those, in whom having been purified (lit. in his being made to be purified in them), he became the immortal son of God. [Fo]r many reasons [which] are as follows: on account of ... of God ... [the s]oul ... because of ... image of ... of the Lo[gos] ... he ... namely ... of wa[ter] ...

b) [the] whole [wor]ld. For if he could endure fire and water and the Sp[irit] ... therefore ... of Go[d] ... new, this (one), in him he combined and united the elements with the Divinity into a unity, having shown by this (act) that man was superior to the whole world, because he is rational and (lit. while) has nothing in common only with stone, but ... immortali[ty] ... because ...

(13) a) and (lit. while) he lacks ... [bo]dy a[nd] soul. He arrayed himself in the robe(s) of immortality an[d] put on the imperishable panoply. If man, however, became immortal, he also became god. And if he becomes god after his resurrection from [the d]ead, through [the Spi]rit and water, (it means that) [he] has already partaken of them. As for me, I ...

b) .. in ... imperish[able] ... the so[ul] ... while he ... while they ...

(14) a) ... life ... [r]ise ...

b) ... who will receive the ... of bap[tism] ... He who [came t]o the Iordanes, the one (scil. the Holy Spirit) who danced round Christ like a virgin and like a dove, the one, too, who preached to the Apostles, the one who abides in the chur[ch]es, the one who appears ov[er him who is] baptized (lit. washed) ... again ... know ...

(15) a) ... [If you do not l]ie ... you are born anew. If you do not worship ido[ls], you are born anew. If you, furthermore, are not possessed with (the lust for) pleasures,[15] you are born anew. If you are washed (lit. wash yourself) from many impure passions (lit. the impure heap of the passions), you are born anew. If you remove the burden of sin from yourself, you are born anew. If you divest yourself [of] ...

b) ... ["Cease from doing your] evi[l (deeds). Learn to] do w[ell]; relieve [the oppre]ssed (one); judge [the or]phan, justify [the] widow, and come, and let us have an agreement [toge]ther (lit. agree with each other)", said the L[ord], "and if y[our] sins are like p[u]rple (dye), I shall make them white [l]ike snow. If you are willing [a]nd obedient to me, the good of the land you will eat."[16] It is of the purety of baptism that he is speaking, because divesting yourself of evil (lit. the evil (deeds)) means (lit. is) arraying yourself in good (lit. the good (deeds)) ...

(16) a) ...[p]assion ... and [the] false father, [he] confesses the Fa[th]er in truth. He [goes] from the bel[lig]erent [ty]rant and enlists himself as [w]arrior under [the] King of peac[e]. He [div]ests himself of his s[ui]t of armour (lit. the implements of war) and arrays himself in the panoply of peace. He divests himself of slavery and arrays himself in free[dom]. He divests himself of fornication and arrays himself in purity (lit. purification). He divests himself of ruin and arrays [himself in immor]-

b) tali[ty] ... li[ke the] sun, which is blazing in the rays of jus/t/ice. He, however, who is [s]uperior to all these, he rises, sh[in]ing, and is [co]nfessed as Godly Son. It is for your sake, O man, that the confession of the Father came upon the Son at the time when it was signified from the heavens to those who were there (scil. on the bank of the Iordanes at the time of Christ's baptism) ...

(17) a) ... move ... wash ... ("The river of God) was filled with water." A[nd] again: ["You vis]ited the earth, you watered it. May its fur[row]s be watered! Multiply its s[e]ed! It will rejoi[ce] in the drops and]sp]rout up. You will bless [the] crown of the ye[ar with] your goodn[ess]."[17] Even as a river which was f[illed] and a ... and a crown which ... and a m[an?] ...

b) ...

(18) a) ...

b) ... if ... he ... Moyse[s] ... [a] sweet (source) and he quenched the thirst of the people of Israel, so that they (lit. he) glorified God [th]rough Moyses the wise prophet. And again, when Naiman the Syrian,[18] the captain, had washed himself seven times in the Iordanes, he cleansed himself (lit. took off) from leprosy and arrayed himself in salvation ...

The fragments

1020_1 r° 17. the Red Se[a] and their being overtaken by Pharao, and the anger that came upon [him] in the sea, and after the bap[tism?] ...

1020_1 v° [Isra]el. And he lai[d the foun]dation of the earth, he who restrained the oceans inside (the dry land) and surrounded the sea with (a) wall, he who set the world in order ...

380_{3b} + 380_{2b} r° ... Go[d] ... be in him ... and the Spirit was hovering over him in the image of a dove. And Christ came up from the water (flashing) like a lightning, while Iohannes was with him like ...

380_{3a} r° ... an[d he] bore wit[ness] about him i[n] confi[r]mation: "[This] is My Son ..."

385_{1a} r° ... does not wash[19] his hands ... among the animals he who does not wash (himself) in water. Those who are in the water (lit. waters), however, are those who swim. Those who are on land ... [they never] wash their wings in [water] ... a[nimals] ... in ...

387_{2d} r° ... the washing in order that knowledge may lose (its) force in th[ose c]reatures (lit. moulding) of whom we have al[read]y (lit. at first) spoken. For what i[n the] world is pu[ri]fied without washing in water? ...

387_{2d} v° ... people who are born anew. The desert ... became (full of?) water and the (woman?) once barren has now be[come] mother (lit. (she) who brings forth) of (many) children who are blessed.

391_5 v° ... [wh]en he had complet[ed the] myster[y of] bapti[sm] ...

397 r° [para]dise ... tree which is (or tree[s] which are) in [it] ... in the regions ... and thus ... sweet, name[ly]

397 v° ... [l]eaped an[d] danced with them all [to]gether in (?) the earth ... in a great ...

636e r° ... [af]ter the death of ... and ... of Joshua so/n of/ Nawe and the [inhe]ritance of the [land] and ... while it (?) saying ...

636e v° ... [prophe]t. He ... [the] treasure of salvation [of the p]eople. And he ... of gold ... sent by ... He descended from the (heavens) ...

Notes to the translation

1. ⲡⲱⲗ̄ⲟ̄ is here for ⲡⲱⲣⲝ̄, cf. Crum, p. 261 b.
2. Futurum describing a process.
3. Perhaps [ⲧⲁⲕⲁⲑⲁⲣⲥⲓⲁ] ⲧⲉⲧⲯⲟⲟⲡ [ⲙ̄ⲙⲁⲩ ⲋⲛ̄] ⲧ̄ⲙⲏⲧⲣⲁ is to be restored here; if so, it is a cleft-sentence: "[uncleanness] is [in] the womb."
4. In this phrase it is the direct object that is negated and not the predicate, that is why the verb-form used is in the affirmative.
5. Lit. "wood"; the word is also used to designate wooden artifacts such as "box", "cross" etc.
6. The sense of the verb used here is certain, but it was not possible to identify this verb: it was in *statu pronominale* of which only the suffix pronoun that refers to ⲟⲩⲯⲉ remains.
7. *Ex* 37, 1-2.
8. Cf. note 4 above.
9. [ⲟⲩ]ⲉⲋ; probably so.
10. This construction is noted by Crum (pp. 217 b – 218 a) only with pronominal subjects.
11. Presumably [ⲉⲓⲉ] to be restored here, cf. l. 21 below.
12. Emend into ⲉⲣⲟϥ "acceptance to itself", scil. the Iordanes?
13. Not a relative clause, but an adverbial (circumstantial) one, meaning "while ..."
14. The definite article must be restored in Coptic because a relative clause is dependent on the word in question.
15. ⲉⲕⲯⲁⲛ- is written erroneously for ⲉⲩⲯⲁⲛ-, otherwise one would have to translate it as follows: "if you do not (allow) yourself to be seized by the pleasures."
16. *Is.* 1, 17–18.
17. *Ps* 64 (65), 9–11. The missing part of the verse is given here (to show the drift of the phrase) in parentheses in accordance with the text of the Psalm: ⲁⲡⲉⲓⲉⲣⲟ ⲙ̄ⲡⲛⲟⲩⲧⲉ. The traces of the letters, however, which remain in the preceding line, do not suit. The quotation may not, after all, have followed the Psalm quite literally as well show several passages of it. Note also the prefix ⲕ inadvertently dropped by the scribe before ⲛⲁⲥⲙⲟⲩ and read ⟨ⲕ⟩ⲛⲁⲥⲙⲟⲩ.
18. 2 *Kg* 5, 1; *Lc* 4, 27.
19. At the beginning of the first line about three letters must have stood and so after ⲙⲉ there is a space for approximately eight letters. Perhaps ⲙⲉⲣⲉ- should be read here, followed by a nominal subject.

2. THE LAST BUT ONE FOLIO OF *ANCORATUS* BY EPIPHANIUS OF SALAMIS
I.1.b.668 (4774, Copt. 26)

PARCHMENT. 1 leaf, 34.5 x 27.5 cm. Breaks, cracks, stains, gaps, patches; the writing is partly faded.

The text in two columns covers both sides. The initials are ornamented with *diple*-signs (as a rule, the left-hand column) and *obeli* (the right-hand column). Some initials are considerably larger, especially Ⲱ on p. 246, ornamented with the dots inside. Page-numbers are 245 and 246. Tails of some letters in the upper lines are elongated into the top margin.

This folio belongs to the same codex as BN 131[5], fol. 36 in Paris (*Ancoratus*) and the whole MS. of another work of the same author, *De Gemmis* (BN 131[2], foll. 88, 89; 131[3], foll. 46–50; 131[5], fol. 40; Or. 3581A (8), foll. 1–3; Z CXXXI and CCLV; Cairo Mus. no. 9273; MS. IFAO, without number).

This folio contains the end (barring a few lines that passed onto the next page now lost) of *Ancoratus*. It is paged 245–246 and to judge by the size of the famous tractate it must have taken up the entire first part of the codex in question, pp. 1–247.

DIALECT: Sahidic.

DATE: about the 10th cent.

PROVENANCE: evidently the White Monastery (see De Vis, *De Gemmis*, p. XXXIV).

PUBLICATIONS: Elanskaya, Ancoratus; Elanskaya, *CLT*, pp. 176–184.

BIBLIOGRAPHY: Elanskaya, *CLT*, p. 257.

ⲥⲙⲉ a) ⲥⲁⲣⲝ̄ · ⲁⲩⲱ ⲁϥⲧⲱ
ⲟⲩⲛ̄ ⲁϥⲃⲱⲕ ⲉⲣⲁⲓ̈
ⲉⲛⲙ̄ⲡⲛⲩⲉ ⲥⲙ ⲡ̄
ⲙⲉⲥⲩⲟⲙⲛ̄ⲧ̄ ⲛ̄ⲥⲟⲟⲩ
ⲥⲛ̄ ⲟⲩⲉ̀ⲟⲟⲩ · ⲥⲙ̄ ⲡⲉⲓ
ⲥⲱⲙⲁ ⲛⲟⲩⲱⲧ · ⲁϥ
ⲥⲙⲟⲟⲥ ⲥⲓ ⲟⲩⲛⲁⲙ ⲙ̄
ⲡⲉϥⲉⲓⲱⲧ · ⲁⲩⲱ
Ϥⲛⲏⲩ ⲟⲛ ⲥⲛ̄ ⲟⲩⲉ̀ⲟⲟⲩ
ⲉⲕ̄ⲣⲓⲛⲉ ⲛ̄ⲛⲉⲧⲟ
ⲛⲁⲩ ⲙ̄ⲛ̄ ⲛⲉⲧⲙⲟ
ⲟⲩⲧ · ⲡⲁⲓ̈ ⲉ̄ⲧⲉⲙⲛ̄
ⲥⲁⲛ ⲛⲁⲱⲱⲡⲉ ⲥⲛ̄
ⲧⲉϥⲙ̄ⲛ̄ⲧ̄ⲣ̄ⲣⲟ · ⲁⲩⲱ
ⲧⲛ̄ⲡⲓⲥⲧⲉⲩⲉ ⲉⲡⲉⲡ
ⲛ̄ⲁ̀ ⲉ̄ⲧⲟⲩⲁⲁⲃ · ⲡⲁⲓ̈
ⲛⲧⲁϥⲱⲁϫⲉ ⲥⲙ ⲡ
ⲛⲟⲙⲟⲥ · ⲁϥⲧⲁ
ⲱⲉ ⲟⲉⲓⲱ ⲥⲛ̄ ⲛⲉⲡⲣⲟ
ⲫⲏⲧⲏⲥ · ⲁϥⲉⲓ̈ ⲥⲓ̈
ϫⲙ̄ ⲡ̈ⲟⲣⲧⲁⲛⲏⲥ
ⲉ̀ⲁϥⲱⲁϫⲉ ⲥⲛ̄ ⲛⲁ
ⲡⲟⲥⲧⲟⲗⲟⲥ ⲟ̣ⲛ̣ ⲁϥ
ⲟⲩⲱϩ ⲥⲛ̄ ⲛⲉⲧⲟⲩⲁ
ⲁⲃ · ⲧⲛⲡⲓⲥⲧⲉⲩⲉ ⲇⲉ
Ⲉⲣⲟϥ ⲛ̄ⲧⲉⲓ̈ⲥⲉ ϫⲉ ⲉϥ
ⲱⲟⲟⲡ ⲙⲡⲛ̄ⲁ̀ ⲉϥ
ⲟⲩⲁⲁⲃ · ⲡⲉⲡⲛ̄ⲁ̀ ⲙⲡ
ⲛⲟⲩⲧⲉ · ⲡⲉⲡⲛ̄ⲁ̀
ⲛⲧⲉⲗⲓ̈ⲟⲛ · ⲡⲉⲡ
ⲛ̄ⲁ̀ ⲙⲡⲁⲣⲁⲕⲗⲏ
ⲧⲱⲛ · ⲉⲩⲁⲧⲥⲟⲛⲧⲏ̄
ⲡⲉ · ⲉϥⲛⲏⲩ ⲉⲃⲟⲗ
ⲥⲙ ⲡⲉⲓⲱⲧ ⲉϥⲭⲓ
ⲉⲃⲟⲗ ⲥⲙ ⲡⲱⲏⲣⲉ
ⲁⲩⲱ ⲧⲛⲡⲓⲥⲧⲉⲩⲉ
ⲉⲩⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲟⲩ
ⲱⲧ ⲛⲕⲁⲑⲟⲗⲓ̣ⲕ̣[ⲏ]
b) ⲁⲩⲱ ⲛⲁⲡⲟⲥⲧⲟⲗⲓ̈
ⲕⲏ · ⲁⲩⲱ ⲟⲩⲃⲁⲡ
ⲧⲓ̈ⲥⲙⲁ ⲛⲟⲩⲱⲧ
ⲙ̄ⲙⲉⲧⲁⲛⲟⲓ̈ⲁ · ⲁⲩⲱ
ⲧⲁⲛⲁⲥⲧⲁⲥⲓ̈ⲥ ⲛ̀
ⲛⲉⲧⲙⲟⲟⲩⲧ · ⲁⲩⲱ
ⲟⲩⲕⲣⲓⲥⲓ̈ⲥ ⲙ̄ⲙⲉ ⲛⲛⲉ
ⲯⲩⲭⲏ · ⲙⲛ̄ ⲛ̄ⲥⲱ
ⲙⲁ · ⲁⲩⲱ ⲧⲙ̄ⲛⲧⲉ
ⲣⲟ̄ ⲛ̄ⲛⲙ̄ⲡⲛⲩⲉ :—
ⲁⲩⲱ ⲡⲱⲛϩ̄ ⲱⲁ ⲉ
ⲛⲉϩ · ⲛⲉⲧⲙⲉⲉ̈ⲩⲉ̀
ⲇⲉ ⲙ̄ⲡⲃⲟⲗ ⲛ̄ⲧ
ⲡⲓⲥⲧⲓⲥ · ⲛ̀ⲧⲁⲩⲕⲁ
ⲁⲥ ⲉⲣⲁⲓ̈ ⲉ̄ⲃⲟⲗ ⲥⲓ̈
ⲧⲟⲟⲧⲟⲩ · ⲛ̄ⲛⲉⲛ
ⲉⲓ̈ⲟⲧⲉ ⲉ̄ⲧⲟⲩⲁⲁⲃ
ⲥⲉⲛ ⲛⲓ̈ⲕⲁⲓ̈ⲁ̀ :—
Ⲏ ⲛⲉⲧ̈ⲭⲱ ⲙⲙⲟⲥ
ⲭⲉ ⲁⲩⲟⲩⲟ̄ⲉⲓ̈ⲱ ⲱⲱ
ⲡⲉ ⲙ̄ⲡⲱⲏⲣⲉ ⲱⲟ
ⲟⲡ ⲁⲛ · ⲏ ⲡⲉⲡⲛ̄ⲁ̀
ⲉⲧⲟⲩⲁⲁⲃ · ⲭⲉ ⲛ
ⲧⲁϥⲱⲱⲡⲉ ⲉ̄ⲃⲟⲗ
ⲥⲛ̄ ⲛⲉⲧⲛⲥⲉⲱⲟ
ⲟⲡ ⲁⲛ · ⲏ ⲉⲩ
ⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲛ̄
ⲧⲁϥⲱⲱⲡⲉ ⲉ̄ⲃⲟⲗ
ⲥⲛ̄ ⲕⲉⲥⲩⲡⲟⲥⲧⲁ
ⲥⲓⲥ · ⲏ̄ ⲕⲉⲟⲩⲥⲓ̂ⲁ ·
ⲏ̄ ⲭⲉ ⲟⲩⲣⲉϥⲕⲧⲟϥ
ⲡⲉ · ⲏ̄ ⲭⲉ ⲟⲩⲣⲉϥ
ⲱⲩⲓ̈ⲃⲉ ⲡⲉ̣ ⲡⲱⲏ
ⲣⲉ ⲙ̄ⲡⲛⲟⲩⲧⲉ ·
ⲏ̄ ⲡⲉⲡⲛ̄ⲁ̀ ⲉ̄ⲧⲟⲩⲁ
ⲁⲃ · ⲛⲁ[ⲓ] ⲛⲧⲉⲓⲙⲓ

ⲛⲉ ⲧⲛ̄ⲥⲧⲟ ⲙ̄ⲙⲟ
ⲟⲩ ⲉ̄ⲃⲟⲗ · ⲁⲩⲱ ⲧ
[ⲕⲁⲑ]ⲟⲗⲓⲕⲏ ⲛⲁ
ⲥⲙ̄ⲍ ⲁ)ⲡⲟⲥⲧⲟⲗⲓ̈ⲕⲏ̄ ⲛⲉⲕ
ⲕ̄ⲗⲏⲥⲓ̈ⲁ · ⲉ̄ⲧⲉ ⲧⲁⲓ̈
ⲧⲉ ⲧⲛ̄ⲙⲁⲁⲩ ⲧⲏ
ⲣⲉⲛ̄ · ⲥ̄ⲧⲟ ⲙⲙⲟⲟⲩ
ⲉⲃⲟⲗ · ⲁⲩⲱ ⲧⲛ̄
Ⲥ ⲧⲟ ⲉⲃⲟⲗ ⲛ̄ⲛⲉⲧⲛ̄
ⲥⲉⲍⲟⲙⲟⲗⲱⲅⲉⲓ̈
ⲁⲛ ⲛ̇ⲧⲁⲛⲁⲥⲧⲁⲥⲓ̈ⲥ̇
ⲛ̄ⲧⲥⲁⲣ̄ⲍ · ⲁⲩⲱ ⲛ̇
ⲍⲉⲣⲉⲥⲓ̈ⲥ ⲧⲏ̇ⲟⲩ ⲉ̇
ⲧⲉⲛⲥⲉⲍⲱⲙⲱⲗⲟ
ⲅⲉⲓ̈ ⲁⲛ ⲛ̄ⲧⲉⲓ̈ⲕⲁ
ⲑⲱⲗⲓⲕⲏ ⲙ̄ⲡⲓⲥ
ⲧⲓ̄ⲥ ⲛⲟⲩⲱⲧ ⲉⲧ
ⲥⲟⲩⲧⲱⲛ · ⲁⲩⲱ
ⲉⲥⲱⲟⲟⲡ ⲛⲁⲛ ⲍⲓ̈
ⲟⲩⲥⲟⲡ ⲱ̄ ⲛⲉⲛⲱⲏ
ⲣⲉ ⲙⲙⲉⲣⲓ̈ⲧ · ⲭⲱⲕ
ⲃⲉ ⲉ̇ⲃⲟⲗ ⲉ̇ⲧⲉⲧⲛ̄
ⲍⲁⲣⲉⲍ ⲉ̄ⲛⲉ̄ⲛⲧⲱ
ⲗⲏ ⲛ̄ⲧⲉⲓⲡⲓⲥⲧⲓⲥ
ⲍⲛ̄ ⲟⲩⲍⲉⲗⲡⲓ̈ⲥ ⲉⲥ
ⲧⲃ̄ⲃⲏⲩ :—
Ⲱⲗⲏⲗ ⲍⲁⲣⲟⲛ
ⲛⲟⲩⲟⲉⲓ̈Ⲱ ⲛⲓⲙ
ⲱ̄ ⲛⲉⲧⲧⲁⲉⲓ̈
ⲏⲩ · ⲡⲭⲟⲉⲓ̄ⲥ
ⲇⲉ ⲉⲩⲉ̄ⲣⲧⲏⲩⲧⲛ
ⲛⲉⲙⲡⲱⲁ ⲙⲡⲱ
ⲛ̇ⲁ̣ⲍ · ⲁⲩⲱ ⲉⲩⲉ☩
ⲑⲉ ⲛⲏⲧⲛ̄ ⲛ̄ⲭⲓ̈ ⲙⲉ
ⲣⲓ̄ⲥ ⲍⲓ̈ ⲕⲗⲏⲣⲟⲥ · ⲍⲛ̄
ⲧⲉⲓ̈ⲛⲓ[ⲥ]ⲧⲓ̄ⲥ ⲛⲟⲩ
ⲱⲧ ⲛ̇ⲕⲁⲑⲱⲗⲓ̈

ⲕⲏ · ⲁⲩⲱ ⲛⲁⲡⲟⲥ
ⲃ)ⲧⲟⲗⲓ̈ⲕⲏ̄ · ⲁⲩⲱ ⲛ̇
ⲧⲉⲧⲛ̄ⲍⲁⲣⲉⲍ ⲉ̇ⲛⲉⲓ̈
ⲉⲛⲧⲟⲗⲏ · Ⲱⲗⲏⲗ
ⲍⲁⲣⲟⲛ ⲛ̇ⲧⲱⲧⲛ̄
ⲙ̄ⲛ ⲟⲩⲟⲛ ⲛⲓ̈ⲙ ⲉⲧ
ⲡⲓ̄ⲥⲧⲉⲩⲉ̇ ⲛ̇ⲧⲉⲓ̈
ⲍⲉ · ⲁⲩⲱ ⲍⲁⲣⲉⲍ
ⲉ̄ⲛⲉ̇ⲛⲧⲱⲗⲏ ⲙ
ⲡⲉⲛⲭⲟⲉⲓ̄ⲥ ⲓ̄ⲥ ⲡⲉ
ⲭ̄ⲥ · ⲁⲩⲱ ⲛⲉⲧⲍⲁ
ⲣⲉⲍ ⲉ̄ⲛⲉⲓ̄ⲉⲛⲧⲟⲗⲏ
☩ⲣⲏⲛⲏ ⲉ̄ⲭⲱⲟⲩ
ⲙ̄ⲛ̄ ⲡⲛⲁ · ⲁⲩⲱ̄ ⲉⲭⲙ̄
ⲡⲓ̄ⲏ̄ⲗ̄ ⲙ̄ⲡⲛⲟⲩⲧⲉ
ⲍⲙ̄ ⲡⲉⲭ̄ⲥ̄ ⲓ̄ⲥ ⲡⲉⲛ
ⲭⲟⲉⲓ̄ⲥ · ⲡⲁⲓ ⲉ
ⲃⲟⲗ ⲍⲓ̈ⲧⲟⲟⲧⲩ ·
ⲡⲉⲟⲟⲩ ⲛⲁⲩ ⲙ̄ⲛ̄
ⲡⲉⲩⲉⲓ̈ⲱⲧ ⲛⲁⲣⲁ
ⲑⲟⲥ · ⲙ̄ⲛ̄ ⲡⲉⲡⲛ̄ⲛ̄ⲁ̄
ⲉⲧⲟⲩⲁⲁⲃ ⲭⲓ̈ⲛ̄
ⲛⲉⲱⲛ · ⲛ̄ⲛⲉⲱⲛ
ⲧⲏⲣⲟⲩ ⲍⲁⲙⲏⲛ
Ⲱⲁ ⲉⲍⲣⲁⲓ̈ ⲉⲡⲉⲓ̈ⲙⲁ
ⲱ̄ ⲛⲉⲛⲥ̄ⲛⲏⲩ ⲙ
ⲙⲉⲣⲓⲧ · ⲁⲥⲉⲣ
ⲍⲧⲟⲣ ⲉ̄ⲣⲟⲛ ⲉ̄ⲧ
ⲣⲉⲛⲡⲱⲍ Ⲱⲁ
ⲛⲁⲓ ⲍⲛ̄ ⲧⲉⲛⲃⲟⲙ
ⲉⲧⲥⲟⲃⲕ · ⲁⲩⲱ ⲉ
ⲧⲟ ⲛⲕⲟⲩⲓ̈ · ⲁⲩⲱ
ⲧⲙⲛⲧⲁⲥⲑⲉⲛⲏⲥ
ⲙ̄ⲡⲁⲍⲏⲧ · ⲉ̄ⲁⲧⲉ
ⲧⲛ̄ⲙⲛ̄ⲧⲙⲁⲓ̈ⲣ̣
ⲡⲉⲧⲛⲁⲛⲟⲩⲭ

Note to the text

245 b, 10: A reduplicized genitival particle ⲛ̄ (ⲛ̄ⲛ-).

Translation

("We believe ... in him who suffered in the)

245 a) flesh and rose (again, and) ascended into the heavens on the third day[1] in glory in this same body, (and) sat[2] on the right hand of his [3] Father and is coming again[4] in glory[5] to judge the quick and the dead, this (one), to (lit. in) whose kingdom there shall be no end.

And we believe in the Holy Spirit,[6] who spoke in the Law (and) preached[7] in the prophets, (and) descended to the Iordanes, while again[8] he spoke in the apostles (and) abode[9] in the saints.

And we believe in him thus:[10] He is the Holy Spirit, the Spirit of God, the perfect Spirit, the comforter Spirit, who is not made,[11] who comes from the Father and takes from the Son.

And we believe[12] in one church, catholi[c]

b) and apostolic and one baptism of repentance and the resurrection of the dead and a true judgement of the souls and bodies, and (in) the kingdom of the heavens and the life forever."

And those who think otherwise than (lit. outside of) the creed established by our holy fathers in Nicaea[13] and those who say that there was a time when there was not the Son or the Holy Spirit (and) that it is out of nothing (lit. the (things) which do not exist) that he came into being or say that it is out of another substance that he sprang[14] and that[15] mutable or changeable[16] is the Son of God or the Holy Spirit, the (lit. these) (people) of this kind we anathematize[17] and the [cath]olic and apo-

246 a) stolic church, which is the mother of all of us,[18] anathematizes them.

And we anathematize[19] those who do not confess the resurrection of the flesh[20] and all the heresies which do not confess this same catholic creed which is orthodox.[21] And it is to us (all) together that it belongs, O our beloved children.[22] Fulfil, therefore, and observe (lit. while you are observing) the commandments of this creed[23] in (lit. in a) pure (lit. purified) hope.[24] Always pray for us, O venerable (ones),[25] and the Lord shall make you worthy of

the (scil. eternal) life and he shall bestow upon you the participation and inheritance (lit. the mode of acceptance of (a) share and (an) inheritance) in this same creed, catholic and apos-

b) tolic,[26] and you shall observe these commandments.[27]

Pray for us, you (yourselves) and everyone who believes thus and observes the commandments of our Lord Jesus Christ.[28] And those who observe these commandments, peace be upon them and mercy, and upon Israel of God[29] in Christ Jesus,[30] our Lord, him, through whom (comes) glory to him and his good Father[31] and the Holy Spirit since the ages of all the ages.[32] Amen.

Up to this place, O our beloved brethren, was it necessary for us to follow the subject (lit. it was necessary for us to reach up to these) with our strength, miserable and small, and the weakness of my mind, while your goodness[33] (exhorted us)

Notes to the translation

1. These words are lacking in the Greek text (cf. e.g. *PG*, 43, p. 236).
2. The phrase consists of a series of homogeneous relative clauses dependent, it seems, on a single relative pronoun written out only in the first clause, which is lost with p. 244. ἐνδόξως καθίσαντα "who sat in glory" in the Greek text; in Coptic this adverbial modefire is proleptically placed before the words "in this same body."
3. τοῦ πατρός in the Greek text.
4. "Again" is lacking in the Greek text.
5. The Greek text has here: ἐν δόξη.
6. The inversion in the Greek text (καὶ εἰς τὸ ἅγιον πνεῦμα πιστεύομεν), but Praes. I is used in Coptic, not Praes. II.
7. Once again (see note 2) one relative pronoun governs a series of relative clauses.
8. "Again" for the second time is lacking in the Greek text, cf. note 4.
9. Two homogeneous circumstantial clauses dependent on a common circumstantial particle.
10. οὕτως πιστεύομεν, once again an inversion in the Greek text is not accounted for in the Coptic version.
11. Lit. "while a (thing) uncreated is this."
12. πιστευόμενον "(and) is believed", scil. the Holy Spirit. This word closes the preceding sentence in the Greek text and belongs to a series of epithets referring to the Holy Spirit. It is lacking in the Coptic version, which begins the next phrase with "we believe" instead, omitted in *PG*, 43. Dindorf (Dind., *Epiph.*), however, gives both πιστευόμενον (the end of the first sentence) and πιστεύομεν (the beginning of the second).
13. This entire phrase is lacking in the Greek text.
14. The phrase is lacking in the Greek text.
15. φάσκοντας is lacking in the Coptic version.
16. Crum does not note the equivalence ⲣⲉϥⲕⲧⲟϥ = τρεπτός, but

gives a parallel one, ⲡⲱⲱⲛⲉ (τρεπτός) (Crum, p. 264 a) also used in a pair with ⲱⲓⲃⲉ (ἀλλοιωτός).

17. The phrase is lacking in the Greek text.

18. ἡ μήτηρ ὑμῶν καὶ ἡμῶν in the Greek text.

19. πάλιν is not accounted for in the Coptic version. Note that ⲥⲧⲟ ⲉⲃⲟϧ corresponds here to ἀναθεματίζειν now to be added to Crum, pp. 436–437.

20. ἀνάστασιν νεκρῶν "resurrection of (the) dead."

21. ὀρθός in the sense of ὀρθόδοξος, cf. Sophocles, p. 816 b, and Lampe, p. 972 b, 6; note also the correspondence with ⲉⲧⲥⲟⲩⲧⲱⲛ.

22. A reinterpretation of a phrase in *genetivo absoluto*: ὑμῶν δὲ καὶ τῶν ἡμῶν τέκνων, μακαριώτατοι, οὕτω πιστευόντων ...

23. In the Greek text the *genetivus absolutus* is here continued; καὶ τὰς ἐκ ταύτης τῆς πίστεως ἐντολὰς ἐπιτελούντων.

24. In the Greek text here begins the apodosis: ἐλπίζομεν ὑπερεύχεσθαι "we hope that you pray".

25. The vocative is lacking in the Greek text.

26. The Coptic version considerably differs here from the Greek text.

27. The Greek text has here: καὶ ἐν τῷ κλήρῳ τῶν αὐτῆς ἐντολῶν "and in the inheritance of its (viz. the creed's) commandments."

28. τάς ἐντολὰς τοῦ κυρίου φυλάττων, ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. The phrase ἐν Χριστῷ Ἰησοῦ is translated below in the Coptic version (cf. note 30).

29. *Gal* 6, 16; a paraphrase of the Greek εἰρήνη παντὶ ... ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ, which is placed, in the Greek text, at the end of the treatise in question (it corresponds to the portion of the Coptic version which is lost with p. 247).

30. ⲡⲉ$\overline{\text{ⲭⲥ}}$ $\overline{\text{ⲓⲥ}}$: the same transposition here as in I.1.b.660 (see II, 13).

31. τῷ πατρί.

32. εἰς τοὺς αἰῶνας.

33. "Love to do good", καλοκαγαθία. This rendering of the Greek term (something like "your Worship") is not noted in Crum. The version, in this part, differs from the original text.

3. THE BEGINNING OF THE CANONS OF THE APOSTLES
I.1.b.712 (5679, Copt. 14)

PARCHMENT. 1 leaf, 33.5 x 22.3 cm. Much damaged along the edges, broken and having a hole in the middle.

The text in two columns is on both sides. The heading is preceded by a plaited pattern in the shape of a rectangle having spear heads projecting from its corners and sides. On its left side the heading is enframed in a wavy line with floral *diple*-signs in the inside of its curves. From the main text the title is separated by two rows formed of strokes and dots, having a third, of small *diple*-signs, in between. The first line of the main text is written in large ornamental characters, of which the first is an initial in the margin. All the other initials are smaller and have *obeli* above them. The lower margin is ornamented with a pattern in the shape of a floral stem having flowers issued at its ends. The hand is like that of I.1.b.656 and 714.

Other parts of the same MS. are, according to Lemm, kept in London and Paris.

DIALECT: Sahidic.

DATE: 10th cent.

PROVENANCE: the White Monastery, on the ground of Lemm's identification of the Golenischev folio as part of the MS. to which *CBM* no. 165 also belongs.

PUBLICATIONS: Lemm, *KM*, LXXXIX, pp. 1123–1124 (269–270).

BIBLIOGRAPHY: Elanskaya, *CLT*, p. 265.

(1) a) ⲛⲁⲓ ⲛⲉ ⲛⲕⲁ
ⲛⲱⲛ ⲛ̄ⲛⲉⲛⲉⲓⲟ̄
ⲧⲉ ⲉ̀ⲧⲟⲩⲁⲁⲃ
ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ
ⲛ̀ⲧⲁⲩⲕⲁⲁⲩ̀ ⲉⲭ
ⲣⲁⲓ ⲉⲧⲃⲉ ⲡ̄ⲧⲁ
ⲭⲟ ⲉ̀ⲣⲁⲧⲥ̀ ⲛ̀ⲧⲉⲕ
ⲕⲗⲏⲥⲓⲁ̀ ⲉ̀ⲧⲟⲩ
ⲁⲁⲃ ⲭⲛ̄ ⲟⲩⲉⲓ̈ⲣⲏ
ⲛⲏ ⲛ̄ⲧⲉ ⲡ̄ⲛⲟⲩ
ⲧⲉ - ⲭⲁⲙⲏⲛ:~
Ⲣⲁϣⲉ ⲛⲏⲧⲛ
ⲱ ⲛⲉⲛϣⲏⲣⲉ·
ⲙ̄ⲛ̄ ⲛⲉⲛϣⲉⲉ̀
ⲣⲉ ⲭ̄ⲙ̄ ⲡ̄ⲣⲁⲛ [ⲙ̄]
ⲡⲉⲛⲍⲟⲉⲓ̈ⲉ [ⲓ̈]ⲥ
ⲡⲉⲭ̄ⲥ̄· [ⲡ]ⲉ
ⲍⲁⲭ ⲛ̄ⲃⲓ̈ ⲓ̈[ⲱ]
ⲭⲁⲛⲛⲏⲥ [· ⲙ̄]ⲛ
ⲁ̣ⲛⲇⲣⲉⲁⲥ· ⲙ̄ⲛ
ⲡⲉⲧⲣⲟⲥ··
ⲙ̄ⲛ ⲙⲁⲑⲁⲓⲟⲥ·
ⲙ̄ⲛ ⲫⲓⲗⲓⲡⲡⲟⲥ·
ⲙ̄ⲛ ⲥⲓⲙⲱⲛ·
ⲙ̄ⲛ ⲓⲁⲕⲱⲃⲟⲥ·
b) [ⲙ̄ⲛ ⲛⲁⲑⲁⲛ]ⲁ
[ⲏⲗ· ⲑⲱⲙⲁⲥ]
[ⲙ̄ⲛ ⲕⲩⲫⲁⲥ]
ⲙ̄ⲛ̣ ⲃ̣ⲁⲣ̣[ⲑⲱⲗⲟ]
ⲙ[ⲁⲓ̈]ⲟⲥ· [ⲙ̄ⲛ]
ⲓ̈�somethingⲟ̣[ⲩⲁ]ⲁⲥ [ⲡⲥⲟⲛ]
ⲛ̣ⲓ̈ⲁⲕⲱⲃ̣[ⲟⲥ·]
ⲕ̣ⲁ̣ⲧⲁ ⲡ[ⲟⲩⲉⲍ]
ⲥ̣ⲁ̣ⲍⲛⲉ ⲙ̣[ⲡⲉⲛ]
ⲍⲟⲉⲓ̈ⲥ ⲓ̈ⲛ̣[ⲥⲟⲩⲥ]
ⲛ̣ⲉⲛⲥⲱ[ⲧⲏⲣ·]

Ⲛⲧⲉⲣⲉⲛⲥ[ⲱⲟⲩⲍ]
ⲉ̣ⲛⲉⲛⲉⲣ̣[ⲏⲩ]
ⲁⲩⲕⲉⲗⲉⲩⲉ ⲛ̣[ⲁⲛ]
ⲉⲩⲭⲱ̄ ⲙⲙⲟⲥ̣
ⲍⲉ ⲙ̣ⲡⲁⲧⲉⲧⲛ̄
ⲡⲉϣ ⲛⲉⲭⲱ
ⲣⲁ ⲉ̄ⲍⲱⲧⲛ̄
ⲥⲱⲥⲧⲉ ⲉⲧⲣ[ⲉ]
ⲡⲟⲩⲁ̄· ⲡⲟⲩⲁ̄[-]
ⲍⲓ̈ ⲙ̄ⲡⲉⲩⲙⲁ
ⲕⲁⲧⲁ ⲛⲉⲧⲛ̄
ⲏ̄ⲡⲉ·· ⲧⲱ[ϣ]
Ⲛⲛⲁⲍⲓ̈ⲱ̄ⲙⲁ [ⲛ̄]
ⲛⲉⲡⲓ̈ⲥⲕⲟ[ⲡⲟⲥ]
Ⲙⲙⲁ ⲛⲭ̄ⲙ̄[ⲟⲟⲥ]
ⲛ̄ⲛⲉⲡⲣ[ⲉⲥⲃⲩ]
ⲧⲉⲣⲟⲥ :~
Ⲙⲡⲣⲟⲥⲕⲁⲣ[ⲧⲏ]
ⲣⲉⲓ̈ ⲛ̄ⲛⲁⲓ̈ⲁ̣[ⲕⲟ]
ⲛⲟⲥ :~
Ⲙⲙⲛⲧ[ⲣ̄ⲙⲛ̄]
ⲍⲏⲧ ⲛ[ⲛⲁⲛⲁⲅ]
(2) a) ⲛ[ⲱⲥⲧⲏⲥ]:~
[Ⲙⲙ̄ⲛⲧ]ⲁ̣ⲧⲛⲟ
[ⲃⲉ ⲛ̄ⲛ]ⲉⲭⲏ[ⲣⲁ]··
[ⲙ̄ⲛ ⲛ̄]ⲕⲉⲍ̄[ⲃ]ⲏⲩⲉ̄
[ⲧⲏⲣⲟ]ⲩ· ⲛ̣ⲁⲓ̈
[ⲉⲧⲉ]ⲱⲱ̣[ⲉ ⲉ]ⲧ̣ⲣⲉ
[ⲧⲥ̄ⲛ̄]ⲧⲉ ⲛ̄ⲧⲉⲕ
ⲕ[ⲗⲏ]ⲥⲓⲁ ⲧⲁⲭ
ⲣⲟ [ⲉⲃⲟ]ⲗ ⲛ̄ⲍⲏⲧⲟⲩ··
[ⲁⲩⲱ] ⲉⲃⲟⲗ ⲍⲓ̈ⲧⲟ
[ⲟⲧⲟ]ⲩ :··~
[Ⲇⲉⲕⲁ]ⲥ ⲉⲩⲉ̀ⲉⲓ̈ⲙⲉ
[ⲉ̀]ⲛⲧⲩⲡⲟⲥ ⲛ̄ⲛⲉⲧ
ⲍⲛ ⲙⲡⲏⲩⲉ̄· ⲛ̄ⲥⲉ

ϩαρεϩ ⲉ̀ροοϒ ⲉⲃⲟⲗ
ϩⲛ̀ ⲧⲱⲗⲙ̄ ⲛⲏⲙ·
ⲉⲩⲥⲟⲟⲩⲛ ⲍⲉ ⲥⲉ
ⲛⲁ✝ ⲗⲟⲅⲟⲥ ϩⲙ
ⲡⲛⲟⲃ ⲛ̄ϩⲟⲟϒ ⲛ̄
ⲧⲉⲕⲣⲓⲥⲓⲥ ·· ⲉⲧ
ⲃⲉ ⲛⲉⲛⲧⲁⲩⲥⲱ
ⲧⲙ̄ ⲉ̀ροοϒ ⲧⲏ
ⲣⲟϒ ⲙ̄ⲡⲟⲩϩⲁⲣⲉϩ
[ⲉ̀ρ]ⲟⲟϒ· ⲁⲩⲱ̄
[Ⲁϥⲟ]ⲩⲉϩ ⲥⲁϩⲛⲉ
[ⲛⲁ]ⲛ ⲉⲧⲣⲉⲛⲧⲛ̄
[ⲛⲟ]ⲩ ⲛ̄ⲛⲉⲓⲱⲁ
[ⲭ]ⲉ ⲉ̀ⲃⲟⲗ ϩⲛ̀ ⲧⲟⲓ
[ⲕ]ⲟⲩⲙⲉⲛⲏ ⲧⲏ
[ⲣⲥ̄] ⲁⲥⲇⲱⲕⲉⲓ
[Δⲉ ⲉ̀ⲧⲣⲉ]ⲡⲟⲩⲁ̄·ⲡⲟⲩⲁ̄
[ⲱⲁⲭⲉ] ⲛ̄ⲑⲉ ⲛ̄ⲧⲁ
[ⲡⲛⲟⲩ]ⲧⲉ ⲃⲱⲗ̄ⲡ
b) ⲛⲁⲛ ⲉ̀ⲃⲟⲗ [ⲕⲁⲧⲁ]
ⲡⲟⲩⲱⲱ ⲙ̄[ⲡⲛ̄]ⲟⲩ
ⲧⲉ ⲡⲉⲓⲱⲧ- ϩⲓ̈ⲧⲙ̄
ⲡⲉⲡⲛ̄ⲁ̄ ⲉ̄ⲧⲟⲩⲁ̄ⲁ̄ⲃ·
ⲉⲛⲉⲓ̈ⲣⲉ ⲙ̄ⲡⲙⲉⲉⲩⲉ̀
ⲛ̄ⲛⲉϥⲱⲁⲭⲉ· ⲉⲧ
ⲣⲉⲛϩⲟⲙⲟⲗⲟⲅⲉⲓ̈
ⲛⲏⲧⲉⲛ ⲙ̄ⲙⲟⲟϒ
ϩⲛ̀ ⲟⲩⲥ̄ⲃⲱ ⲙ̄ⲙⲛ̄ⲧ̄
ⲥⲟⲛ- ⲡⲉⲭⲁϥ
Ⲛⲟ̈ⲓ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ
ⲍⲉ ⲛ̄ⲣⲱⲙⲉ ⲛⲉⲥ
ⲛⲏϒ· ⲉⲛϩⲟⲥⲟⲛ
ⲧⲉⲛⲥⲟⲟⲩⲛ ⲍⲉ ⲧⲛ̄
ⲛⲁ✝ ⲗⲟⲅⲟⲥ ϩⲁ
ⲛⲉⲛⲧⲁⲩϩⲟⲛⲟϒ
ⲉ̀ⲧⲟⲟ̀ⲧⲛ̄ ·· ⲙ̄ⲡ̄ⲣ

ⲧ̄ⲣⲉⲡⲟⲩⲁ̄·ⲡⲟⲩⲁ̄
ⲙ̄ⲙⲟⲛ ⲍⲓ̈ ⲙ̄ⲡ̄ϩⲟ
ⲙ̄ⲡⲉⲧϩⲓ̈ⲧⲟⲩⲱϥ :~
Ⲁⲗⲗⲁ ⲉⲥⲱⲁⲛⲥ̄ⲇⲱ
ⲕⲉⲓ̈ ⲛⲟⲩⲁ̄ ⲍⲉ ⲙ̄
ⲡⲉⲧϩⲓ̈ⲧⲟⲩⲱϥ
ϫⲱ ⲁⲛ ⲙ̄ⲡⲉⲧⲣ̄
ⲛⲟⲃⲣⲉ ·· ⲙⲁⲣⲉϥ
ⲭ̄ⲡⲓ̈ⲟϥ ⲍⲉ ⲛⲁⲛⲟⲩ
ⲡ[ⲉ]ⲧⲉϥϫⲱ ⲙ̄ⲙⲟϥ
ⲁⲛ· ⲁⲥⲇⲱⲕⲉⲓ̈
Ⲛⲁⲩ ⲉⲧⲣⲉⲓ̈ⲱϩⲁⲛ̀
ⲛⲏⲥ ⲱⲁⲭⲉ ⲛ
ⲱⲟⲣⲡ· ⲡⲉⲭⲁϥ
Ⲛⲟ̈ⲓ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ·
ⲍⲉ ⲥ̄ⲛⲧⲉ ⲛ̄ϩⲓ̈ⲏ̄
ⲛⲉⲧⲱⲟⲟⲡ ⲟⲩⲉⲓ̈

Notes to the text

(1) b, 1-9: The text is here restored, as also in Lemm's edition, from Lagarde (LagAeg, pp. 239–240). At the level of the first lines, on the right, there is a fragment belonging to them, but which was erroneously shifted downwards. On this side of the folio its letters are in a bad condition, but here of a great help is the fragment's reverse. With its aid it is possible to ascertain the position of the fragment with regard to the lines. So the letters' remnants near its bottom edge do not belong to the line at the level of which they are placed in the frame (l. 9), but to l. 7 and so on. Another small fragment is placed between the first fragment and the folio, encroaching upon l. 5. It is placed sideways and contains one letter both on the recto and verso. Here it is the last letter of missing l. 1 (ⲁ), while on the other side it is the first letter of the line (ⲛ). What can be taken for letters' traces in the fragment's upper part (it corresponds to l. 2 of the folio) are in fact punctures made by the ink that has eaten through the parchment, with which the letters ⲛⲟ were written on the reverse.

10: Lemm has here $\overline{\text{ⲓⲥ}}$ [$\overline{\text{ⲡⲉⲭⲥ}}$], while Lagarde gives ⲓⲏⲥⲟⲩⲥ ⲡⲉⲭⲣⲓⲥⲧⲟⲥ. After the remnant of the first ⲓ next comes that of the second letter. It is a vertical stroke that cannot suit ⲥ. So, therefore, here, as in Lagarde's case, the name is written in full. But for ⲡⲉⲭⲣⲓⲥⲧⲟⲥ that must follow there is no space.

(2) a, 1: The first letter is all that has remained from this line (on the piece enframed sideways, cf. note to (1) b, 1–9) – ⲛ. Since in Lemm's edition this piece's position was not ascertained, Lemm restored in this line [ⲅⲛⲱⲥⲧⲏⲥ]. Now it is clear that ⲅ must have stood at the end of the preceding page.

(2) a, 2-3: [ⲃⲉ] must have stood, not at the end of l. 2, as in Lemm's edition, but rather at the beginning of l. 3, because, to judge from the position of the letters ⲛⲟ above ⲣⲁ and the line's length, ⲉ would in such a case have been preserved. Moreover, to restore not more than two letters at the beginning of l. 3, namely [ⲛⲛ], would be too little when compared with the restoration [ⲑⲏⲣⲟ] in the next line.

8-9: ⲕ at the beginning of l. 8 and ⲣⲟ at the beginning of l. 9 are extant on a small fragment placed upside down near ll. 28-29 in the same column.

b, 2: In Lemm's edition mistakenly (probably a misprint) ⲉ stands for ⲟ.

Translation

(1) a) These are the Canons of our Saint Fathers the Apostles who laid them down for the sake of the confirmation of the Holy Church in peace of God. Amen.

Rejoice, O our sons and daughters in the name of our Jesus Christ. Said I[o]hannes and Andreas, and Petros, and Mathaios, and Philippos, and Simon, and Iacobos,

b) [and Nathan]a[el, Thomas and Kyphas], and Bar[tholo]-m[ai]os, [and] Io]ud]as, [brother] of Iakob[os], according to the [com]mandment of [our] Lord Je[sus], our Savi[our], when we gath[ered] togeth[er], and ordered u[s], saying:

"Before you have divided the countries between yourselves so that each could take his place, according to your number, establi[sh] the ranks [of] the bisho[ps], the reside[nces] of the pr[esby]ters, the persev[er]ence (pl.) of the dea[co]ns, the cleve[rn]ess (pl.) of [the lec]-

(2) a) t[ors, the sin]lessne[ss (pl.) of the] wid[ows and al]l [the] other th[i]ngs, these, [which are] necessar[y for the fou]ndation of the Ch[ur]ch to be made firm [i]n them [and] b[y] them, [tha]t they should know the forms of those who are in the heavens and that they should keep them from any pollution, knowing that they shall give account on the great day of the judgement about all the (things) which they heard and did not keep."

[And he com]manded [to] us that we should s[en]d these wo[r]ds in the who[le] un[i]verse. [And] it seemed right [that] each [should speak] as God had revealed

b) to us, [according to] the wish of [G]od Father through the Holy Spirit, while we remember his words for us to confess them to you in a brotherly instruction.

Iohannes said: "(O) men-brothers, seeing that we know that we shall give account for the (things) which has been enjoined to us, let each of us be not partial to his neighbour, but if it seems to one that his neighbour does not say that which is good, let him reprove him th[a]t what he says is not good.

It seemed to them that Iohannes should speak first.

(And) Iohannes said:

"There are two ways. One

4. SHENOUTE'S SERMON

I.1.b.293$_1$, 293$_2$, 294, 301, 302 (4781, 1–5, Copt. 22, 1–5)

PARCHMENT. 5 leaves, 36 x 29 cm, much worn (the edges), cracked, darkened (the lower part).

The text is in two columns of 32 lines on both sides. Initials. Quotations marked with small *diple*-signs in the margin (cf. I.1.b.651, 652, 660, 664).

Leaves of the single MS. Page numbers: 361–364 (I.1.b.293), 372–373 (I.1.b.294), 385–388 (I.1.b.301 and 302). It seems, therefore, that, while numbering the pages, the scribe must have skipped over one page, and this conclusion is fully borne out by the fact that p. 372 contains a quire-mark, "19", which is repeated on p. 386, the two pages doubtless being the first and the last in this quire. So this quire contains 15 numbered pages and one page without a number. The next quire begins on p. 387, where there is the mark "20". Besides, the paging is confused, since folio I.1.b.294 (with the initial quire-mark "19") follows another, in the British Library (with the final quire-mark "18" and page-number "386"), and so it must have been paged 387–388 rather than 372–373. The numbering, however, goes on from this obvious slip of the pen.

These leaves belong to the same codex as Or 3580 B (4) (CBM 168, pp. 55–57) in London and no. 1611, fol. 7 in Berlin; it is designated by Leipoldt (see below) as "Codex A" and contains Shenoute's works numbered by Leipoldt as nos. 60–62. In Discourse no. 60 the Codex A text has a gap, consisting of four pages between p. 364 (I.1.b.293) and p. 369 (BM 1611, 7), which is filled, in part, by a folio published in Wessely, St Pal IX, pp. 125–126. It is paged 365–366 and so directly continues the Golenischev folio I.1.b.293. This Vienna leaf was somehow overlooked by Leipoldt, which fact was pointed out by Lemm (*KM*, LXXVIII, see below). Here we publish this folio, since it directly follows the Golenischev folio and is absent from LS IV, but, having no photograph, we can only give here its autographic text (according to Wessely) and a translation.

DIALECT: Sahidic.

DATE. 8th cent: (cf. Hyvernat, pl. VIII, Clar. Press 32).

PROVENANCE: the White Monastery.

PUBLICATIONS: LS IV, pp. 64_{22}–68_{8}; 73_{5}–76_{29}.

BIBLIOGRAPHY: Lemm, *KKS*, XXIV, pp. 299 (207) and 301 (209), note 19; XLV, 4, p. 0222 (404); Lemm, *KM*, LXXVIII, 2, p. 184 (216); Lucch. Local., p. 80; Elanskaya, *CLT*, pp. 226–227.

ⲧⲍⲁ a) ⲁⲩⲱ ⲟⲛ ⲉⲩⲥⲱ
ⲱⲩⲏ ⲛ̄ⲛⲉⲧⲁⲱ
ⲙ̄ⲙⲟⲥ ⲥⲛ̄ ⲟⲩ
ⲙⲛ̄ⲧⲁⲁⲥⲓⲥⲏⲧ
ⲙⲛ̄ ⲟⲩⲙ̄ⲛ̄ⲧⲣⲉⲩ
ⲧⲱⲥ· ⲁⲉ ⲛ̄ⲧⲁ
ⲡⲁⲓ ⲉⲧⲥⲣⲁⲓ ⲁⲱ̂
ⲛ̄ⲛⲉⲓⲱⲁⲁⲉ ⲙ̄ⲛ̄
ⲛⲉⲓⲥⲃⲏⲩⲉ ⲉⲃⲟⲗ
ⲧⲱⲛ·
Ⲡⲗⲏⲛ ⲁⲩⲡⲉⲧⲟⲩ
ⲁⲁⲃ ⲁⲟⲟⲥ ⲛ̄ⲟⲩ
ⲙⲁ ⲕⲁⲧⲁ ⲡⲉⲧⲏ
ⲙⲉⲉⲩⲉ ⲉⲣⲟⲩ
ⲁⲉ ⲛⲓⲙ ⲡⲉⲧ
ⲛⲁⲁⲟⲟⲥ ⲁⲉ ⲉⲓ
ⲁⲓ ⲃⲟⲗ· ⲡⲁⲓ
ⲇⲉ ⲉⲓⲁⲱ ⲙ̄ⲙⲟⲩ
ⲁⲉ ⲛⲓⲙ ⲡⲉⲧⲛⲁ
ⲁⲟⲟⲥ ⲁⲉ ⲉⲓⲁⲓ
ⲃⲟⲗ· ⲁⲉ ⲁⲛⲟⲛ
ⲁⲩⲱ ⲡⲕⲟⲥⲙⲟⲥ
ⲧⲏⲣⲏ· ⲛ̄ⲧⲁⲛⲟ
ⲃⲉ ⲛⲓⲙ ⲃⲙ̄ⲃⲟⲙ
ⲉⲥⲣⲁⲓ ⲉⲁⲱⲛ ⲁⲉ
ⲁⲛⲕⲱ ⲛ̄ⲥⲱⲛ
ⲙ̄ⲡⲛⲟⲙⲟⲥ ⲙ̄
ⲡⲁⲟⲉⲓⲥ· ⲁⲩⲱ
ⲛⲉⲧⲙ̄ⲙⲁⲩ ⲥⲱⲟⲩ
ⲟⲛ ⲛ̄ⲧⲁⲩⲥⲉ
ⲉⲥⲣⲁⲓ ⲉⲡⲉⲑⲟⲩ
ⲛⲓⲙ ⲁⲉ ⲁⲩⲥⲁ
b) ⲥⲱⲟⲩ ⲉⲃⲟⲗ ⲛ̄
ⲛⲉⲥⲃⲟⲟⲩⲉ ⲛ̄
ⲧⲁⲛⲉⲩⲉⲓⲟⲧⲉ
ⲥⲱⲛ ⲙ̄ⲙⲟⲟⲩ
ⲉⲧⲟⲟⲧⲟⲩ ⲥⲛ̄
ⲛⲉⲩⲉⲡⲓⲥⲧⲟⲗⲏ
Ⲉⲧⲃⲉⲡⲁⲓ ⲛⲉⲧ
ⲟⲩⲱⲱ ⲥⲣⲁⲓ ⲛ̄
ⲥⲏⲧⲛ̄ ⲉⲓⲧⲉ ⲥⲟ
ⲟⲩⲧ ⲉⲓⲧⲉ ⲥⲥⲓ
ⲙⲉ· ⲉⲧⲣⲉⲡ
ⲛⲟⲩⲧⲉ ⲡⲁⲟⲓⲟⲩ
ⲓⲥ ⲥⲙⲟⲩ ⲉⲣⲟⲟⲩ
ⲁⲩⲱ ⲛ̄ⲩⲕⲱ ⲙ̄
ⲡⲩⲡⲛ̄ⲁ ⲥⲓⲁⲱⲟⲩ
ⲕⲁⲧⲁ ⲑⲉ ⲉⲧⲥⲏⲥ
ⲁⲩⲱ ⲛ̄ⲩⲥⲁⲣⲉⲥ
ⲉⲣⲟⲟⲩ ⲉⲃⲟⲗ ⲥⲓ
ⲧⲙ̄ ⲡⲩⲁⲅⲅⲉⲗⲟⲥ
ⲱⲁⲛⲧⲟⲩⲁⲱⲕ
ⲉⲃⲟⲗ ⲛ̄ⲥⲩⲡⲟ
ⲙⲟⲛⲏ ⲛⲓⲙ ⲛ̄ⲥⲉ
ⲃⲱⲕ ⲱⲁⲣⲟⲩ·
ⲉⲩⲉⲥⲁⲣⲉⲥ ⲛ̄ⲱⲁ
ⲁⲉ ⲧⲏⲣⲟⲩ ⲛ̄
ⲧⲁⲛⲉⲛⲉⲓⲟⲧⲉ
ⲥⲱⲛ ⲙ̄ⲙⲟⲟⲩ
ⲉⲧⲟⲟⲧⲛ̄ ⲉⲩ
ⲕⲣⲓⲛⲉ ⲥⲛ̄ ⲧⲉⲛ
ⲙⲏⲧⲉ ⲙ̄ⲛ̄ ⲧⲙⲏ
ⲧⲉ ⲙ̄ⲡⲥⲁⲧⲁ
ⲛⲁⲥ ⲕⲁⲧⲁ ⲟⲩ
ⲧⲳⲃ a) ⲉⲟⲟⲩ ⲁⲛ· ⲟⲩⲧⲉ
ⲛ̄ⲕⲁⲧⲁ ⲟⲩⲃⲓⲛ
ⲱⲁⲁⲉ ⲁⲛ ⲛⲉ
ⲛ̄ⲑⲉ ⲉⲧⲥⲏⲥ·
ⲉⲧⲣⲉⲩⲥⲱⲛ
ⲉⲧⲟⲟⲧⲛ̄ ⲛ̄
ⲥⲉⲛⲥⲃⲱ̂ ⲛⲉⲛ
ⲧⲟⲗⲏ ⲛ̄ⲣⲱⲙⲉ

κατα νεγραφη
αλλα ϩN̄ τεγ
бом тнр̄с̄ еγ
хω ерон м̄
пшахе м̄пхоїс
ϩN̄ тегγψγхн
тнр̄с̄ · еγоγ
ωш етрен
хι м̄пωN̄ϩ ша
енеϩ ·
N̄νελααγ n̄рωме
ϩраї n̄ϩнтN̄ n̄
оγоеіш νім
ψαλλει · ϩm̄
пма етере
петмооγт
кн̄ ерраї νϩнтч̄
н̄ ϩN̄ тмN̄тρω
ме еγмооше
етомесч̄ н̄
м̄пναγ етоγ
ναταλô прос
фора ерраї н̄
ϩN̄ бελααγ n̄сοп
b) n̄тειϩε енсо
оγϩ ерογν м̄
пογογеϩ саϩ
νε наγ оγде
м̄пογтошоγ
еімнті ϩN̄ теγ
шн n̄ткγріа
кн̄ · етре
пογâ пογâ n̄
νетмелета
ϩι пестγлос
ψαλλει · κατα

нтош n̄νεν
еіотє ·
Сοп снαγ κατα
сαββατον νε
тN̄наталє п
фора ерраї n̄
ϩнтоγ n̄оγ
оеіш νім ·
роγϩє м̄псав
ватон αγω
ϩтооγє нше
рн̄ n̄ткγріа
кн ·
Оγон νім етна
моγ ϩраї n̄ϩн
тN̄ n̄оγоеіш
νім еіте ϩо
оγт еіте с
ϩіме · ешω
пє оγN̄тан ена
ϯϫ̄ϛ a) ср̄ агапн ϩарϧγ
n̄шомт̄ n̄сοп
пеγевот αγω
пеγсооγ n̄евот
мN̄ пхωк n̄теγ
ромпе · n̄се
талô просфо
ра ерраї ϩарϧγ
κατα евот ·
шантетеγ
ромпе хωк
евол · пеγ
шомт̄ мN̄ пеγ
сашч̄ · енасγ
наге тнрN̄ ϩι
оγсοп · αγω

ⲙⲛ̄ⲛ̄ⲥⲱⲥ ⲕⲁⲧⲁ
ⲡⲉⲩⲉⲃⲟⲧ ·
ⲉⲛⲁⲥⲩⲛⲁⲅⲉ ⲭⲁ
ⲣⲓ ⲭⲁⲣⲟⲛ ⲛ̄ⲟⲩ
ⲥⲟⲛ ⲭⲁⲧⲏⲛ ·
ⲁⲩⲱ ⲛⲉⲥⲛⲏⲩ
ⲉⲧⲭⲛ̄ ⲧⲥⲩⲛⲁ
ⲅⲱⲅⲏ ⲱⲏⲙ ⲛ̄
ⲥⲉⲥⲩⲛⲁⲅⲉ ⲭⲁ
ⲧⲏⲩ ⲭⲁⲣⲓ ⲭⲁⲣϧⲩ
ⲛ̄ⲟⲩⲥⲟⲛ · ⲁⲩⲱ
ⲛ̄ⲧⲱⲧⲛ̄ ⲭⲱⲧ
ⲧⲏⲩⲧⲛ̄ ⲛ̄ⲧⲉ
ⲧⲛ̄ⲥⲩⲛⲁⲅⲉ ⲭⲁ
ⲧⲛ̄ⲧⲏⲩⲧⲛ̄
ⲛ̄ⲟⲩⲥⲟⲛ ⲱⲁⲛ
b) ⲧⲛ̄ⲕⲱⲧⲉ ⲉⲃⲟⲗ
ⲉⲡⲥⲟⲛ ·
Ⲙⲟⲛⲟⲛ ⲉⲧⲙ̄ⲕⲁⲁⲩ
ⲛⲁⲛ ⲛ̄ⲥⲩⲛⲏⲑⲓⲁ
ⲉⲧⲁⲗⲉ ⲡⲣⲟⲥ
ⲫⲟⲣⲁ ⲉⲭⲣⲁⲓ ⲛ̄
ⲭⲁⲭ ⲛ̄ⲥⲟⲛ · ⲛ̄ⲑⲉ
ⲉⲡⲥⲱⲛ̄ⲧ ⲛ̄ϩⲟⲓ
ⲛⲉ ⲡⲉ · ⲉⲩⲧⲁ
ⲗⲱ̂ ⲉⲭⲣⲁⲓ ⲛ̄ϩⲁϩ
ⲁⲛ ⲛ̄ⲥⲟⲛ ⲙ̄ⲙⲁ
ⲧⲉ ⲛ̄ϩⲉⲛϩϧⲩ
ϩⲟⲟⲩ · ⲁⲗⲗⲁ
ⲉⲩⲧⲁⲗⲱ̂ ⲉⲭⲣⲁⲓ
ⲙ̄ⲙⲏⲛⲉ ⲙ̄ⲙⲏⲛⲉ
ⲛ̄ⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ
ⲁⲩⲱ ⲭⲁⲙⲟⲓ ⲟⲛ
ⲉⲛⲉⲩⲇⲟⲕⲓⲙⲁⲍⲉ
ⲙ̄ⲙⲟⲟⲩ ⲛ̄ⲱⲟⲣⲡ̄
ⲡⲉ ⲙ̄ⲡⲁⲧⲟⲩⲱⲙ

ⲉⲃⲟⲗ ϩⲙ̄ ⲡⲟⲉⲓⲕ
ⲁⲩⲱ ⲛ̄ⲥⲉⲥⲱ
ⲉⲃⲟⲗ ϩⲙ̄ ⲡⲁⲡⲟⲧ
ⲍⲉ ⲛ̄ⲛⲉⲡⲥⲱⲙⲁ
ⲙ̄ⲛ̄ ⲡⲉⲥⲛⲟϥ ⲙ̄
ⲡⲍⲟⲉⲓⲥ ⲱⲱⲡⲉ
ⲉⲩⲛⲟⲃ ⲛ̄ⲕⲣⲓⲙⲁ
ⲛⲛ̄ⲃⲗⲗⲉ ⲉⲧⲙ̄ⲙⲁⲩ
ⲉⲧⲍⲓ ⲙⲟⲉⲓⲧ
ϩⲛⲧⲟⲩ ⲛ̄ϩⲉⲛ
ⲃⲗⲗⲉ ·
Ⲛⲑⲉ ⲉⲧⲉ ⲙⲛ̄ ⲗⲁⲁⲩ
ⲧⲍⲇⲁ) ⲛ̄ϩⲛⲧⲛ̄ ⲛⲁⲱ ⲃⲱ̂
ⲉⲡⲁϩⲟⲩ ⲉⲧⲙ̄
ⲃⲱⲕ ⲉⲡⲥⲱⲟⲩϩ
ⲙ̄ⲡⲛⲁⲩ ⲙ̄ⲡⲉⲱ
ⲗⲏⲗ · ⲉⲓⲙⲏⲧⲓ
ⲛ̄ⲥⲉⲧⲟⲱϧⲩ ⲛ̄
ⲟⲩϩⲱⲃ ϩⲛ̄ ⲟⲩ
ⲁⲛⲁⲅⲕⲏ ⲉⲃⲟⲗ
ϩⲓⲧⲙ̄ ⲡϩⲗⲗⲟ̂
Ⲧⲁⲓ ⲟⲛ ⲧⲉ ⲑⲉ ⲉⲧⲉ
ⲙ̄ⲙⲛ̄ ⲗⲁⲁⲩ ϩⲣⲁⲓ ⲛ̄
ϩⲛⲧⲛ̄ ⲛⲁⲱ ⲣ̄
ϩⲁⲉ ⲙ̄ⲡⲛⲁⲩ ⲉⲧⲛ̄
ⲛⲁⲧⲁⲗⲟ̂ ⲉϩⲣⲁⲓ
ⲛ̄ⲧⲉⲡⲣⲟⲥⲫⲟ
ⲣⲁ̂ · ⲟⲩⲇⲉ ⲛ̄
ⲛⲉⲗⲁⲁⲩ ⲃⲱ ⲉⲡⲁ
ϩⲟⲩ ⲉⲧⲙ̄ⲃⲱⲕ
ⲉⲓⲙⲏⲧⲓ ⲛ̄ⲥⲉ
ⲟⲩⲉϩ ⲥⲁϩⲛⲉ
ⲛⲁⲩ ⲉⲃⲟⲗ ϩⲓⲧⲙ̄
ⲡϩⲗⲗⲟ̂ ϩⲁⲧⲏⲛ
ⲁⲩⲱ ⲉⲃⲟⲗ ϩⲓⲧⲛ̄
ⲑⲗⲗⲱ̂ ϩⲁⲧⲛ̄

ⲧⲏⲩⲧⲛ̄ ·
ϩⲉⲛⲣⲱⲙⲉ ϩⲣⲁⲓ̈
ⲛ̄ϩⲏⲧⲛ̄ ⲉⲓⲧⲉ
ϩⲟⲟⲩⲧ ⲉⲓⲧⲉ
ⲥϩⲓⲙⲉ ⲉⲩⲱⲁⲛ
ⲱⲱⲛⲉ ϩⲛ̄ ϩⲉⲛ
ⲱⲱⲛⲉ ⲉⲩⲛⲁ
ⲱⲧ̄ · ⲥⲉⲟⲩ
b) ⲟⲛ̄ϩ ⲉⲧⲥⲩⲛⲁ
ⲅⲱⲅⲏ ⲧⲏⲣ̄ⲥ
ⲍⲉ ⲛ̄ⲧⲁⲩⲣ̄ ⲁⲧ
ⲃⲟⲙ ⲉⲧⲙ̄ⲙⲃⲱⲕ
ⲉⲡⲥⲱⲟⲩϩ ⲏ̄
ⲉⲧⲉⲡⲣⲟⲥⲫⲟ
ⲣⲁ̂ ·
Ⲉⲛⲱⲗⲏⲛ ⲇⲉ ϩⲙ̄
ⲡⲥⲱⲟⲩϩ ⲏ̄
ϩⲉⲛⲛⲏⲓ̈ · ⲏ ϩⲛ̄
ⲃⲉⲗⲁⲁⲩ ⲙ̄ⲙⲁ
ⲉⲛⲉⲓⲣⲉ ⲛ̄ⲣⲱⲙⲉ
ⲥⲛⲁⲩ · ⲏ̄ ⲙⲏⲧ
ⲏ̄ ⲍⲟⲩⲱⲧ · ⲏ̄
ⲧⲁⲓ̈ⲟⲩ · ⲏ̄ ⲛ̄ⲥⲟ
ⲟⲩϩ ⲧⲏⲣⲛ̄ ·
ⲉⲩⲱⲁⲛⲕⲱⲗ̄ϩ
ⲉⲃⲗⲍ ⲡⲁⲧ ·
ⲉⲛⲁⲃⲱⲗⲍ ⲧⲏ
ⲣⲛ̄ · ϩⲓ ⲟⲩⲥⲟⲛ
ϩⲛ̄ ⲟⲩⲃⲉⲡⲏ ·
ⲁⲩⲱ ⲉⲩⲱⲁⲛⲕⲱ
ⲗ̄ϩ ⲉⲧⲱⲟⲩⲛ
ⲉϩⲣⲁⲓ̈ ⲉⲩⲛⲁⲧⲱ
ⲟⲩⲛ ⲟⲛ · ⲛ̄ⲟⲩ
ⲥⲟⲛ ⲛ̄ⲟⲩⲱⲧ
ϩⲛ̄ ⲟⲩⲃⲉⲡⲏ ·
Ⲉⲩⲱⲁⲛⲃⲛ ϩⲟⲉⲓ
ⲛⲉ ϩⲣⲁⲓ̈ ⲛ̄ϩⲏⲧⲛ̄
ϩⲁⲧⲏⲛ ⲁⲩⲱ ϩⲁ
ⲧⲛ̄ⲧⲏⲩⲧⲛ̄
ⲉⲩⲁⲙⲉⲗⲉⲓ ⲉⲃⲗ̄ⲍ
ⲧⲍⲉ a)ⲡⲁⲧ · ⲙ̄ⲛⲛ̄ⲥⲁ
ⲧⲣⲉⲩⲕⲱⲗ̄ϩ
ⲉⲃⲱⲗ̄ⲍ · ⲏ̄ ⲉⲩ
ⲁⲙⲉⲗⲉⲓ ⲉⲧⲱ
ⲟⲩⲛ ⲙ̄ⲛⲛ̄ⲥⲁ ⲧ
ⲣⲉⲩⲕⲱⲗ̄ϩ ⲉⲧⲱ
ⲟⲩⲛ · ⲉⲩⲉⲉⲓ
ⲣⲉ ⲛⲁⲩ ⲕⲁⲧⲁ
ⲡⲉⲩⲙ̄ⲡⲱⲟⲩ̂ ⲛ̄
ⲑⲉ ⲙ̄ⲡⲉⲛⲧⲁϥ
ⲣ̄ ⲛⲟⲃⲉ ϩⲛ̄ ⲟⲩ
ⲙⲛ̄ⲧⲱⲁϥⲧⲉ ·
Ⲉⲛⲱⲗⲏⲛ ⲇⲉ ⲟⲛ
ⲛ̄ⲥⲟⲟⲩϩ ⲉϩⲟⲩⲛ
ⲕⲁⲧⲁ ⲡⲉⲛⲧⲁⲛ
ⲱⲣⲡ̄ ϫⲟⲟϥ ⲛ̄
ⲛⲉⲗⲁⲁⲩ ϩⲣⲁⲓ̈ ⲛ̄
ϩⲏⲧⲛ̄ ⲕⲱⲗ̄ϩ
ⲛ̄ⲧⲉϥϫⲓⲥⲉ
ⲉⲡⲉⲥⲏⲧ · ⲛ̄ϥⲃ̂ⲱ
ⲉⲣⲉⲡ̄ϥϩ̂ ⲡⲁ
ϩⲧ̄ ⲉϩⲣⲁⲓ̈ ⲉϫⲛ̄
ⲛⲉϥⲡⲁⲧ ⲉⲡ ·
ⲧⲏⲣ̄ϥ ⲛ̄ⲟⲩⲕⲟⲩⲓ̈
ⲛ̄ⲁⲡⲣⲏⲧⲉ · ϩⲟ
ⲧⲁⲛ ⲉϥⲱⲁⲛ
ⲛⲟⲩ ⲉⲥⲫⲣⲁⲅⲓ
ϫⲉ ⲙ̄ⲙⲟϥ · ⲁⲗ
ⲗⲁ ⲡⲟⲩⲁ̂ · ⲡⲟⲩⲁ̂
ⲙ̄ⲙⲟⲛ ⲉⲓⲧⲉ ϩⲟ
ⲟⲩⲧ · ⲉⲓⲧⲉ ⲥ
ϩⲓⲙⲉ · ⲉⲛⲛⲁ

b) ⲁⲍⲉ ⲣⲁⲧⲛ̄ ⲥⲛ̄ ⲟⲩ
ⲥⲟⲟⲩⲧⲛ̄ ⲥⲛ̄ ⲟⲩ
ⲱⲗ ⲙ̄ⲙⲉ · ⲁⲩⲱ
ⲉⲙⲟⲩⲓⲥ ⲛ̄ⲧⲛ̄
ⲕⲱⲗⲭ ⲛ̄ⲧⲛ̄ⲛⲁ
ⲥⲃ̄ · ⲙⲛ̄ ⲧⲉⲛ
ⲁⲡⲉ ⲙ̄ⲡⲥⲟⲡ
ⲙ̄ⲙⲁⲧⲉ · ⲛ̄ⲧⲛ̄
ⲛⲁⲥⲫⲣⲁⲅⲓⲍⲉ
ⲙ̄ⲙⲟⲛ · ⲧⲃⲓⲛ
ⲱⲗⲏⲗ ⲉⲧⲙ̄ⲙⲁⲩ
ⲉⲧⲣⲉⲡⲣⲱⲙⲉ
ⲡⲁⲍⲧⲏ ⲉⲡⲉ
ⲥⲏⲧ ⲉⲙⲁⲧⲉ
ⲙ̄ⲡⲛⲁⲩ ⲉⲧⲏⲛⲁ
ⲥⲫⲣⲁⲅⲓⲍⲉ ⲙ̄
ⲙⲟⲩ ⲉⲩⲱⲗⲏⲗ
ⲧⲁ ⲥⲉⲛⲙⲁ ⲙⲁⲩ
ⲁⲁⲛ ⲧⲉ ⲉⲛ
ⲥⲃⲣⲁⲍⲧ ⲉⲛⲉⲓⲣⲉ
ⲙ̄ⲡⲁⲓ̈ ⲉⲧⲃⲉ
ⲡⲉⲍⲣⲟⲱ ⲛ̄ⲥⲱ
ⲙⲁ ⲙⲛ̄ ⲫⲓⲛⲏⲃ
ⲁⲩⲱ ⲟⲛ ⲉⲧⲃⲉ
ⲡⲉⲧⲟⲩⲱⲱ ⲉ+
ⲥⲓⲥⲉ ⲛⲁⲩ ⲥⲙ̄ ⲡⲏ
ⲱⲗⲏⲗ · ⲁⲩⲱ ⲛ̄
ⲧⲁ ⲥⲉⲛⲙⲁ ⲁⲛ ⲧⲉ
ⲉⲩⲛ̄ ⲥⲉⲛⲛⲟⲃ ⲙ̄
ⲙⲏⲛⲱⲉ ⲥⲟⲟⲩⲍ
ⲛ̄ⲍⲏⲧⲏ ⲉⲩⲱⲗⲏⲗ
Ⲉⲩⲱⲁⲛⲃ̄ⲛ̄ ⲟⲩⲣⲱⲙⲉ
ⲧⲍⲍ a) ⲇⲉ ⲟⲛ ⲥⲣⲁⲓ̈ ⲛ̄ⲍⲏ
ⲧⲛ̄ ⲏ̄ ⲟⲩⲥⲥⲓⲙⲉ
ⲉⲣⲉⲛⲉⲩⲃⲓⲭ
ⲥⲏⲛ ⲉⲍⲟⲩⲛ

ⲉⲭⲛ̄ ⲛⲉⲩⲥⲡⲓⲣⲟ
ⲟⲩⲉ · ⲉⲩⲱⲗⲏⲗ
ⲉⲩⲉⲉⲡⲓⲧⲓⲙⲁ
ⲛⲁⲩ · ⲛ̄ⲑⲉ ⲛ̄
ⲛⲉⲛⲧⲁⲩⲡⲁⲣⲁ
ⲃⲁ · ⲛ̄ⲍⲉⲛⲛ̄ⲧⲟ
ⲗⲏ ⲛ̄ⲧⲉ ⲡⲭⲟⲉⲓⲥ
ⲉⲃⲟⲗ ⲭⲉ ⲙ̄ⲡⲟⲩ
ⲭⲓ ⲙ̄ⲡⲉⲥⲙⲟⲧ
ⲛ̄ⲛⲉⲧⲟⲩⲁⲁⲃ ·
ⲉⲡⲓⲇⲏ ⲉⲱⲁⲩ
ⲱⲗⲏⲗ ⲉⲣⲉⲛⲉⲩ
ⲃⲓⲭ ⲡⲟⲣⲱ̄ⲩ ⲉⲃⲟⲗ
ⲉⲍⲣⲁⲓ̈ ⲉⲡⲛⲟⲩⲧⲉ
ⲕⲁⲧⲁ ⲡⲉⲧⲥⲏⲍ
ⲭⲉ ⲁ̈ⲡⲱⲣⲱ̄ⲩ ⲛ̄
ⲛⲁⲃⲓⲭ ⲉⲃⲟⲗ ⲙ̄
ⲡⲉⲍⲟⲟⲩ ⲧⲏⲣⲏ̄
Ⲥⲭⲱ ⲙ̄ⲙⲟⲥ ⲟⲛ
ⲭⲉ ⲡⲓ ⲛ̄ⲛⲁⲃⲓⲭ
ⲉⲍⲣⲁⲓ̈ ⲛ̄ⲑⲉ ⲛ̄ⲟⲩ
ⲑⲩⲥⲓⲁ · ⲙ̄ⲡⲛⲁⲩ
ⲛ̄ⲣⲟⲩⲍⲉ · ⲙⲁ
ⲗⲓⲥⲧⲁ ⲉⲡⲉⲥⲙⲟⲧ
ⲡⲉ ⲡⲁⲓ̈ ⲙ̄ⲡⲛⲟⲃ
ⲙ̄ⲡⲣⲟⲫⲏⲧⲏⲥ
ⲙⲱⲩⲥⲏⲥ ·
ⲉⲛⲉⲩⲱⲗⲏⲗ ⲇⲉ
b) ⲟⲛ ⲁⲛ ⲡⲉ · ⲛ̄ⲧⲉⲓ
ⲍⲉ ⲛ̄ⲃⲓ ⲡⲁⲡⲟⲥ
ⲧⲟⲗⲟⲥ · ⲛⲉⲩ
ⲛⲁⲭⲟⲟⲥ ⲁⲛ ⲡⲉ
ⲉⲩⲃ̄ⲙ̄ ⲁⲣⲓⲕⲉ ·
ⲉⲛⲁ ⲧⲉⲓⲙⲓⲛⲉ
ⲭⲉ ⲙⲁ ⲧⲁⲍⲟ̂
ⲉⲣⲁⲧⲟⲩ ⲛ̄ⲛ̄ⲃⲓⲭ

ⲉⲧⲃⲏⲗ ⲉⲃⲟⲗ
ⲙ̄ⲛ̄ ⲙ̄ⲡⲁⲧ ⲉⲧ
ⲕⲏ · ⲁⲩⲱ ⲥⲛ̄
ⲥⲁⲥ ⲙ̄ⲙⲁ ⲥⲛ̄ ⲛⲉⲅ
ⲣⲁⲫⲏ ⲉⲩⲧⲥⲁ
ⲃⲱ ⲙ̄ⲙⲟⲛ ⲉⲫⲓ
ⲉⲥⲣⲁⲓ ⲛ̄ⲛⲉⲛⲃⲓϫ
ⲥⲛ̄ ⲟⲩⲱϣⲓ ⲙ̄ⲙⲉ
ⲉⲡⲟⲣϣⲟⲩ ⲉⲃⲟⲗ
ⲉⲛⲱϣⲗⲏⲗ · ⲁⲩⲱ
ⲉⲡⲟⲣϣⲟⲩ ⲁⲛ
ⲟⲛ ⲉⲃⲟⲗ ⲉⲫⲓ
ⲧⲟⲩ ⲉⲥⲣⲁⲓ ⲛⲁ
ⲣⲁ ⲡⲱϣⲓ ⲥⲛ̄ ⲟⲩ
ⲙ̄ⲛ̄ⲧⲱⲟⲩⲱϣⲱ
ⲁⲩⲱ ⲟⲛ ⲉⲧⲙ̄
ⲱϣ ⲉⲃⲟⲗ ⲉⲩ
ϣⲗⲏⲗ · ⲥⲛ̄
ⲧⲱⲧⲉ ⲙ̄ⲡⲙⲏ
ⲏϣⲉ ⲥⲛ̄ ⲟⲩⲥⲩ
ⲡⲟⲕⲣⲓⲥⲓⲥ ·
ⲟⲩⲧⲉ ⲟⲛ ⲉⲧⲙ̄
ⲧⲣⲉⲩϣⲱⲡⲉ
ⲛ̄ⲑⲉ ⲛ̄ⲛⲓⲧⲃⲛⲏ
...

ⲧⲟⲃ a) ⲉⲫⲥⲏⲡ ⲥⲓ ⲥⲟⲩ
ⲙ̄ⲙⲟⲟⲩ · ⲥⲛ̄
ⲧⲉⲩⲁⲡⲉ · ⲏ ⲥⲙ̄
ⲡⲉⲩⲥⲏⲧ · ⲏ ⲥⲛ̄
ⲛⲉⲩⲙⲁⲥⲧ · ⲉⲓ
ⲙⲏⲧⲓ̂ ⲡⲁⲓ ⲙ̄ⲙⲁ
ⲧⲉ · ⲉⲧⲣⲉⲩⲣ̄
ⲡⲁⲥⲣⲉ ⲉⲩⲡⲉϣⲉ
ⲏ ⲟⲩⲇⲉⲩⲧⲉ
ⲏ ⲟⲩⲛⲁϫⲉ · ⲏ
ⲟⲩⲃⲁⲗ ⲙ̄ⲛ̄ ϣⲱ

ⲛⲉ ⲛⲓⲙ · ⲛ̄ⲧⲉⲓ
ⲥⲉ ⲉⲫⲟⲩⲟⲛⲥ̄
ⲉⲃⲟⲗ ·
ⲛ̄ⲛⲉⲗⲁⲁⲩ ⲥⲣⲁⲓ ⲛ̄ⲥⲏ
ⲧⲛ̄ ϫⲉⲫ ⲕⲱⲥ̄ⲧ
ⲉⲗⲁⲁⲩ ⲙ̄ⲙⲁ ⲙ̄
ⲙⲟⲟⲩ · ⲉⲧⲃⲉ
ⲗⲁⲁⲩ ⲛ̄ϣⲱⲛⲉ
ⲥⲙ̄ ⲡⲉⲩⲥⲱⲙⲁ
ⲏ ⲛ̄ⲥⲉϫⲓ ⲥⲛⲟⲫ
ⲙ̄ⲙⲟⲟⲩ ⲉⲧⲃⲉ
ⲟⲩⲧⲕⲁⲥ · ⲙ̄
ⲡⲟⲩⲙⲉϣⲧ
ⲡⲥⲱⲃ ⲛ̄ϣⲟⲣⲡ̄
ⲙ̄ⲛ̄ ⲡⲥⲗⲗⲟ̂ ·
Ⲉⲛϣⲁⲛⲃⲱⲕ ⲇⲉ
ⲟⲛ ⲉⲃⲟⲗ ⲛ̄ϣⲟⲛ
ⲧⲉ · ⲉⲃⲱⲗ ⲛ̄
ⲥⲉⲛϣⲏⲙ ⲛ̄ϣⲉ
ⲕⲁⲧⲁ ⲧⲉⲛⲭⲣⲓⲁ
ⲛ̄ⲛⲉⲛϣⲱⲱⲧ
b) ⲛ̄ⲥⲉⲛⲛⲟⲃ ⲛ̄ϣⲟⲛ
ⲧⲉ · ⲟⲩⲧⲉ
ⲛⲟⲃ ⲛ̄ⲕⲗⲁⲧⲟⲥ
ⲟⲩⲧⲉ ⲛⲟⲃ ⲛ̄ϣⲉ
ⲉⲡⲧⲏⲣⲣ̄ · ⲙ̄
ⲡⲟⲩϫⲟⲟⲥ ⲙ̄
ⲡⲥⲗⲗⲟ̂ ⲛ̄ϣⲟⲣⲡ̄
ϫⲉ ⲛ̄ⲛⲉⲛⲣⲱⲙⲉ
ϣⲁϫⲉ ⲛ̄ⲥⲱⲛ ·
ⲁⲩⲱ ⲡⲣⲱⲙⲉ
ⲡⲣⲱⲙⲉ ⲉⲧⲥⲙ̄
ⲡⲏⲓ̈ ⲥⲁⲧⲏⲛ ·
ⲁⲩⲱ ⲧⲟⲩⲉⲓ ⲧⲟⲩ
ⲉⲓ ⲉⲧⲥⲙ̄ ⲡⲏⲓ̈ ⲥⲁ
ⲧⲛ̄ⲧⲏⲩⲧⲛ̄

ⲉⲩⲉϩⲱⲛ ⲉⲧⲟ
ⲟⲧⲟⲩ ⲛ̄ⲛⲉⲧ
ⲧⲏⲩ ⲉ̄ⲣ̄ ⲥⲁⲃ
ⲃⲁⲧⲟⲛ · ⲉⲧ
ϩⲙⲟⲟⲥ ⲙ̄ⲡⲙⲁ
ⲛ̄ⲧⲉϩⲣⲱ̂ · ⲉⲧⲙ̄
ⲧⲣⲉⲩⲣⲉⲕϩ̄
ϩⲁϩ ⲛ̄ⲩⲉ · ⲉⲩ†
ⲉϩⲣⲁⲓ̈ ⲕⲁⲕⲱⲥ
ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ
ⲉⲧⲛⲁⲩⲱⲡⲉ
ϩⲙ̄ ⲙⲁ ⲛⲓⲙ ⲉⲧⲟⲩ
ⲭⲉⲣⲉ ⲕⲱϩⲧ̄
ⲛ̄ϩⲏⲧⲕ̄ · ⲭⲓⲛ
ⲛⲉⲧⲑⲙⲏ̂ ⲛ̄ⲛⲉⲩ
ⲃⲓⲭ ϩⲛ̄ ⲛⲉⲣⲡⲁⲥ
ⲧⲏⲣⲓⲟⲛ ⲱⲁ ⲛⲉⲧ
ⲧⲟⲅ̄ a) ⲡⲓⲥⲉ ⲛ̄ϩⲉⲛⲟⲩ
ⲟⲟⲧⲉ · ⲏ̄ ϩⲉⲛ
ⲁⲑⲁⲣⲁⲛ · ⲏ̄ ⲃⲉ
ⲗⲁⲁⲩ ⲛ̄ϩⲛⲁⲁⲩ
ⲉⲡⲧⲏⲣⲕ̄ · ⲉⲓ
ⲧⲉ ϩⲙ̄ ⲡⲙⲁ ⲛ̄
ⲟⲩⲱⲙ · ⲉⲓⲧⲉ
ϩⲙ ⲡⲙⲁ ⲛ̄ⲛⲣⲱ
ⲙⲉ ⲉⲧⲱⲱⲛⲉ
ⲏ̄ ϩⲉⲛⲃⲉⲗⲁⲁⲩ
ⲙ̄ⲙⲁ ϩⲟⲗⲱⲥ
ⲉⲩⲭⲉⲣⲉ ⲕⲱϩⲧ̄
ⲛ̄ϩⲏⲧⲕ̄ · ⲉⲧ
ⲃⲉ ⲟⲩⲁⲛⲁⲅⲕⲏ
ϩⲛ̄ ⲟⲩⲭⲁϥ ⲏ̄
ⲛ̄ⲧⲟϥ ϩⲛ̄ ⲕⲉ
ⲭⲣⲓⲁ · ⲉⲧⲣⲉⲩ
ϩⲁⲣⲉϩ ⲉⲣⲟⲟⲩ
ⲧⲏⲣⲟⲩ ⲉⲧⲙ̄

ⲧⲁⲕⲉ ⲱⲩⲉ · ⲭⲉ
ϩⲱ̂ ⲉⲛϩⲓⲥⲉ ⲁⲛ
ⲙ̄ⲙⲁⲧⲉ ⲱⲁⲛ
ⲧⲟⲩⲃⲟⲗⲟⲩ ·
ⲏ ⲱⲁⲛⲧⲟⲩⲛ̄ⲧⲟⲩ
ⲉϩⲟⲩⲛ · ⲁⲗⲗⲁ
ⲭⲉ ⲛ̄ⲛⲉⲛⲣⲱⲙⲉ
ⲉⲧⲛ̄ⲃⲱⲗ ⲙ̄ⲙⲟϫⲩ
ϩⲛ̄ ⲛⲉⲩⲱⲟⲛⲧⲉ
ϩⲣⲟⲩ ⲟⲛ ⲉⲣⲟⲛ
ϩⲙ̄ ⲡⲉⲓⲕⲉϩⲱⲃ ·
Ⲛⲉϩⲃⲏⲩⲉ ⲙⲛ̄ ⲛ̄
ⲧⲱⲱⲩ ⲙⲛ̄ ⲛ̄ⲱⲩⲁ
b) ⲭⲉ ⲧⲏⲣⲟⲩ ⲛ̄
ⲧⲁⲛⲥⲁϩⲟⲩ ϩⲛ̄
ⲛⲉⲡⲓⲥⲧⲟⲗⲏ
ⲧⲏⲣⲟⲩ · ⲉⲩⲉ
ⲟⲩⲟⲩ ⲛ̄ϥⲧϫⲩ
ⲛ̄ⲥⲟⲛ ⲧ̄ⲣ̄ ⲣⲟⲙ
ⲡⲉ ϩⲛ̄ ⲟⲩϩⲧⲟⲣ
ϩⲙ̄ ⲡϥⲧⲟⲟⲩ
ⲛ̄ⲥⲁⲃⲃⲁⲧⲟⲛ
ⲛ̄ⲛⲏⲥⲧⲓⲁ ⲉⲩ
ϩⲓ ⲛⲉⲩⲉⲣⲏⲩ
ⲉⲩⲥⲟⲟⲩϩ ⲉϩⲟⲩ̄
ⲉⲩⲥⲱⲧⲙ̄ ⲭⲓⲛ
ⲡⲉⲩⲕⲟⲩⲓ̈ ⲱⲁ
ⲡⲉⲩⲛⲟϭ · ⲁⲩⲱ
ⲛ̄ⲧⲱⲧⲛ̄ ϩⲱⲧ
ⲧⲏⲩⲧⲛ̄ ⲭⲓ
ⲛ ⲟⲩⲛⲟϭ ⲛ̄ⲥϩⲓ
ⲙⲉ ⲱⲁ ⲟⲩⲱⲉ
ⲉⲣⲉ ⲱⲏⲙ · ⲉⲩⲉ
ⲉⲓⲣⲉ ϩⲓ ⲛⲁⲓ̈ ⲛ̄ⲥⲉ
ⲥⲱⲧⲙ̄ ⲉⲣⲟⲟⲩ
ⲛ̄ⲟⲩⲟⲉⲓⲱⲩ ⲛⲓⲙ

Πεπρεσβυτε
ρος ετναcy
ναιε ñνες
νηy ετza phc
ετε ммонахн
νε · ειωωπε
мен оyâ пе
zраї ñzнтñ
н оyâ пе еч
...
тпе a) пña етоyаав
етшахе zñ
νεпрофнтнс
еyфранε zñ
оycолcл̄ ezраї
ехωн zм̄ пει
cнy теноy ·
ечcмме ezраї
zарон eznач
χε пхоеіс акоy
ешπεκκаz ·
аккто ñтоі
хмалωсіа ñ
їакωв · аккω
евол ννοвε
мпклаос · ак
zωвс̄ евол ехñ
νεyνοвε тн
роy · актал
бε τεκορгн
тнрс̄ · аккток
евол zñ тор
гн мпкбωнт
мактон ппоyте
ννενоyхаї
νгкто мпк
бωнт ñса в
вол ммон · мн
екнаноyбс̄
ерон ша енеz
н екнасωмт
ñтекоргн
b) хιν оyхωм ша
оyхωм · ппоyте
ñток етна
котк̄ ñгтан
zон · аyω пек
лаос наеyфра
не ezраї ехωк
матсавон
пхоеіс епкна
аyω екε+ нан
мпкоyхаї ·
Маренметано
еі · ñzосон
епснy пе · ете
ренепна ет
оyаав етшахе
zñ нетеноyч
не cмме ezраї
zарон хε котк̄
пхоеіс ша т
наy ñсесπсω
пк̄ · ехñ нек
zм̄zал · хε ан
моyz̄ евол zм̄
пкна мпнаy
ñzтооyе : ñ
ненzооy тнроy
аyω · антелна
аноyноч еп
ма ñнезооy

ⲛ̄ⲧⲁⲕⲑⲃⲃⲓⲟⲛ
ⲛ̄ϩⲏⲧⲟⲩ· ⲛ̄ⲣⲙ̄
ⲧⲡⲋ a) ⲡⲟⲟⲩⲉ ⲉⲛⲧⲁⲛ
ⲛⲁⲩ ⲛ̄ϩⲏⲧⲟⲩ
ⲉϩⲉⲛⲛⲉⲑⲟⲟⲩ
ⲛ̄ⲧⲃⲱⲱⲩⲧ ⲉϩⲣⲁⲓ̈
ⲉⲁⲛ̄ ⲛⲉⲕϩ̄ⲙ̄
ϩⲁⲗ ⲙ̄ⲙ̄ ⲛⲉⲕ
ϩⲃⲏⲩⲉ ⲡⲁⲟⲉⲓⲥ
ⲛ̄ⲧⲁⲓ ⲙⲟⲉⲓⲧ
ϩⲏⲧⲟⲩ ⲛ̄ⲛⲉⲩ
ⲱⲏⲣⲉ· ⲙⲁⲣⲉ
ⲡⲟⲩⲟⲉⲓⲛ· ⲙ̄
ⲡⲁⲟⲉⲓⲥ ⲡⲉⲛ
ⲛⲟⲩⲧⲉ ⲱⲱⲡⲉ
ⲉϩⲣⲁⲓ̈ ⲉⲁⲱⲛ
ⲕⲁⲧⲁ ⲛⲉϩⲃⲏⲩⲉ
ⲛ̄ⲛⲉⲛⲃⲓⲁ ⲉⲕⲉ
ⲥⲟⲩⲧⲱⲛⲛ̄·
Ⲙⲁⲣⲉⲛⲙⲉⲧⲁⲛⲟ
ⲉⲓ ⲛ̄ϩⲟⲥⲟⲛ ⲉⲡ
ⲥⲏⲩ ⲡⲉ· ⲉⲧⲉ
ⲣⲉⲡⲁⲟⲉⲓⲥ ⲁⲃⲥ
ⲉⲧⲉⲛⲥⲩⲛⲁⲣⲱ
ⲅⲏ· ϩⲱⲱⲥ ⲛ̄
ⲑⲉ ⲛ̄ⲧⲁϥⲁⲟⲟⲥ
ⲉⲑⲓⲗⲏⲙ̄ ϩⲓⲧⲙ̄
ⲡ̄ⲡ̄ⲣⲟⲫⲏⲧⲏⲥ
ⲁⲉ ⲁⲛⲟⲕ ✝ⲛⲁ
ⲱⲱⲡⲉ ⲛⲁⲥ ⲛ̄
ⲟⲩⲥⲟⲃ̄ⲧ̄ ⲛ̄
ⲕⲱϩ̄ⲧ̄ ϩ̄ⲙ̄ ⲡⲉⲥ
ⲕⲱⲧⲉ ⲡⲉⲁⲉ
ⲡⲁⲟⲉⲓⲥ· ⲁⲩⲱ
b) ✝ⲛⲁⲱⲱⲡⲉ
ⲛⲁⲥ ⲛ̄ⲟⲩⲉⲟⲟⲩ
ϩ̄ⲛ̄ ⲧⲉⲥⲙⲏⲧⲉ·
Ⲉⲣⲱⲁⲛⲡⲛⲟⲩⲧⲉ
ⲃⲉ ⲱⲱⲡⲉ ⲛ̄ⲟⲩ
ⲥⲟⲃ̄ⲧ̄ ⲛ̄ⲕⲱϩ̄ⲧ
ⲛ̄ⲟⲩⲥⲩⲛⲁⲣⲱ
ⲅⲏ· ⲁⲩⲱ ⲛ̄
ⲉⲟⲟⲩ ϩ̄ⲛ̄ ⲧⲉⲥ
ⲙⲏⲧⲉ· ⲁⲱⲱ ⲛ̄
ⲇⲓⲁⲃⲟⲗⲟⲥ ⲡⲉⲧ
ⲛⲁⲱⲱ ✝ ⲟⲩⲃⲏⲥ
ⲏ̄ ⲛⲓⲙ ⲛ̄ⲥⲁⲧⲁ
ⲛⲁⲥ· ⲡⲉⲧⲛⲁ
ⲱ ⲉⲓ ⲉϩⲟⲩⲛ
ⲉⲣⲟⲥ· ⲉⲓⲙⲏ
ⲧⲓ ⲉⲃⲟⲗ ϩⲓⲧⲟ
ⲧⲟⲩ· ⲛ̄ⲛⲉⲧ
ⲛⲁⲉⲡⲓⲑⲩⲙⲉⲓ
ⲉⲧⲡⲟⲣⲛⲓⲁ·
ⲙ̄ⲛ̄ ⲡⲁⲓⲟⲩⲉ ⲙ̄ⲛ̄
ⲡⲃⲟⲗ· ⲙ̄ⲛ̄ ϩⲱⲃ
ⲛⲓⲙ ⲉϥϩⲟⲟⲩ·
ⲉⲓⲧⲉ ϩⲟⲟⲩⲧ
ⲉⲓⲧⲉ ϩⲓⲙⲉ
ϩⲣⲁⲓ̈ ⲛ̄ϩⲏⲧⲛ̄·
ⲁⲩⲱ ⲉⲛⲁⲓ̈ ⲛⲉ
ⲧⲏⲩ ⲛⲁⲉⲓ ⲉϩⲟⲩⲛ
ⲉⲧⲃⲏⲏⲧⲟⲩ
ⲛ̄ⲃⲓ ⲡⲁⲁⲉ ⲉⲧ
ⲣⲉϥⲣ̄ ⲁⲟⲉⲓⲥ
ⲉⲛⲉⲧⲉ ⲛⲟⲩϥ
ⲧⲡⲋ a) ⲛⲉ ⲉⲧⲉⲓⲣⲉ ⲙ̄
ⲡⲛⲟⲃⲉ· ⲉⲡⲓⲇⲏ
ϩⲉⲛⲉⲃⲟⲗ ⲛ̄ϩⲏ
ⲧⲏ ⲛⲉ ⲕⲁⲧⲁ
ⲡⲉⲧⲥⲏϩ· ⲁⲩⲱ
ⲉⲣ̄ ⲁⲟⲉⲓⲥ ⲁⲛ

ⲟⲩⲇⲉ ⲉⲃⲏⲃⲟⲙ
ⲁⲛ · ϩⲟⲗⲱⲥ
ϩⲟⲗⲱⲥ · ⲉϩⲟⲩⲛ
ⲛ̄ⲯⲏⲣⲉ ⲙ̄ⲡⲛⲟⲩ
ⲧⲉ · ⲉⲧⲉⲡⲓ
ⲑⲩⲙⲉⲓ ⲉⲡⲧ̄ⲃⲃⲟ
ⲙ̄ⲛ̄ ϩⲱⲃ ⲛⲓⲙ
ⲉⲛⲁⲛⲟⲩϥ · ⲉⲓ
ⲧⲉ ϩⲟⲟⲩⲧ · ⲉⲓ
ⲧⲉ ϩⲓⲙⲉ ϩⲣⲁⲓ̈
ⲛ̄ϩⲏⲧⲛ̄ ⲙⲏ ⲣⲉ
ⲛⲉⲧⲟ̂ ·
Ⲙ̄ⲡⲱⲣ ⲃⲉ ⲉⲧⲣⲉⲛ
ⲙⲉⲣⲉ ϩⲉⲛⲛⲟⲃ
ⲛ̄ⲥⲁϩⲟⲩ · ⲉⲃⲟⲗ
ϩⲓⲧⲙ̄ ⲡⲛⲟⲩⲧⲉ
ⲛ̄ⲧⲛ̄ⲁⲡⲟⲥⲧⲉ
ⲣⲉⲓ ⲙ̄ⲙⲟⲛ ⲙⲁⲩ
ⲁⲁⲛ · ⲉⲧⲃⲉ ⲛⲉⲛ
ϩⲃⲏⲩⲉ ⲉⲑⲟⲟⲩ
ⲛ̄ϩⲉⲛⲛⲟⲃ ⲛ̄ⲥⲙⲟⲩ
ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧϥ̄
ϩⲛ̄ ⲛⲉⲛⲧⲁϥⲁⲁⲩ
ⲛⲁⲛ ϩⲙ̄ ⲡⲉⲓ
ⲟⲩⲟⲉⲓⲱ ⲧⲉ
ⲛⲟⲩ ⲛ̄ⲧⲛ̄+
b) ⲙⲁ ⲱⲏⲙ ⲱⲏⲙ
ⲙ̄ⲡⲱⲁϫⲉ ⲉⲧ
ⲥⲏϩ · ⲡⲁⲓ̈ ⲉⲧⲉ
ⲟⲩϩⲟⲧⲉ ⲡⲉ
ϫⲟⲟϥ · ϫⲉ
ⲉⲧⲉⲧⲛ̄ⲱⲁⲛ
ⲧⲙ̄ⲕⲁⲁⲥ ϩⲙ̄ ⲡⲉ
ⲧⲛ̄ϩⲏⲧ ⲉ+ ⲉ8ⲩ
ⲙ̄ⲡⲁⲣⲁⲛ · ϩⲛ̄ ⲛⲉ
ⲧⲛ̄ϩⲃⲏⲩⲉ ⲉⲧ

ⲛⲁⲛⲟⲩⲟⲩ · ⲁⲩⲱ
ⲉⲓⲙⲉ ⲡⲉϫⲉ ⲡ
ϫⲟⲉⲓⲥ ⲡⲡⲁⲛ
ⲧⲱⲕⲣⲁⲧⲱⲣ
ϫⲉ +ⲛⲁϫⲟⲟⲩ
ⲉϩⲟⲩⲛ ⲉⲣⲱⲧⲛ̄
ⲙ̄ⲡⲥⲁϩⲟⲩ ⲁⲩⲱ
+ⲛⲁϩⲟⲩⲣ ⲡⲉ
ⲧⲛ̄ⲥⲙⲟⲩ · ⲛ̄ⲧⲁ
ϫⲱⲱⲣⲉ ⲉⲃⲟⲗ
ⲙ̄ⲡⲉⲧⲛ̄ⲥⲙⲟⲩ
ⲛϥ̄ⲧⲙ̄ⲯⲱⲡⲉ
ⲛ̄ⲙ̄ⲙⲏⲧⲛ̄ ⲉⲃⲟⲗ
ϫⲉ ⲛ̄ⲧⲱⲧⲛ̄
ⲛ̄ⲧⲉⲧⲛⲕⲱ̂
ⲙ̄ⲙⲟϥ ⲁⲛ · ϩⲛ̄ ⲛⲉ
ⲧⲛ̄ϩⲏⲧ ·
Ⲟⲩ ⲃⲉ ⲡⲉ ⲡⲱⲁⲩ
ⲛ̄ⲟⲩⲣⲱⲙⲉ ϩⲣⲁⲓ̈
ⲛ̄ϩⲏⲧⲛ̄ · ⲏ ⲟⲩ
ϩⲓⲙⲉ ⲉⲣⲯⲁⲛ
ⲡϫⲟⲉⲓⲥ ⲧⲛ̄ⲧⲱ
ⲧⲡⲏ a)ⲛⲟⲩ ϩⲛ̄ ⲛⲉⲩ
ϩⲃⲏⲩⲉ ⲉⲑⲟⲟⲩ
ϩⲙ̄ ⲡⲓⲟⲩⲟⲉⲓⲱ
ⲡⲁⲓ̈ · ⲉⲛⲁⲓ̈ ⲉⲧϥ̄
ⲛⲁⲡⲱϩⲧ̄ ⲙ̄
ⲡϥ̄ⲃⲱⲛⲧ̄ ⲉϩⲣⲁⲓ̈
ⲉϫⲱⲟⲩ · ⲉⲧ
ⲃⲉ ⲙⲡⲉⲑⲟⲟⲩ
ⲉⲧⲉⲣⲉⲛⲉⲧⲙ̄
ⲙⲁⲩ ⲛⲁⲁⲁⲩ ϩⲣⲁⲓ̈
ϩⲛ̄ ⲛⲉⲓⲥⲩⲛⲁⲅⲱ
ⲅⲏ ⲛⲁⲓ̈ ϩⲛ̄ ⲛⲉ
ϩⲟⲟⲩ ⲛ̄ϩⲁⲉ :
Ⲟⲩ ⲡⲉⲧⲟ ⲛ̄ⲥⲕⲁⲛ

ⲇⲁⲗⲟⲛ ⲛ̄ⲛⲣⲱ
ⲙⲉ ⲉⲧⲁⲣⲛⲁ
ⲛ̄ⲧⲉⲩⲍⲩⲡⲟⲙⲟ
ⲛⲏ · ⲁⲩⲱ ⲉⲧ
ⲕⲧⲟ̂ ⲙ̄ⲙⲟⲟⲩ
ⲉⲡⲁⲍⲟⲩ · ⲉⲃⲟⲗ
ⲍⲛ̄ ⲍⲱⲃ ⲛⲓⲙ ⲉⲛⲁ
ⲛⲟⲩⲫ · ⲛ̄ⲑⲉ ⲛ̄
ⲑⲓⲙⲉ ⲛ̄ⲗⲱⲧ ·
ⲉⲓⲙⲏⲧⲓ ⲉⲡⲣⲁ
ⲱⲉ ⲛ̄ⲛⲟⲩⲝ ·
ⲉⲧⲣ̄ ⲍⲟⲩⲟ̂ ⲉⲙⲁ
ⲧⲉ ⲍⲙ̄ ⲡⲍⲏⲧ
ⲛ̄ⲛⲁⲑⲏⲧ ·

Ⲛⲁⲱ ⲛ̄ⲍⲉ ⲉⲣⲉⲛ̄
ⲣⲱⲙⲉ ⲛ̄ⲥⲁⲃⲉ
ⲛⲁⲧⲁⲝⲣⲟ̂ ⲍⲛ̄
ⲧⲉⲩⲍⲩⲡⲟⲙⲟ
b) ⲛⲏ · ⲁⲩⲱ ⲛ̄ⲥⲉ
ⲝⲱⲕ ⲉⲃⲟⲗ ⲛ̄
ⲍⲱⲃ ⲛⲓⲙ ⲉⲛⲁ
ⲛⲟⲩⲫ · ⲉⲓⲙⲏ
ⲧⲓ ⲧⲙ̄ⲛ̄ⲧⲣⲉⲫ
ⲣ̄ ⲍⲏⲃⲉ · ⲉⲧⲣ̄
ⲍⲟⲩⲟ̂ ⲉⲙⲁⲧⲉ
ⲛ̄ⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ
ⲍⲙ̄ ⲡⲍⲏⲧ ⲛⲛ̄
ⲣⲉⲫⲣ̄ ⲍⲏⲃⲉ :
Ⲉⲧⲃⲉ ⲡⲁⲓ ⲙⲁⲣⲛ̄
ⲙⲉⲧⲁⲛⲟⲉⲓ ⲙ̄
ⲡⲁⲧⲟⲩⲉⲓ ⲛ̄ⲃⲓ
ⲍⲉⲛⲍⲟⲟⲩ ⲉⲩ
ⲛⲁⲝⲟⲟⲥ ⲛ̄ⲍⲏ
ⲧⲟⲩ · ⲉⲃⲟⲗ
ⲍⲓⲧⲙ̄ ⲡⲱⲁⲝⲉ
ⲉⲧⲥⲏⲍ · ⲁⲉ

ⲥⲉⲱⲟⲩⲉⲓⲧ
ⲛ̄ⲃⲓ ⲛ̄ⲱⲏⲣⲉ ⲛ̄
ⲛ̄ⲣⲱⲙⲉ ⲉⲧⲟⲩ
ⲏⲍ ⲍⲙ̄ ⲡⲉⲓⲙⲁ ·
ⲍⲉⲛⲛⲟⲩⲝ ⲛⲉ
ⲛ̄ⲱⲏⲣⲉ ⲛⲛ̄ⲣⲱ
ⲙⲉ · ⲍⲉⲛⲛⲁⲍ
ⲃⲉⲕ ⲛⲉ ⲛ̄ⲝⲓ ⲛ
ⲃⲟⲛ̄ⲥ · ⲛⲧⲟⲩ
ⲉⲩⲍⲓ ⲛⲉⲩⲉⲣⲏⲩ
ⲉⲃⲟⲗ ⲍⲛ̄ ⲟⲩⲙⲛ̄
ⲧⲉⲡⲣⲁ̂ ·
Ⲙⲁⲣⲉⲛⲙⲉⲧⲁⲛⲟ
ⲉⲓ ⲙ̄ⲡⲁⲧⲟ̈ⲉⲓ

Notes to the text

361 b, 24: The preposition ϵ is omitted before ⲛ̄ⲯⲁⲭϵ.

362 b, 17-18: The copyist garbled the word ⲡ‹ⲣⲟⲥ›ⲫⲟⲣⲁ.

32 – 363 a, 1: In the form of the exhortative Futurum III the double ⲛ in ϵⲛ‹ⲛ›ⲁ would be more correct, while ⲥ is superfluous.

365 b, 8-9: ⲛ̄ⲧⲛ̄ⲛⲁⲥⲫⲣⲁⲣⲓⲍϵ is an error for ϵⲧⲛ̄ⲛⲁⲥⲫⲣⲁⲣⲓⲍϵ, cf. LS IV, 67, 23.

18-19: ⲙⲁⲩⲁⲁⲩ should be read instead of ⲙⲁⲩⲁⲁⲛ, as here and in LS IV, 68, 1.

19-20: LS IV, 68, 1 has here ϵⲛⲯⲁⲏⲁ "(in which) we are praying"; the variant "in which we rest" of the Vienna MS. is preferable.

24-25: LS IV, 68, 2: ⲁⲩⲱ ⲡϵⲧⲟⲩⲱⲯ.

27: LS IV, 68, 3 omits ⲁⲩⲱ.

31: Read ⲛ̄ⲥⲏⲧⲟⲩ "(places), in which". Here and in LS IV, 68, 4 ⲛ̄ⲥⲏⲧⲫ̄ is an error.

366 b, 5: ⲥⲙ̄ instead of ⲥⲛ̄ is either an error in the MS. or Wessely's mistake.

19: LS IV, 68, 10 has ϵⲡⲟⲣⲯⲟⲩ ⲁ[ⲩⲱ]. The Vienna MS. shows that ⲁ[ⲛ] should be restored here.

26: ⲧⲱⲧϵ is an error for ⲧⲙⲏⲧϵ, cf. LS IV, 68, 12.

25-26 and 30: ϵⲩⲯⲁⲏⲁ ... ϵⲧⲙ̄ⲧⲣϵⲩⲯⲱⲡϵ. LS IV, 68 uses the 1st pl. suffix instead.

388 b, 4-5: Read ϵⲓⲙⲏⲧⲓ ‹ϵ›ⲧⲙⲛ̄ⲧⲣϵⲫⲣ̄ ⲥⲏⲃϵ.

Translation

I.1.b.293. 361 a) And it (i.e. God's Word) also reproaches those who say in pride and in a perverse disputing: "Whence did this one who writes take (lit. say) these words and these things?" But one saint said in one place according as he thought (lit. thinks): "Who will say that I am lying?"[1] And this (thing) I (also) say it: "Who will say that I am lying?" — for we and the whole world — sins of all kinds gain power over us so that we left the law of the Lord, and those (people) also fell in the evil of all kinds for they

b) withdrew from the teachings which their fathers commanded to them in their epistles. Because of that those in our midst, both man or woman, who wish that God the Lord Jesus should bless them and put his Spirit upon them,[2] according as is written, and guard them by his angel until they have withstood (lit. fulfilled) all trials and gone unto him, they shall keep all words, which our fathers commanded to us, separating us from Satan —

362 a) and these (words are said) not for the sake of glory (lit. according to a glory) and not for the sake of fair-speaking (lit. according to a speaking), as is written,[3] in order to command to us doctrines of commandments of men,[4] according to the Scriptures, but in all their might they are saying to us the Word of the Lord, wishing from their whole heart (lit. in their whole soul) that we should take the life forever.

None among us shall ever sing in the place where (a) dead (person) is lying or in the company of men, when they go to bury him or at the time, in which they are going to offer up oblation or on some other occasion

b) of this kind when we are assembled if it is not commanded to them, unless in the evening of the Sunday, that each one of those who read on the stage (lit. column) should sing, according to the ordinances of our fathers, twice a week when (lit. at which) we shall offer up oblation, at all times, in (the) evening of Saturday and in (the) early morning of Sunday.

Everyone among us, both man or woman, who will ever die — if we have (means) we will

363 a) distribute alms for them three times: their month (scil. a month after their demise) and their six months and the comple-

tion of their year, and oblation shall be offered up for them monthly until their year has been fulfilled.(After) their three (days) and their seven we will be assembled all together and subsequently, according to their month (i.e. every month), we will be assembled separately once at our place (lit. at us), and the brethren, who are at the small assembly, they shall be assembled separately once at their place (lit. at theirs), and you also shall be assembled once at your place (lit. at you) until

b) we have fulfilled the cycle (lit. rounded at one time). Only (it is necessary) that (a) habit should not be formed with (lit. to) us to offer up oblation many times as is the custom of some, who not only offer up during many days running (lit. not only many times day by day), but they offer up daily at all times. And would that they would prove themselves first before they eat out of the bread and drink out of the cup lest the body and the blood of the Lord should be a great condemnation[5] to those blind (ones) who lead (other) blind (people).[6]

As none

364 a) of us shall stay behind so as not to go to the assembly at the time of the prayer unless he is appointed to a task in a necessity by the elder, and thus also none among us shall lag behind (lit. be (the) last) at the time when we shall offer up oblation and neither shall anyone stay behind so as not to go if it was commanded to him by the elder at our place (lit. with us) or by the forewoman at your place (lit. with you).

People among us, both man or woman, if they suffer from hard diseases, (let) them

b) show to the whole community that they were unable to go (lit. unable not to go) to the assembly or to the oblation.

And we will pray in the assembly or in houses or in some other places, while we make two persons or ten, or twenty, or fifty, or the entire assembly (lit. or when we all are assembled). When they give the signal (lit. strike) to make genuflections we will make genuflections all together at once. And if they give the signal to stand up we will stand up in one time at once. If some (people) are found among us at our place (lit. with us) or (lit. and) at your place (lit. with you) who neglect to make

Wien, K9243. 365 a) genuflections after they have given the signal to make genuflections or neglect to stand up after they have given the signal to stand up, they shall do to them according to

their worth even as to him who sinned (, committing) an act of impiety. And when we are praying also, being assembled according as we have said before, no one among us shall bend his head (lit. crown) down and stay so that his face should reach (lit. fall on) right to his knees with but a small interval, when he is going to cross himself, but each one of us, both man or woman, we will

b) be standing upright as is proper (lit. in a true measure) and will hardly bend our necks (sing.) and (lower) our heads (sing.) only at that time when we are going to cross ourselves. That kind of praying when a (lit. the) man bows exceedingly at the time when he is going to cross himself, while praying, is proper to (such) places, in which we are having rest (i.e. in the bedrooms), while we do it for the hardening of (our) body and (of) the sleep, and also for that who wishes to give toil to himself in his prayer. And it is not proper to (such) places in which great multitudes are assembled praying.

And if a man is found

366 a) also among us or a woman, whose hands are close to their sides (lit. ribs) when they are praying, they shall be punished as those who have transgressed the commandments of the Lord, because they do not follow (lit. take) the example of the saints, since they are wont to pray, while their hands are stretched out to God, according as is written: "I have stretched out my hands all day."[7] He says also: "The lifting up of my hands is as a sacrifice at the time of evening."[8] More especially is it the example of the great prophet Moyses. And again if

b) the apostle had not prayed in this wise he would not have said, censuring such people (lit. these of this sort): "Set up the hands which are let slack and the knees which are relaxed,"[9] and in many places in the Scriptures we are instructed to lift up our hands properly (lit. in a true measure), to stretch them out, while we are praying, and not to stretch them out, however (lit. again), so that to lift them up beyond measure in a boastfulness; and again not to cry out, when praying in the midst of the multitude, hypocritically; neither shall they be (lit. and again not for them to be) as these beasts

I.1.b.294. (No men among us shall go to physicians to be cured by them from (lit. because of) an ailment)

372 a) which is hidden inside of them(, either) in their heads

(sing.) (or) in their hearts (sing.), (or) in their bowels, unless this (is done) only in order to cure a pustule or ..., or a tooth, or an eye or any such ailment (lit. all ailments of this sort) which is manifest.

None among us shall kindle fire in any place of theirs because of any ailment in their bodies (sing.) or let blood of theirs because of a fever without discussing the matter with the elder (lit. while they did not examine) first.

And again if we go to acacia-trees in order to gather some firewood according to our need, we will not cut down

(b) large acacia-trees or large branches, or large logs (lit. wood) in general without saying (lit. while they have not said) to the elder first, so that people should not speak (unfavourably) about us. And each man who is in the house with us and each (woman) who is in the house with you[10] shall command to those who are appointed to do the sabbath (that is, to prepare for the sabbath), who are sitting in the kitchen, not to burn much firewood, while feeding (the fire) badly (i.e. neglectfully, wasting much firewood), and thus it shall be in all places in which fire is kindled, beginning with those who warm their hands in the workshops to those who

373 a) cook vegetables or groats, or some other dishes in general, whether in the dining hall or in the infirmary, or in any other places in general, in which fire is kindled because of a necessity in cold (weather) or indeed in other necessity, that they all shall abstain (lit. for them all to keep themselves) from squandering (lit. perishing) firewood, not only because we toil much until we have gathered them and brought them in, but in order that the people who gather them in their acacia-groves may not be toiling for us, again, (beyond measure) in this work too.

All the matters and the orders, and the

b) words which we have written in all the epistles, they shall read them four times each year without fail in the four Sabbaths of the Lent when they are all together (lit. they are with one another), assembled (and) listening, small and great (lit. from their small one to their great one), and you also, from an old woman to a young girl. They shall do thus and listen to them (vid. the epistles) at all times.

The presbyter who will assemble the "brethren" who are in the South, that is the nuns, if there is one among us or one who

* * *

I.1.b.301. 385 a) Holy Spirit who speaks in the Prophets is rejoicing, consoling us (lit. rejoicing in a consolation over us) at this time, now, making intercession for us of his own accord: "Lord, you have been favourable to your land, you have brought back the captivity of Jacob. You have forgiven the sins of your people, you have put cover upon all their sins. You have taken away (lit. cured) all your wrath, you have turned yourself from the fierceness (lit. wrath) of your anger. Turn us, O God of our salvation, and turn your anger from us. Will you be wroth against us forever or will you draw out your wrath

b) from generation to generation? God, you shall turn and revive us and your people shall rejoice over you. Instruct us, Lord, in (lit. to) your mercy and you shall give to us your salvation."[11]

Let us repent so far as there is a time for it (lit. so far as there is the time), when the Holy Spirit who is speaking in his men (lit. those who are his, i.e. the prophets and saints) is making intercession for us: "Turn, Lord! How long? May you be besought about your servants, for we have been filled out of your mercy at the time of morning all our days and we have been rejoicing and glad instead of the days in which you have humbled us (and) the

386 a) years in which we have seen evil (pl.). May you look upon your servants and your deeds, Lord, and may you guide their children. Let the light of the Lord our God be upon us according to the works of our hands. You shall rectify us."[12]

Let us repent so far as there is a time for it (lit. so far as it is the time), when the Lord is speaking to our congregation also, as he was speaking to Jerusalem through his prophet: "I will be to her a wall of fire around her, said the Lord, and

b) I will be to her a glory in her midst."[13] If, therefore, God is a wall of fire to a congregation and a glory in her midst, which devil will be able to fight against her and which Satan will be able to come into her, unless through those among us, both man or woman, who will long (after) fornication and theft, and lie, and all evil things, and it is these people, because of whom will come in the enemy in order to have dominion over his people (lit. those who are his),

I.1.b.302. 387 a) who commit sin, because they are coming out

of him (lit. are ones out of him), according as is written,[14] but (lit. and) not to have dominion nor to overcome by any means whatever the children of God among us, both man or woman, who long after purity and all good things.

Far be it, therefore, — not so! — that we should love great curses from God and should defraud ourselves, because of our evil deeds, of great blessings from him which he has done to us at this time, now, and should give

b) even a least place to the written Word, which it is fearful to say: "If you will not lay it in your heart to give glory to my name in your good deeds, then (lit. and) know, said the Lord Almighty, I will send to you the curse and I will curse your blessing, and I will scatter out your blessing so that it may not be with you, because you, you do not lay it in your hearts."[15]

And what is the worth of a man among us or a woman if the Lord compares

388 a) them in their evil deeds at this same time (lit. at this time, this) to those upon whom he shall pour his anger because of the evil which they (lit. those) will do in these same congregations (lit. in these congregations, these) in the last days!

What is the offence of the people who decline their patience and turn themselves back from all good things even as the wife of Lot if not the false joy which is very great in the heart of the unwise?

By what means will the wise people be strengthened in their patience

b) and complete all good deeds if not (by mourning, which is very great at all time in the heart of the mourners?

Because of that let us repent before days have come in which it will be said by the written Word: "Vain are the sons of the men who dwell in this place. False are the sons of the men. Yokes of iniquity they are, being together in vanity."[16]

Let us repent before (the time) has come

Notes to the translation

1. *Jb* 24, 25.
2. Cf. *Mt* 12, 18.
3. Cf. *1 Th* 2, 5–6.
4. *Is* 29, 13; *Mt* 15, 9; *Mc* 7, 7; *Col* 2, 22; cf. *Tit* 1, 14.
5. Cf. *1 Co* 11, 28–29.
6. *Mt* 15, 14.
7. *Ps* 87 (88), 10.
8. *Ps* 140 (141), 2.
9. *Is* 35, 3; *Heb* 12, 12.
10. Shenoute has in mind the heads of monastic "houses", ⲛ̄ⲣⲙ̄ ⲛ̄ⲏⲓ
11. *Ps* 84 (85), 1–8.
12. *Ps* 89 (90), 13–17.
13. *Zch* 2, 5.
14. Cf. *1 Jh* 3, 8.
15. *Ml* 2, 2.
16. *Ps* 61 (62), 10.

5. FRAGMENT OF SHENOUTE'S DISCOURSE
I.1.b.658 (5684, Copt. 25)

PARCHMENT. 1 leaf, 27 x 22 cm. Gaps, breaks, stains. The writing on one side is slightly faded.

The text in two columns covers both sides. The leaf is paged 128 and 129. The front page has here an even number (cf. I.1.b.293, see the preceding item). The quire-mark ("9") is accordingly placed on p. 128 (on the left-hand corner) and not on p. 129. The initials, as to their shape, almost do not differ from the small letters. No ornamentation. An apostil in the outer margin of p. 128, against 11. 7–10, which is later in date than the MS. and may be assigned to the 9th or 10th century (*Ps* 1, 1 is quoted here).

A folio from the same codex as that to which seven folios of the Bodleian Library (Oxford) belong: *Clarendon Press*, b. 4, fr. 32 (pp. 172–185); these leaves are edited by Amélineau (*AS* I, pp. 445–455). P. 179 is in part reproduced in Hyvernat's Album (Hyvernat, pl. VIII, 3) and it is also used by Stegemann for his Palaeography (Stegemann, pl. 10). Though our folio is 21 leaves apart from the portion published by Amélineau, it is clear from the context that it is part of the same literary work.

DIALECT: Sahidic.

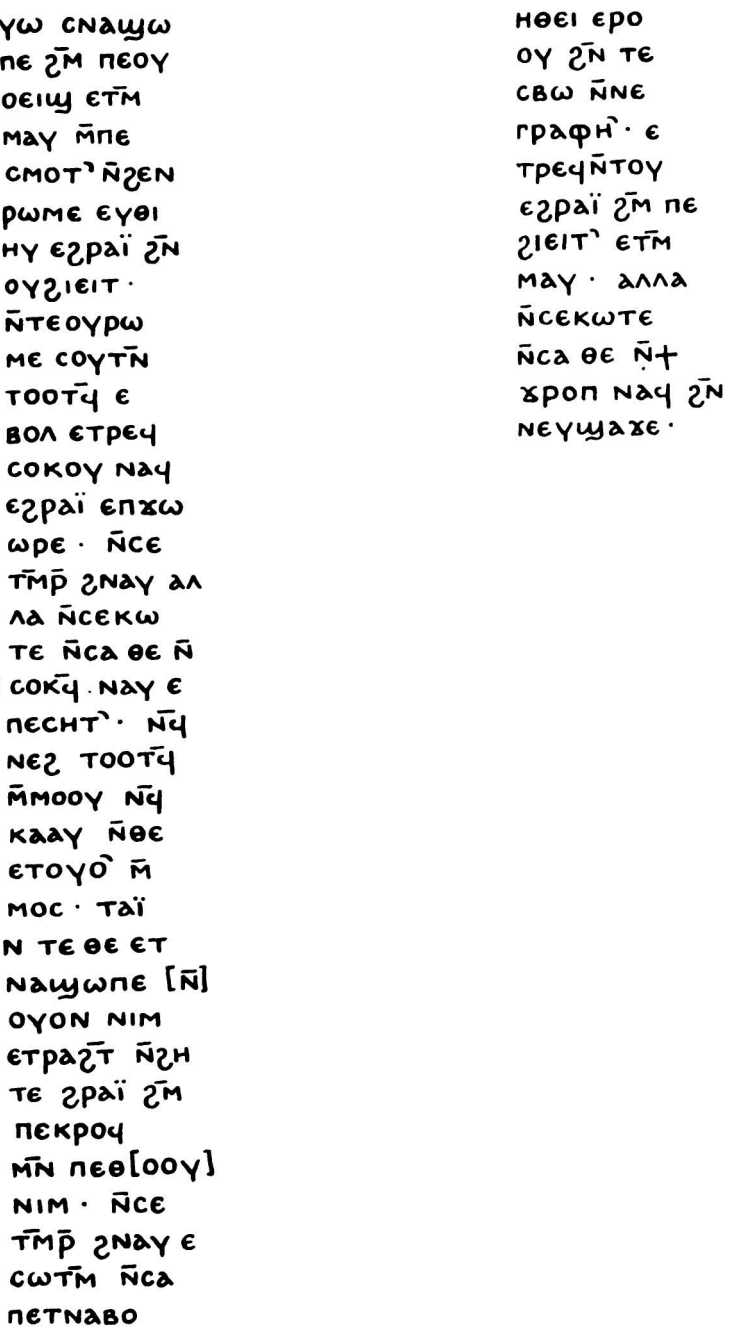
DATE: 8th cent.

PROVENANCE: the White Monastery (?).

PUBLICATIONS: Elanskaya, *CLT*, pp. 97–101.

BIBLIOGRAPHY: Elanskaya, *CLT*, pp. 252–253.

ⲣⲕⲏ a)ⲡⲉⲧⲛⲁⲥⲟ
ⲱⲉ ⲇⲉ ·ⲭⲛⲁ
ⲱⲱⲡⲉ ⲉⲭ
ⲥⲏⲱ :
ⲍⲙ̄ ⲡⲉⲟⲩⲟ
ⲉⲓⲱ ⲉⲧⲙ̄
ⲙⲁⲩ · ⲭⲛⲁ
ⲣⲁⲱⲉ ⲛ̄ⲑⲓ
ⲛ̣ⲭⲟⲉⲓⲥ ⲙ̄ⲛ̄
ⲡⲉⲭⲣⲥ̄ ⲙ̄ⲛ
ⲡⲉⲡⲛ̄ⲁ̄ ⲉⲧ
ⲟⲩⲁⲁⲃ · ⲛ̄ⲭ
ⲣⲓⲙⲉ ⲛ̄ⲑⲓ
ⲡⲇⲓⲁⲃⲟⲗⲟⲥ
ⲙ̄ⲛ̄ ⲛⲉⲭⲁⲣ
ⲅⲉⲗⲟⲥ ⲉⲧ
ⲙⲟⲟⲩⲧ̀ ⲉⲧ
ⲙⲟⲩⲟⲩⲧ ⲛ̄
ⲍⲉⲛⲕⲟⲟⲩⲉ :
ⲥⲉⲛⲁⲉⲩⲫⲣⲁ
ⲛ̄ⲉ ⲛ̄ⲑⲓ ⲛ̄ⲁⲣ
ⲅⲉⲗⲟⲥ ⲙ̄ⲛ̄
ⲛⲉⲡⲛ̄ⲁ̄ ⲛ̄ⲛ̄
ⲇⲓⲕⲁⲓⲟⲥ ⲉⲧ
ⲭⲏⲕ ⲉⲃⲟⲗ·
ⲛ̄ⲥⲉⲙ̄ⲕⲁⲍ ⲛ̄
ⲍⲏⲧ ⲛ̄ⲑⲓ ⲛⲉ
ⲡⲛ̄ⲁ̄ ⲛ̄ⲁⲕⲁ
ⲑⲁⲣⲧⲟⲛ ⲉⲧ
ⲭⲁⲍ̄ⲙ · ⲉ̣ⲧ̣
b) ⲭⲱⲍ̄ⲙ ⲛ̄ⲍⲉⲛ
ⲕⲟⲟⲩⲉ·
ⲥⲛⲁⲣⲁⲱⲉ ⲛ̄
ⲑⲓ ⲧⲇⲓⲕⲁⲓⲟⲥⲩ
ⲛⲏ · ⲁⲩⲱ ⲛ̄ⲥ̄
ⲟⲩⲱⲛ ⲛ̄ⲛⲉ
ⲣⲟ ⲉⲧⲣⲉⲩ ⲛⲁⲓⲁⲧⲩ
ⲃⲱⲕ ⲉⲍⲟⲩⲛ̣ ⲙⲡⲣⲱ
ⲛ̄ⲍⲏⲧⲟⲩ ⲛ̄ ⲙⲉ ⲉⲧⲙ
ⲟⲓ ⲛⲉⲧⲟⲩⲏⲍ ⲡⲉⲩⲃⲱⲕ
ⲍⲣⲁⲓ ⲛ̄ⲍⲏⲧⲉ·
ⲛ̄ⲥⲉⲟⲩⲱⲛ̣ⲛ̄ⲍ
ⲉⲃⲟⲗ ⲙ̄ⲡ[ⲭⲟ]
ⲉⲓⲥ ⲛ̄ⲑⲉ ⲉⲧ
ⲥⲏⲍ·
Ⲥⲛⲁⲣ̄ ⲍⲏⲃⲉ
ⲛ̄ⲑⲓ ⲧⲁⲛⲟ
ⲙⲓⲁ ⲭⲉ ⲁⲩⲱⲱ
ⲧ̄ⲙ ⲛ̄ⲛⲉⲥⲣⲟ
ⲍⲛ̄ ⲟⲩⲙⲉⲣⲉ
ⲁⲩⲱ ⲕⲁⲧⲁ ⲑⲉ
ⲉⲧⲥⲛⲁ̄ⲣ ⲍⲏ
ⲃⲉ ⲛ̄ⲑⲓ ⲧⲁⲛⲟ
ⲙⲓⲁ ⲉⲍⲣⲁⲓ ⲉ
ⲭⲛ̄ ⲛⲉⲛⲧⲁⲩ
ⲣ̄ ⲃⲟⲗ ⲛ̄ⲍⲏⲧⲥ̄
ⲧⲁⲓ ⲧⲉ ⲑⲉ ⲉ
ⲧⲥⲛⲁⲣⲁⲱⲉ
ⲉⲭⲛ̄ ⲛⲉⲧⲥⲟ
ⲛ̄ⲍ ⲛ̄ⲧⲟⲟⲧⲥ̄
ⲣⲕⲑ a)ⲉⲃⲟⲗ ⲍⲓⲧⲟⲟ
ⲧⲟⲩ ⲙ̄ⲙⲓⲛ ⲙ̄
ⲙⲟⲟⲩ [ⲭⲉ ⲙ̄]
ⲡⲟⲩⲥ̣ⲱⲧⲙ̄
ⲛ̄ⲥⲁ [ⲛ]ⲉ̣ⲧ̣ⲟⲩ
[ⲥⲱⲧⲙ̄ ⲉⲡ]ⲉⲩ
ⲉⲓⲱ̣ⲧ ⲉⲧⲉ
ⲡⲛⲟⲩⲧⲉ ⲡⲉ·
ⲉⲩⲙⲏⲣ̀ ⲍⲣⲁⲓ
ⲍⲛ̄ ⲛⲉⲩⲡⲁ
ⲑⲟⲥ · ⲙ̄ⲛ̄ ⲛⲉⲩ
ⲕⲣⲟⲩ·



Notes to the text

128 b, 20: The letters transpiring from the back of the folio stand so clearly against the letters of the front page here (l. 20 of the first column of the next page) as to make them not easily recognisable. However, ⲘⲈⲢ is certain and the last letter may be ⲉ; so the word here seems to be ⲘⲈⲢⲈ, i.e. for ⲘⲢⲢⲈ.

7-10: In the right-hand margin, at the level of these lines, there is a note added at a later date.

Translation

128 a) And he that will despise you (that is the community of monks), he shall be despised (himself). At that time the Lord shall be exalted with his Christ and the Holy Spirit; and the devil shall weep with his angels, dead and killing others. The angels and the spirits of the righteous[1] who are blameless (lit. perfect) shall rejoice, and the spirits impure, who are defiled (themselves)

b) (and) defile others, shall suffer grievance. Righteousness shall be exalted and open its gates so that those may enter them who abide in you and they shall appear before (lit. to) the [Lo]rd, as is written. Lawlessness (on the contrary) shall mourn, because its gates have been fastened with chain, and as much as lawlessness will mourn for those who have stayed without (lit. outside of it), so much it will rejoice over those who have been imprisoned in it

129 a)through their own fault (lit. through them, themselves), [for they have n]ot obeyed [th]ose who [hear th]eir father, who is God, while they are bound in their passions and their perfidy (pl.). And it (i.e. lawlessness) shall be at that time in the form of men who are pushed into a pit and a man will extend his hand in order to pull them up to himself into the world at large,[2] but they will not want, but will try (lit. will look for the way in which)

b) to pull him down to them. And he will shake them off from his hand and leave them in the state in which they are. And the same shall be (the fate) of all those who, (while they are) in you (i.e. the community of monks), are sunk into perfidy (lit. the perfidy) and e[vil] of all kinds and will not want to obey him who will help them in the teaching of the Scriptures in order to pull them up from this pit, but will try (lit. look for the way in which) to slander him with their words.

The marginal note

"Blessed is the man that did not walk (in the council of the ungodly)."[3]

Notes to the translation

1. Such is the textual translation here, since ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ is doubtless a substantive, "the righteous", which is followed by a relative clause, "who are blameless". The counterpart of this phrase is, however, differently construed. There ⲛ̄ⲁⲕⲁⲑⲁⲣⲧⲟⲛ is an adjective and with the realtive clause that follows it forms a pair of homogeneous attributes depending on the common antecedent. If parallelism between the two phrases is complete, one has to emend ⲛⲉⲡⲛⲁ ⲛ̄ⲛⲇⲓⲕⲁⲓⲟⲥ into ⲛⲉⲡⲛⲁ ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ "the spirits righteous and perfect."

2. This meaning has not hitherto been attested, but is only an extension of the root-meaning of this substantive "scattering", "dissolution", given in Crum, p. 783 a.

3. *Ps* 1, 1.

6. FRAGMENT OF SHENOUTE'S HOMILY *DE EIS QUI E MONASTERIO DISCESSERUNT*

I.1.b.697 and 707 (4780 and 4768, Copt. 40 and 34)

PARCHMENT. 2 leaves, 35.5 x 26 and 26 x 20 cm. Edges broken; stains; faded text.

The text is in two columns on both sides. No 707 is paged 43–44. Rounded ouncial, initials without any ornamentation. The initial ⲧ has a vertical hasta running the height of almost 10 lines (cf. I.1.b.708 and 710). In the upper line the same letter is elongated upwards. The sections end with dots.

The two folios are part of a large codex which contains Shenoute's works. Its major part, the end inclusive, is published by Chassinat (*ChSh*, pp. 175–305). To this codex also belong, as can be seen from a sample of the hand given by Wessely (Wessely, *StPal* IX, p. 137), the five Vienna folios there published, and so the two Golenischev folios and the Vienna five form part of that missing first portion of the codex, to which Chassinat refers the words: "Le commencement en a disparu"; a part, no doubt, small, but by no means insignificant.

I.1.b.707 is paged 43–44, and I.1.b.697 has its upper part torn away and lost and so has preserved no page-numbers. To judge, however, from the text established by Leipoldt on the basis of several parallel MSS. (LS III, pp. 134–135 and 141–142), this folio must find its place in the second score of pages in the Homily conventionally entitled by Leipoldt *De eis qui e monasterio discesserunt*. Four of the Vienna five folios are paged and so we are in a position to arrange them and the Golenischev folios in the order they had in the codex:

7-/8/: K9240 (Wessely, pp. 135–136)
/20/ + x: I.1.b.697 (cf. LS III, pp. 134–135)
43–44: I.1.b.707 (cf. LS III, pp. 141–142)
81–82: K9196 (Wessely, pp. 127–128)
91–92: K9196 (Wessely, pp. 129–130)
113–114: K9241 (Wessely, pp. 131–132)
175–375: IFAO, no. 1 (*ChSh*)
One leaf (K9241, Wessely, pp. 133–134) has no page-number.

The Golenischev folios were unknown either to Leipoldt or to

Amélineau (*AS* II, pp. 524–525). They only show some minor divergent readings.

DIALECT: Sahidic.

DATE: 8th cent.

PROVENANCE: Akhmîm, the White Monastery (cf. *ChSh*, p. 1).

PUBLICATIONS: Elanskaya, *CLT*, pp. 84–89; Elanskaya, *Fragm.* (I.1.b.697).

BIBLIOGRAPHY: Elanskaya, *CLT*, p. 261.

697 (1) a)...

[пογ]ωщ мпно[γ]
[тє] ϩм пima
[аγω] он мййса
[тр]єγвωк є
вол єпмa є[тоγ]
мєєγє єв поγ
ωщ мпноγ
тє йϩнтч ·
аγω йсєєipє
ϩωωч ϩм пма
єтммаγ йнєγ
оγωщ йϩнт
євооγ ·
Оγєї наγ євол
ϩітм пхоєіс
іс єчϯ ϩаї є
рооγ ϩй оγϩаї
ммє · хє
нім пєнтач
кωλγє ммω
тй ·

b) ...

х[ωк євол н]
нє[нєрнт ·]
Мн [щ]арєп[поγ]
тє щωп[є мй]
поνнрос й
рωмє єнєϩ
Н оγй бом єнєϩ
йоγрωмє й
оγωт мпонн
рос · емпхо
єіс щооп нм
мач ан · єхі
оγноб ммнн
щє йбонс є
рєпхоєіс що
оп нммаγ ϩй
нєγϩвнγє тн
роγ йаікаіо
сγнн хін

(2) a)...

[ач]хітй й]бо
[нс є]матє ·
єчноγхє є
ϩраї єхωй й
ϩєнϩвнγє па
ра тєнбом ·
Єщхє анок
пєтнахітнγ
тй йбонс йтє
тй ϩєнаікаі
ос · єїє є
нє мй бом пе
йтсγнагω
гн тнрс єт
оγаав · єϩєн
агаθос нє є
рєпхоєіс
щооп нммаγ

b) ...

[єщхє тєтй]
хω ммо[с й]
тωтй · й[на]
щтєіме ни[таγ]
вωк євол [ϩі]
тоотй хє тсγ
наγωгн тн
рс · оγ
Он нім єтф й
оγϩнт йоγ

ωτ ϩN̄ τεcBω
N̄NεγραφH̀
cεπιθε M̄πaï
εT̄MMAY N̄Ta
τετN̄Nεcτωϥ̀·
AγW cεcγM
φωNεï̀ N̄MMAϥ
ϩN̄ ϩωB NIM N̄
AγAθOǸ·
N̄cBωn̄̀ M̄Moϥ
AN ϩωc ϣM̄
MO̅ ερOOγ

707

M̄Γ a) ϩM̄ πKAϩ εTMO
Aϩ·AγW ETBA
Bŵ N̄TAγBITϥ
εBOA N̄ϩNT̄ϥ
N̄ϣOPn̄, AγW
N̄TεïϩE AϥϣW
Πε ϩM̄ πMà̀ ε
T̄MMAγ̀, N̄θε
M̄πOγϩOP̀ ε
ϣAϥKOT̄ϥ ε
NεϥKABOA N̄
cεMεcτωϥ̀·
Παï ΔE OǸ N̄TAϥ
BWK̀ εBOA̅ ϩI
TOOTN̄ ϩM̄ NI
cNHγ TεNOγ
εϥA̅KϣÀ ϩN̄ Oγ
KWM̄ϣ N̄cA
πϣABε M̄πϧ
Tε, εϥBN̄
APIKÈ ερOεï̀
BE εKcAϩOγ
M̄MOï ϩN̄ ϩεN

πAPABOAH̀ εK
ϣANOγWǸ N̄
PWK̀ εϣABε
εBM̄ πPAN M̄
πBOεIC̀ εBOA̅
ϩN̄ NεγραφH̀
N̄TAïBITϥ N̄BO
NC̄ ϩN̄ OȲ, εϥ
b) BW M̄MOC N̄
NεT̄ϥNATW
M̄T ερOOγ, BE
AϥMOKϩT̀ε
MATε ϩN̄ ϩεN
ϩBHγÈ πAPA TA
BOM̀, M̄πϥKA
AT̀ ε† N̄NAε
PHT M̄πNOγTε·
Ἀγω ΔE N̄TOϥ
πεNTAϥπOP
KN̄ εBOA̅ N̄BNAϩ
ϩN̄ TCγNAγW
ΓH̀· N̄ANOK
AN πεNTAïπOP
Kϥ̄ εBOA̅· AA
AA ĪC̄ πεNTAϥ
πORKϥ̄ εBOA̅
ϩN̄ TεϥCγNA
ΓWΓH̀, BE N̄
TOϥ πETCO
OγN M̄πNOϭ
Nεϭ THPϥ̄ N̄
TAπET̄MMAγ
AAϥ N̄NAεIO
Tε N̄ΔIKAIOC̀
N̄TAγN̄KOTK̄·
N̄ϩOγO̅ ΔE ϩεN

ⲛⲟⲃ ⲙ̄ⲡⲉⲑⲟⲟⲩ
ⲉⲁϥⲁⲁⲩ ϩⲛ̄ ⲟⲩ
† ⲧⲱⲛ̀ ⲉϩⲟⲩⲛ
ⲘⲆ a)ⲉϩⲣⲁϥ ⲙ̄ⲡⲉⲛⲉⲓ
ⲱⲧ ⲛ̄ϩⲗⲗⲟ̀ ⲉⲧⲟⲩ
ⲁⲁⲃ̀· ⲡⲁⲓ ⲉⲧⲉ
ⲙ̄ⲡⲁⲧϥⲱⲥⲕ
ϫⲓⲛⲧⲁϥⲃⲱⲕ̀ ⲉ
ⲣⲁⲧϥ ⲙ̄ⲡⲛⲟⲩ
ⲧⲉ ⲛ̄ⲑⲉ ⲉⲧⲉⲧⲛ̄
ⲥⲟⲟⲩⲛ̀ ⲧⲏⲣⲧⲛ̄
ϫⲉ ⲁϥⲑⲗⲓⲃⲉ ⲙ̄
ⲙⲟϥ ⲱⲁ ϩⲣⲁⲓ ⲉ
ⲡⲙⲟⲩ̀·
† ϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲏⲧⲛ̄
ϫⲉ ⲥⲉⲣ̄ ⲙ̄ⲛⲧⲣⲉ
ⲛⲁⲓ ⲛ̄ϩⲁϩ̀ ⲛ̄ⲥⲟⲡ̀
ϩⲙ̄ ⲡⲁϩⲏⲧ̀ ϩⲛ̄
ⲟⲩⲡⲓⲥⲧⲓⲥ, ⲉ
ⲧⲣⲉⲧⲕⲁⲕⲓⲁ̀ ⲙ̄
ⲡⲉⲧⲙ̄ⲙⲁⲩ
ⲕⲧⲟⲥ ⲉϩⲣⲁⲓ ⲉ
ϫⲱϥ̀ ϩⲙ̄ ⲡⲓⲟⲩ
ⲟⲉⲓⲱ ⲧⲉⲛⲟⲩ·
ⲉⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧ̀
ϫⲉ ⲁϥ† ⲛⲟⲩⲃⲥ
ⲛ̄ⲛⲁⲉⲓⲟⲧⲉ̀ ϫⲓ̄
ⲛ̄ⲱⲟⲣⲡ̄ ⲉⲧⲣⲉϥ̀
ⲱⲱⲡⲉ ⲛ̄ⲑⲉ ⲛ̄
ⲥⲉⲙⲉⲉⲓ̀·
ⲡⲁⲓ ⲛ̄ⲧⲁϥⲛⲉϫ
ⲕⲁϩ̀ ⲉϩⲟⲩⲛ̀ ϩⲙ̄
ⲡϩⲟ̀ ⲙ̄ⲡⲣⲣⲟ̀ ⲛ̄
ⲇⲓⲕⲁⲓⲟⲥ̀·
ⲃ)Ⲉⲧⲃⲉ ⲡⲁⲓ ⲁϥ†
ⲙ̄ⲡⲁⲥⲉⲃⲏⲥ ⲉ
ⲧ̄ⲙⲙⲁⲩ ⲉⲧⲟ
ⲟⲧϥ̄ ⲙ̄ⲡⲉϥⲱⲏ
ⲣⲉ ⲉⲧⲟⲩⲁⲁⲃ̀
ⲉⲧⲣⲉϥϫⲓ ⲕⲃⲁ
ⲙ̄ⲙⲟϥ ϩⲛ̄ ⲟⲩ
ϩⲁⲡ ⲙ̄ⲙⲉ, ϫⲉ
ⲁⲩⲥⲱⲱⲩ̄ϥ̄ ⲙ̄ⲡⲁⲓ
ⲉⲧⲉⲛ̄ϥⲙ̄ⲡⲱⲁ
ⲙ̄ⲙⲟϥ ⲁⲛ·
Ⲧⲁⲓ ⲟⲛ ⲧⲉ ⲑⲉ ⲧⲉ
ⲛⲟⲩ ⲙ̄ⲡⲁⲓ, ⲙ̄ⲛ
ϩⲉⲛⲕⲟⲟⲩⲉ̀ ⲛ̄
ⲧⲁⲩⲥⲱⲱⲩ ⲛ̄ⲛⲉⲛ
ⲉⲓⲟⲧⲉ̀ ⲛ̄ⲧⲁⲩ
ⲛ̄ⲕⲟⲧ̄ⲕ, ⲙ̄ⲡⲉ
ⲟⲩⲟⲉⲓⲱ̀ ⲉⲛⲉⲩ
ⲱⲟⲟⲡ̀ ⲛⲙⲙⲁ̀
Ⲁⲩⲱ ⲁⲛⲟⲛ̀ ϩⲱ
ⲱⲛ̀ ⲥⲉⲕⲱⲧⲉ̀
ⲟⲛ ⲛ̄ⲥⲁ ⲡⲉⲑⲟ
ⲟⲩ ⲉϫⲱ ⲉϩⲟⲩⲛ̀
ⲉⲣⲟⲛ̀ ⲧⲉⲛⲟⲩ
ϩⲛ̄ ϩⲉⲛⲱⲁϫⲉ
ⲛ̄ⲃⲟⲗ̀· ϫⲉ ⲙ̄
ⲡⲉⲡⲁⲓ ⲕⲁⲁⲛ̀ ⲉ
ⲱⲙⲱⲉ̀ ⲙ̄ⲡⲛⲟⲩ
ⲧⲉ ⲕⲁⲧⲁ ⲑⲉ ⲛ̄
ⲧⲁⲡⲁⲓ ϫⲟⲟⲥ̀·
Ⲉⲱϫⲉ ⲁⲛⲟⲕ̀ ⲃⲉ

Notes to the text

697 (1) a, 13: That is, ⲟⲩ‹ⲟ›ⲉⲓ.

17-18: ⲧⲏⲣⲟⲩ is lacking in the parallel MSS.

(2) a, 11-12: ⲉⲓⲉ ⲛⲉ in the parallel MSS.

707, 43 a, 16: ⲥⲛⲏⲩ is erroneously for ⲥⲏⲩ.

b, 11-12: read ⲡⲉⲛⲧⲁⲩⲫⲟⲣⲕⲧ with all the MSS., that is, "me" and not "us".

44 a 7-8: The parallel MS. has here ⲛⲑⲉ ⲉⲧⲛⲥⲟⲟⲩⲛ ⲧⲏⲣⲟⲩ. that is, "as we (and not "you") all know."

30: The parallel MS. omits ⲡϩⲟ "the face" here, that is, Semeei was throwing dust at the king and not in the king's face.

b, 19: The parallel MS. has ⲛⲙⲙⲁⲩ, that is, "with them" and not "with us".

Translation

I.1.b.697. (1) a) (And if, after those disobedient have gone from the congregation of the Lord, saying in their evil heart: "We were not let to fulfil)[1] [the wi]ll of Go[d] in this place", [and] again, after they have gone to the place in which [they] plan to fulfil the will of God, and they fulfil, however, in that place their evil wishes, — woe to them from Lord Jesus who (lit. while) judges them with the just judgement, for who prevented you

b) (from giving your promises to God? Is there among you this (man) about whom you said: "He plots against us so as not to let us) f[ulfil] o[ur promises"? Is Go]d wont to b[e with] (an) evil man ever? Or can any single evil man with whom the Lord is not oppress a great multitude with whom the Lord is in all their deeds of righteousness, beginning with

(2) a) (their old men (down) to their small children? And I say this before these (people) of this kind who said with their mouths (lit. with all (sing.) their mouth): "We shall go" or "We have gone from the place from which we went away because of that one, since) [he oppress]ed [us] [ex]ceedingly, heaping on us (hard) works beyond our power." If I shall oppress you while you are righteous, then why cannot all this Holy Congregation, being good and the Lord being with them,[2]

b) (exclude me from them, since I oppressed you and excluded you from them? But you are evil plotters!) [If you] say, [y]ou,[3] the [sha]meless, w[ho] went away [f]rom us that all this congregation, all who are unanimous in the teaching of the Scriptures, are obedient to that (man) whom you came to hate and they agree with him in all good deeds and do not hold him as alien to them, (I know then that you are, of a truth, evil).

I.1.b.707. 43 a) into the soil, saline and hard, from which he[4] had been taken before, and so he became in that place like a dog who is wont to come back to his vomitings and is despised (lit. hated) (for that). And this (man), too, who has left us at this time, now,[5] he scorns the word of God in derision (and) accuses me (, saying): "You curse me in parables when you open your mouth in order to speak in the Lord's name (on the themes taken) from the Scriptures." In what (way) have I oppressed him that (lit. while) he

b) should say to those he would come across: "He has tormented me with tasks beyond my strength, he did not permit me to give my vows to God" and "He has driven us by force out of the congregation?" It is not I who drove him away, but it is Jesus who drove him out of his congregation, because he knows all the abuse(s) which this one has made to my righteous fathers who (now) rest (lit. reposed) (in peace), and especially (many) great evil (things) which he did, in a struggle

44 a) against our holy father and elder (lit. our holy old father) who not long ago departed (lit. he who was not long before he departed) to God,[6] as you all know, because he had tormented him to death. I tell you that it has many times been testified to me, in my heart, in faith, to the effect that this man's evil should turn from me against him at this time, now, for he had caused grievance to my fathers from the (very) beginning, (and) that he should be like Semeei[7] who had thrown dust (lit. earth) into the face of the righteous king.[8]

b) For that reason he gave this impious one to his holy son[9] that he should take revenge on him at the true court, because he had scorned him, of whom he is unworthy. That is how it is also with this one, now, and the others who scorned our fathers who rest (in peace) at the time when they were with us. And as for ourselves (lit. and we likewise), — they again try to say bad things about us (lit. seek for bad (things) to say about us) now in false words: "This one has not allowed us to worship God", even as this one said. If, however, I

Notes to the translation

1. The beginning of this page and the next missing in the Golenischev folio is supplemented from LS III.

2. The *collectiva* in Coptic may be resumed by the pronouns either in the singular or in the plural. In the present case the plural form is preferred.

3. See above note 1 to the translation of *Acta apostolorum Petri et Pauli* (I, 2).

4. Strictly speaking, "it", because Shenoute compares here his adversary to a tree.

5. ⲡ(ϵ)ⲓⲟⲩⲟϵⲓⲱ preceded by ⲛ̄- (ⲙ̄ⲡ(ϵ)ⲓⲟⲩⲟϵⲓⲱ) always refers to the past: "at that time", "formerly", whereas after ϩⲛ̄- it is exactly the antonym of the former, meaning "this (i.e. current) time", "now" cf. textual note to the *Treatise on the Symbolics of Baptism* (II, 1), fragm. 387_{2d} v°, 12–13. ⲡ(ϵ)ⲓⲥⲏⲩ after ⲛ̄-, however, is ambivalent so far as the time-distinction is concerned, referring both to the past and present. Still after ϩⲛ̄- it always means "this time", "now" and so, as well as ϩⲙ̄ ⲡ(ϵ)ⲓⲟⲩⲟϵⲓⲱ, may be strengthened by the adverb ⲧϵⲛⲟⲩ.

6. Shenoute may have Pjol, the founder of the White Monastery and his uncle, in mind.

7. Σεμεΐ cf. *Kg* II (*Sam* II) 16, 5–13 and 19, 16–23; Ios. Fl. *Antiqu. Iudaic.* VII, IX, 4; VIII, II, 3. The name is missing in Guidi's index *verborum graecorum* appended to LS III.

8. That is, King David.

9. Solomon, cf. *Kg* III (*Kg* I) 2, 35–46 and Ios. Fl. *Antiqu. Iudaic.* VIII, I, 5.

7. A DISCOURSE BY SHENOUTE
I.1.b.710 (4771, Copt. 21)

PARCHMENT. 23 leaves, 33 x 27.5 cm. A good state of preservation. Partly stained.

The text in two columns is on both sides, 32 lines. The initials vary in height. No ornamentation. The tails of some letters are prolonged into the margin and even sometimes end in a loop. The mast of the initial ⲧ runs down for the space of several lines (cf. I.1.b.697, 708). The leaves are paged from 113 to 158. The quire-numbers preserved in this MS. are as follows: "8" is on p. 126 (*ultima*; "8" *prima* is on p. 111 in the National Library, Paris); "9" is on pp. 127 (*prima*) and 142 (*ultima*); "10" is on pp. 143 (*prima*) and 158 (*ultima*). The eighth quire should have ended on p. 128, so one folio, most likely the title-leaf, must have been left out from the paging.

One leaf of the same MS. (pp. 111–112) is in Paris (BN 130[4], fol. 113), and six (pp. 95–106) are in Vienna (K9302; Wessely, *StPal* IX, pp. 174–179).

DIALECT: Sahidic.

DATE: 9th or 10th cent.

PROVENANCE: the White Monastery.

PUBLICATIONS: LS III, pp. 153–188; this work of Shenoute was entitled by Leipoldt as *De confessione peccatorum.*

BIBLIOGRAPHY: *KM* LXXVIII, p. 183 and 185 (215 and 217); Elanskaya, *CLT*, p. 264; *Transactions*, pp. 341–342.

ριγ a) сβω̂, мn̄ печ+
тωn̄, етшооп̄ еау
шорш̄р [n]ϩенко
оуе·
Ñоуш̄пнрê аn̄ тê
ката неграфн̂
ерш̄аnоуâ хоос̂
хе +мê̂ мпnоу
те, етеn̄ϥnау е
роϥ аn̄, ефмо
стê ϩшоϥ м̄
пеϥсоn̄ ет̄ϥnау
ероϥ· аллa те
ш̄пнре тнр̄с те
ерш̄аnоуâ мере
пеϥсоn̄ ет̄ϥnау
ероϥ, аγω nϥ
мере пnоутê е
теn̄ϥnау ероϥ аn̄,
Хекас̄ ерепш̄ахе
етснϩ nамакарι
ϩê̄ м̄моϥ хе паї̈
м̄пет̄n̄nау ероϥ
етет̄nмê̄ м̄моϥ
аγω паї̈ оn̄ те
nоу ентет̄n̄nау
ероϥ аn̄ етет̄n̄
пістеγê̂ де ероϥ·
етет̄n̄телнʌ̂
ϩn̄ оγраш̄ê еϥ
ϩнп аγ̄ω ефта
еінγ:
b) Ешхе пш̄ахê
етснϩ бn̄арікε
енетò м̄матоїı, еγ
ш̄антωϩ м̄n̄ nε
ϩвнγε м̄пвιос,
еїе ефnабn̄ арікê
ерон̄ n̄оγнр̄ n̄ш̄а̄
тωϩ, м̄n̄ пмостê
м̄n̄ тм̄nтхаcι
ϩнт̀ езоγn̄ епет
ϩιтоγωn̄, м̄n̄ n̄
кеϩвнγε тнроγ
евооγ n̄тε тдікаι
осγнн̄·
Ешхе оγϩωв̄ ефô
n̄ш̄лоϥ аγω n̄ш̄ι
пề апnоγте та
аϥ м̄пιоγоеιш̄ е
тоот̄ϥ м̄пιωт̄
авраϩам̄ етрефсв̄
вề n̄тсар̄ϩ̄ енτеϥ
акро́вγстια·
аγω пετеnфnа
св̄вε аn̄ nтсар̄ϩ̄ n̄
τеϥакро́вγстιа̂·
м̄пеоγоеιш̄ етм̄
мау апхоеіс̀ пn̄γ
тề хоос̀, етреγ
ϥет̀ теψγхн̄ е
тм̄мау евол ϩм̄
песлаос, еїе пе
теn̄ϥnасв̄вê аn̄
ριδ a) тм̄nтатсв̄вê м̄пеϥ
ϩнт̀ етмеϩ̀ м̄мостê
ϩι м̄nтхахе езоγn̄
епетϩιтоγωϥ̀
ϩраї̈ n̄ϩнт̄n̄ еітê ϩо
оγт̀ еітε сϩιме,
еγnаϥот̄ϥ евоʌ̀ ϩм̄
пеϥлаос̀ n̄оγнр̄:

Ⲉⲧⲃⲉ ⲡⲁⲓ ⲟⲩⲟⲉⲓ ⲛ̄ⲛⲉ
ⲧⲛⲁⲙⲉⲥⲧⲉ ⲛⲉⲧⲥⲓ
ⲧⲟⲩⲱⲟⲩ ⲉⲡϫⲓⲛϫⲏ
ⲥⲣⲁⲓ ⲛ̄ⲥⲏⲧⲛ̄, ⲛ̄ⲥⲟⲩⲟ
ⲇⲉ ⲛⲉⲧ+ ⲥⲃⲱ ⲛⲁⲩ·
Ⲟⲩⲟⲉⲓ ⲛ̄ⲛⲉⲧⲛⲁⲡⲱⲧ
ⲉⲥⲟⲩⲛ ⲉⲛⲉⲧⲥⲓⲧⲟⲩ
ⲱⲟⲩ ⲥⲣⲁⲓ ⲛ̄ⲥⲏⲧⲛ̄
ⲥⲛ̄ ⲥⲉⲛⲟⲩⲱⲩ ⲛ̄
ⲥⲁⲣⲕⲓⲕⲟⲛ, ⲁⲩⲱ
ⲟⲩⲟⲉⲓ ⲛ̄ⲛⲉⲧⲟ ⲛ̄ⲩⲃ̄ⲣ
ⲉⲛⲉⲧⲥⲓⲧⲟⲩⲱⲟⲩ
ⲥⲛ̄ ⲧⲕⲁⲧⲁⲗⲁⲗⲉⲓⲁ·
ⲙⲛ̄ ⲡⲕⲁⲥⲕⲥ̄· ⲙⲛ̄
ⲡⲉⲑⲟⲟⲩ ⲛⲓⲙ, ⲉⲩ+
ⲙⲁ ⲙ̄ⲡⲥⲁⲧⲁⲛⲁⲥ,
ⲉⲧⲣⲉⲫⲙ̄ⲃⲟⲙ ⲉⲣⲁⲓ
ⲉⲁⲛ̄ ⲥⲉⲛⲕⲟⲟⲩⲉ·
ⲉⲃⲟⲗ ⲥⲓⲧⲟⲟⲧⲟⲩ ⲥⲛ̄
ⲧⲉⲩⲙⲛ̄ⲧϫⲁϩ ⲛ̄ⲱⲁ
ⲁⲉ, ⲉⲩⲁⲱ ⲛ̄ⲛⲉ
ⲧⲉⲱⲱⲉ ⲁⲛ ⲉⲣⲟⲟⲩ ⲉ
ⲡⲧⲏⲣⲫ, ⲉⲩϫⲱⲡ
ⲛ̄ⲛⲉⲧⲉⲱⲱⲉ ⲉⲣⲟⲟⲩ
b) ⲉⲧⲣⲉⲩⲁⲟⲟⲩ ⲉⲩⲧⲟⲩ
ⲛⲟⲥ ⲛ̄ⲥⲉⲛⲙⲛ̄ⲛⲧⲁⲁ
ⲁⲉ, ⲙⲛ̄ [ⲥⲉ]ⲛⲙⲛ̄ⲧ
ⲣⲉⲩⲧⲱ[ⲥ] ⲥⲛ̄ ⲧⲥⲩ
ⲛⲁⲅⲱⲅⲏ ⲧⲏⲣⲥ̄,
ⲙ̄ⲡⲟⲩⲣ̄ ⲡⲙⲉⲉⲩⲉ
ⲛ̄ⲛⲥⲁϩⲟⲩ ⲧⲏⲣⲟⲩ
ⲉⲧⲥⲏϩ ⲕⲁⲧⲁ ⲥⲙⲟⲧ
ⲛⲓⲙ ⲥⲛ̄ ⲛⲉⲡⲓⲥⲧⲟ
ⲁⲏ· ⲉⲧⲃⲉ ⲡⲁⲓ ⲟⲩ
ⲟⲉⲓ ⲛ̄ⲛⲉⲧⲛⲁⲁⲱ ⲛ̄
ⲟⲩⲱⲁⲁⲉ, ⲏ ⲟⲩϩⲱⲃ
ⲉⲩϩⲟⲟⲩ, ⲉⲛ̄ⲩⲱⲟ
ⲟⲡ̄ ⲁⲛ ϩⲣⲁⲓ ⲛ̄ϩⲏⲧⲛ̄·
Ⲛⲁⲓⲁⲧⲟⲩ ⲛ̄ⲛⲉⲧⲛⲁ
ⲁⲱ ⲛ̄ⲟⲩⲱⲁⲁⲉ,
ⲏ ⲟⲩϩⲱⲃ ⲉⲩϩⲟⲟⲩ
ⲉⲩⲱⲟⲟⲡ̄ ϩⲣⲁⲓ ⲛ̄
ϩⲏⲧⲛ̄:
Ⲛⲉⲧⲛⲁⲁⲱ̄ ⲇⲉ ⲛ̄ⲟⲩ
ⲱⲁⲁⲉ, ⲏ ⲟⲩϩⲱⲃ
ⲉⲩϩⲟⲟⲩ ϩⲣⲁⲓ ⲛ̄ϩⲏ
ⲧⲛ̄ ⲁⲓⲛ ⲙ̄ⲡⲟⲟⲩ ⲛ̄
ϩⲟⲟⲩ, ⲁⲩⲱ ⲛ̄ⲥⲧⲙ̄
ⲧⲁϩⲟ̄ ⲉⲣⲁⲧⲩ̄ ⲙ̄
ⲡⲱⲁⲁⲉ, ⲏ ⲡϩⲱⲃ
ⲉⲛⲧⲁⲛⲁⲟⲟⲩ̄ ⲉⲩ
ⲛⲁⲙⲟⲩⲧⲉ ⲉⲛⲉⲧⲙ̄
ⲙⲁⲩ ⲉⲃⲟⲗ ϩⲓⲧⲙ̄
ⲡⲗⲟⲅⲟⲥ ⲙ̄ⲡⲛⲟⲩ
ⲧⲉ ⲁⲉ ⲛ̄ⲃⲁⲱⲟⲣ ⲉⲧ
ⲧⲁⲕⲟ̄ ⲛ̄ⲙ̄ⲙⲁ ⲛ̄ⲉⲗⲟ
ⲣⲓⲉ a) ⲟⲗⲉ, ⲉⲃⲟⲗ ⲁⲉ ϩⲉⲛⲣⲱ
ⲙⲉ ⲛⲉ ⲉⲩⲧⲁⲕⲟ̄ ⲙ̄
ⲡϩⲏⲧ ⲛ̄ϩⲉⲛⲕⲟ
ⲟⲩⲉ, ϩⲱⲥ ⲇⲉ ⲉ
ⲧⲣⲉⲡⲱⲁⲁⲉ ⲉⲧⲥⲏϩ
ⲁⲱⲕ ⲉⲃⲟⲗ ⲉϩⲣⲁⲓ ⲉ
ⲁⲱⲟⲩ, ⲁⲉ ⲱⲁ
ⲣⲉⲛⲁⲓ ⲛ̄ⲧⲉⲓⲙⲓⲛⲉ,
ⲣ̄ ϩⲉⲛⲱⲧⲟⲣⲧⲣ̄
ϩⲛ̄ ϩⲉⲛⲡⲟⲗⲓⲥ,
ⲁⲩⲱ ϩⲛ̄ ϩⲉⲛⲥⲩ
ⲛⲁⲅⲱⲅⲏ ⲉⲧⲃⲉ
ⲡⲁⲓ ⲡⲉⲩⲧⲁⲕⲟ̄ ⲛⲏⲩ
ϩⲛ̄ ⲟⲩⲱⲥⲛⲉ:
Ⲛⲉⲧⲛⲁⲁⲱ̄ ⲇⲉ ⲁⲛ
ⲛ̄ⲟⲩⲱⲁⲁⲉ, ⲏ ⲟⲩ

ϩωϐ̀ ⲉϥϩⲟⲟⲩ· ⲉⲩ
ⲥⲟⲟⲩⲛ̀ ⲉⲣⲟϥ̀ ϩⲣⲁⲓ̈
ⲛ̄ϩⲏⲧⲛ̄ ϫⲓⲛ̀ ⲙ̄ⲡⲟ
ⲟⲩ ⲛ̄ϩⲟⲟⲩ· ⲉⲩⲛⲁ
ϫⲟⲟⲥ̀ ⲛⲁⲩ ⲉⲃⲟⲗ̀ ϩⲓ
ⲧ̄ⲙ ⲡⲱϣϫⲉ̀ ⲉⲧⲥⲏϩ̀
ϫⲉ ⲛ̀ⲧⲟ̀ ⲛ̄ⲃⲁϣⲟⲣ̀,
ⲉⲃⲟⲗ̀ ϫⲉ ⲁⲩϣⲱ
ⲡⲉ̀ ⲙ̄ⲙⲉⲣⲓⲥ̀ ⲛ̄ⲛ̄
ⲇⲁⲓⲙⲟⲛⲓⲟⲛ·
ϩⲣⲁⲓ̈ ϩ̄ⲛ̄ ⲑⲩⲡⲟⲕⲣⲓ
ⲥⲓⲥ̀ ⲛ̄ⲑⲉ ⲛ̄ⲛⲉⲡⲣⲟ
ⲫⲏⲧⲏⲥ̀ ⲛ̄ⲛⲟⲩϫ·
ⲉⲧϩⲱⲃ̄ⲥ̄ ⲉⲃⲟⲗ̀ ⲉ
ϫⲛ̄ ⲙ̄ⲙⲛ̄ⲧϣⲁϥ
ⲧⲉ̀ ⲛ̄ⲛⲉⲧⲉⲓⲣⲉ̀ ⲛ̄
b) ϩⲉⲛⲕⲣⲟϥ̀ ⲙ̄ⲛ̄ ϩⲉⲛ
ⲙ̄ⲛ̄ⲧⲁⲥⲉⲃⲏⲥ:
Ⲛⲉⲧⲛⲁⲡⲱⲧ̀ ⲉϩⲟⲩⲛ̀
ⲉⲛⲉⲧϩⲓⲧⲟⲩⲱⲟⲩ
ϩⲣⲁⲓ̈ ⲛ̄ϩⲏⲧⲛ̄ ⲉⲓⲧⲉ
ϩⲟⲟⲩⲧ, ⲉⲓⲧⲉ̀ ⲥϩⲓ
ⲙⲉ̀ ϩ̄ⲛ̄ ϩⲉⲛⲟⲩⲱϣ
ⲛ̄ⲥⲁⲣ̄ϫ̄, ⲙ̄ⲛ̄ ϩⲉⲛ
ⲙ̄ⲛ̄ⲧϣⲃⲏϩ̀ ⲛ̄ⲥⲁⲣ
ⲕⲓⲕⲟⲛ̀, ⲉⲩⲛⲁ
ⲙⲟⲩⲧⲉ ⲉⲣⲟⲟⲩ ⲉⲃⲟⲗ
ϩⲓⲧ̄ⲙ ⲡⲉⲡⲣⲟⲫⲏ
ⲧⲏⲥ̀ ϫⲉ ⲛ̀ⲁⲣⲭⲏⲅⲟⲥ
ⲙ̄ⲡϫⲱϩ̄ⲙ̄, ⲙ̄ⲛ̄
ⲡⲥⲱⲱϥ, ⲙ̄ⲛ̄ ϩⲱⲃ
ⲛⲓⲙ̀ ⲙ̄ⲡⲟⲛⲏⲣⲟⲛ̀,
ⲕⲁⲧⲁ ⲑⲉ̀ ⲉⲧⲥⲏϩ̀ ϫⲉ
ⲧⲁⲣⲭⲏⲅⲟⲥ̀ ⲧⲉ ⲧⲁⲓ̈
ⲙ̄ⲡⲛⲟⲃⲉ̀ ⲧⲱⲉⲉⲣⲉ̀
ⲛ̄ⲥⲓⲱⲛ, ϫⲉ ⲁ̀ⲩⲃⲓ
ⲛⲉ̀ ϩⲣⲁⲓ̈ ⲛ̄ϩⲏⲧⲉ ⲛ̄
ⲙ̄ⲙⲛ̄ⲧⲱⲁϥⲧⲉ̀
ⲙ̄ⲡⲓⲏⲗ:
Ⲛⲉⲧⲟⲩⲛⲁⲧⲁϩⲟⲟⲩ
ⲇⲉ̀ ϩⲣⲁⲓ̈ ⲛ̄ϩⲏⲧⲛ̄,
ⲉⲓⲧⲉ̀ ϩⲟⲟⲩⲧ̀ ⲉⲓⲧⲉ̀
ⲥϩⲓⲙⲉ, ⲉⲩⲟ̀ ⲛ̄ⲱⲃⲣ̄
ⲉⲛⲉⲧϩⲓⲧⲟⲩⲱⲟⲩ
ϩ̄ⲛ̄ ϩⲉⲛⲟⲩⲱⲱ̀
ⲛ̄ⲥⲁⲣⲕⲓⲕⲟⲛ̀ ⲉⲩ
z ⲉⲱⲱⲡⲉ ⲉⲩⲥϩⲟⲩ
ⲟⲣⲧ̄ ϩ̄ⲛ̄ ⲛⲉⲩϩⲃⲏⲩⲉ
(ⲧⲏⲣⲟⲩ)
ⲡⲓϫ̄ a)ⲉⲧⲟⲩⲉⲓⲣⲉ̀ ⲙ̄ⲙⲟⲟⲩ,
ⲉⲱⲱⲡⲉ ⲉⲩϩ̄ⲛ̄ ⲟⲩ
ⲙ̄ⲛ̄ⲧⲁⲧⲥⲟⲟⲩⲛ, ⲉⲩ
ⲉⲱⲱⲡⲉ̀ ⲉⲩⲟⲩⲁⲁⲃ̀
ⲉⲃⲟⲗ̀ ϩ̄ⲛ̄ ⲛⲓⲥⲁϩⲟⲩ
ⲧⲏⲣⲟⲩ ⲉⲧⲥⲏϩ̀·
Ⲛⲉⲧⲛⲁϩⲱⲛ̄ ⲉϫⲛ̄ ϩⲉⲛ
ⲣⲱⲙⲉ̀ ⲉⲩⲟ̀ ⲛ̄ⲱⲃⲣ̄
ⲉⲛⲉⲩⲉⲣⲏⲩ ϩⲣⲁⲓ̈ ⲛ̄
ϩⲏⲧⲛ̄, ⲉⲓⲧⲉ ϩⲟⲟⲩⲧ̀,
ⲉⲓⲧⲉ̀ ⲥϩⲓⲙⲉ, ϩ̄ⲛ̄ ϩⲉⲛ
ⲟⲩⲱⲱ̀ ⲛ̄ⲥⲁⲣⲕⲓ
ⲕⲟⲛ̀ ⲉⲩⲉⲱⲱⲡⲉ
H ⲉⲩⲥϩⲟⲩⲟⲣⲧ̄ ϩ̄ⲛ̄
ⲛⲉⲩϩⲃⲏⲩⲉ̀ ⲧⲏⲣⲟⲩ,
Ⲉⲱⲱⲡⲉ ⲇⲉ̀ ⲉⲩϩ̄ⲛ̄
ⲟⲩⲙ̄ⲛ̄ⲧⲁⲧⲥⲟⲟⲩⲛ̀
ⲉⲩⲉⲱⲱⲡⲉ̀ ⲉⲩⲟⲩ
ⲁⲁⲃ̀ ⲉⲃⲟⲗ̀ ϩ̄ⲛ̄ ⲛ̄ⲥⲁ
ϩⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲧⲥⲏϩ̀:
Ⲛⲉⲧⲛⲁϫⲱ̀ ⲛ̄ⲟⲩⲱⲁ
ϫⲉ, ⲏ̄ ⲟⲩϩⲱϐ̀ ⲉϥ
ϩⲟⲟⲩ, ⲉⲛ̄ϥ̄ⲱⲟⲟⲡ

ⲁⲛ̀ ⲥⲣⲁⲓ̈ ⲛ̄ⲥⲏⲧⲛ̄,
ⲏ̀ ⲛⲉⲧⲛⲁϫⲱ̂ ⲁⲛ̀
ⲛⲟⲩⲱⲁϫⲉ· ⲏ̀ ⲟⲩ
ⲥⲱⲃ̂ ⲉϥⲥⲟⲟⲩ, ⲉⲩ
ⲥⲟⲟⲩⲛ̀ ⲛⲁⲙⲉ̀ ϫⲉϥ
ⲱⲟⲟⲛ̀ ⲥⲣⲁⲓ̈ ⲛ̄ⲥⲏⲧⲛ̄,
ⲛⲁⲓ̈ ⲁⲩⲱ ⲛⲉⲓ̈ⲕⲟⲟⲩⲉ̀,
ⲉⲩⲉⲱⲡⲉ̀ ⲉⲩ
θ ⲥⲥⲟⲩⲟⲣⲑ̄ ⲥⲛ̄ ⲛⲉⲩ
b) ⲥⲃⲏⲩⲉ̀ ⲧⲏⲣⲟⲩ,
ⲉⲓⲧⲉ ⲥⲟⲟⲩⲧ̀, ⲉⲓⲧⲉ̀
ⲥⲥⲓⲙⲉ·
Ⲉⲱⲡⲉ̀ ⲇⲉ̀ ⲉⲩⲥⲛ̄
ⲟⲩⲙⲛ̄ⲧⲁⲧⲥⲟⲟⲩⲛ̀
ⲉⲩⲉⲱⲡⲉ̀ ⲉⲩⲟⲩ
ⲁⲁⲃ̀ ⲉⲃⲟⲗ̀ ⲥⲛ̄ ⲛ̄ⲥⲁ
ⲥⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲧⲥⲏⲥ·
Ⲛⲉⲧⲛⲁϫⲟⲟⲥ̀ ⲥⲣⲁⲓ̈
ⲛ̄ⲥⲏⲧⲛ̄ ⲉϫⲙ̄ ⲡⲥⲗ̀
ⲗⲟ̀ ⲉⲩⲙⲟⲩⲧⲉ̀ ⲉ
ⲥⲟⲩⲛ̀ ⲉⲥⲣⲁⲩ ⲛ̄ⲛⲉⲧ
ⲥⲓⲧⲟⲩⲱⲟⲩ ϫⲉ ⲕ
ⲥⲥⲟⲩⲟⲣⲑ̄, ⲏ̀ ϫⲉ
ⲡⲁⲓⲁⲃⲟⲗⲟⲥ, ⲏ̀ ϫⲉ
ⲟⲩⲇⲁⲓⲙⲟⲛⲓⲟⲛ̀
ⲡⲉⲧⲥⲓⲱⲱⲕ,
ⲏ̀ ϫⲉ ⲉⲩⲉⲡⲣ̄ⲕ ⲧⲉⲕ
ⲛⲟⲩⲛⲉ̀ ⲉⲃⲟⲗ̀ ⲥⲙ̄
ⲡⲓⲙⲁ̀· ⲛⲁⲓ̈ ⲙⲛ̄
Ⲛⲉⲧⲉⲓⲛⲉ̀ ⲙ̄ⲙⲟⲟⲩ ⲛⲉ
ⲧⲛⲁϫⲟⲟⲩ ⲉⲥⲟⲩⲛ̀
ⲉⲥⲣⲁⲩ ⲉⲛⲛⲉⲧⲥⲓ
ⲧⲟⲩⲱⲟⲩ ⲥⲛ̄ ⲥⲉⲛ
ⲙⲛ̄ⲧⲣⲉⲩⲥⲱⲱ,
ⲉⲩⲉⲱⲡⲉ ⲛ̄ⲧⲟ
1 ⲟⲩ ⲉⲩⲥⲥⲟⲩⲟⲣⲑ̄ⲧ
ⲥⲛ̄ ⲛⲉⲩⲥⲃⲏⲩⲉ
ⲧⲏⲣⲟⲩ· ⲉⲱⲱ
ⲡⲉ ⲇⲉ̀ ⲉⲩⲥⲛ̄ ⲟⲩ
ⲙⲛ̄ⲧⲁⲧⲥⲟⲟⲩⲛ̀
ⲉⲩⲉⲱⲡⲉ̀ ⲉⲩⲟⲩ
ⲡⲓⲍ a) ⲁⲁⲃ̀ ⲉⲃⲟⲗ̀ ⲥⲛ̄ ⲛⲓⲥⲁⲥⲟⲩ
ⲧⲏⲣⲟⲩ ⲉⲧⲥⲏⲥ:
Ⲛⲉⲧⲛⲁⲛⲁⲩ ⲇⲉ̀ ⲉⲗⲁⲁⲩ
ⲛ̄ⲥⲱⲃ̀ ⲛⲛⲟⲃⲉ̀ ⲙⲙⲟⲩ
ⲥⲣⲁⲓ̈ ⲛ̄ⲥⲏⲧⲛ̄, ⲉⲓⲧⲉ
ⲥⲟⲟⲩⲧ̀, ⲉⲓⲧⲉ ⲥⲥⲓⲙⲉ,
ⲁⲩⲱ ⲛ̄ⲥⲉϫⲟⲟⲥ̀ ⲉⲥⲟ
ⲉⲓⲛⲉ, ⲁⲩⲱ ⲛ̄ⲧⲉ
ⲥⲟⲉⲓⲛⲉ̀ ϫⲟⲟⲥ̀ ⲉⲥⲉⲛ
ⲕⲟⲟⲩⲉ, ⲁⲩⲱ ⲛ̄
ⲧⲉⲥⲉⲛⲕⲟⲟⲩⲉ̀ ϫⲟ
ⲟⲥ̀ ⲉⲥⲁⲥ̀ ⲥⲛ̄ ⲧⲥⲩⲛ
ⲁⲣⲱⲣⲏ, ⲁⲩⲱ
ⲛ̄ⲧⲉⲧⲥⲩⲛⲁⲣⲱⲣⲏ̂
ⲧⲏⲣⲥ̄ ⲙⲟⲩⲥ̀ ⲛ̄ⲱⲩⲧⲟⲣ
ⲧⲣ ⲥⲛ̄ ⲟⲩⲙⲛ̄ⲧⲣⲉⲩ
ⲧⲱⲥ, ⲁⲩⲱ ⲙ̄
ⲡⲟⲩⲧⲁⲙⲟⲓ̈ ⲣⲱ̂
ϫⲉ ⲉⲓ̈ⲉⲉⲓⲙⲉ̀, ⲉⲩⲉ
ⲓⲁ ⲱⲱⲡⲉ ⲉⲩⲥⲥⲟⲩ
ⲟⲣⲑ̄ ⲥⲛ̄ ⲛⲉⲩⲥⲃⲏ
ⲟⲩⲉ ⲧⲏⲣⲟⲩ,
Ⲉⲱⲡⲉ ⲇⲉ̀ ⲉⲩⲥⲛ̄
ⲟⲩⲙⲛ̄ⲧⲁⲧⲥⲟⲟⲩⲛ̀,
ⲉⲩⲉⲱⲡⲉ̀ ⲉⲩⲟⲩ
ⲁⲁⲃ̀ ⲉⲃⲟⲗ̀ ⲥⲛ̄ ⲛ̄ⲥⲁ
ⲥⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲧⲥⲏⲥ:
Ⲙⲙⲟⲛ̀ ⲟⲩⲙⲟⲉⲓⲥⲉ
ⲁⲛ ⲧⲉ̀ ⲛ̄ⲧⲉⲧⲉⲓ̈ⲱⲟ
ⲙ̄ⲧ ⲛ̄ⲥⲩⲛⲁⲣⲱ
ⲅⲏ̀ ⲙⲟⲩⲥ̀ ⲥⲛ̄ ⲥⲉⲛ

ϩBHYE ⲚⲤⲉⲱⲟⲟⲡ
(b) ⲁⲚ, ⲏ ⲚⲦⲟϥ ⲉⲩⲱⲟ
ⲟⲛ̄ ⲁⲩⲱ ⲚⲦⲁⲦⲙⲉⲓ
ⲙⲉ ⲁⲛⲟⲕ, ⲟⲩⲧⲉ
ⲡϩⲗⲗⲟ, ⲟⲩⲧⲉ Ⲛ̄
ϩⲗⲗⲟⲓ ⲉⲧⲣ̄ ϩⲟⲧⲉ ϩⲏ
ⲧϥ̄ ⲙ̄ⲡⲛⲟⲩⲧⲉ ϩⲣⲁⲓ
Ⲛ̄ϩⲏⲧⲛ̄, ⲟⲩⲧⲉ Ⲛ̄
ⲉⲓⲟⲧⲉ ⲉⲧϩⲛ̄ ⲚⲏⲒ
ⲧⲏⲣⲟⲩ, ⲉⲧⲉ ⲚⲣⲘ̄
ⲚⲏⲒ ⲛⲉ, ⲙⲛ̄ ⲛⲕⲟ
ⲟⲩⲉ ⲧⲏⲣⲟⲩ ⲉⲧⲛⲏⲩ
ⲙⲛ̄ⲛⲥⲱⲟⲩ.
ⲁⲗⲗⲁ ⲡⲉϩⲙⲟⲧ ⲙ̄
ⲡⲛⲟⲩⲧⲉ ⲱⲏⲡ ⲉⲧ
ⲉⲓⲛⲉ ⲉⲃⲟⲗ ⲉⲡⲟⲩⲟ
ⲉⲓⲛ ⲛⲕⲁⲕⲓⲁ ⲛⲓⲙ
ⲙⲛ̄ ⲕⲣⲟϥ ⲛⲓⲙ.
Ⲉⲧⲃⲉ ⲡⲁⲓ ⲛⲉⲧⲛⲁⲛⲁⲩ
ⲉⲗⲁⲁⲩ ⲛⲛⲟⲃⲉ ⲙⲙⲟⲩ,
ϩⲣⲁⲓ Ⲛϩⲏⲧⲛ̄, ϫⲓⲛ
ⲟⲩϫⲱϩⲙ ⲱⲁ ⲟⲩ
ϫⲓⲟⲩⲉ, ⲙⲛ̄ ⲟⲩⲃⲟⲗ
ⲉⲓⲧⲉ ϩⲟⲟⲩⲧ, ⲉⲓⲧⲉ
ⲥϩⲓⲙⲉ, ⲁⲩⲱ Ⲛⲥⲉ
ⲧⲙⲉⲱ ⲃⲙ̄ⲃⲟⲙ ⲉϫⲱ
ⲟⲥ̄ ⲛⲁⲓ ϫⲉ ⲥⲉⲱⲓⲡⲉ,
ⲕⲁⲧⲁ ⲑⲉ ⲉⲛⲧⲁⲓⲥⲱ
ⲧⲙ̄ ⲉⲧⲃⲉ ϩⲟⲉⲓⲛⲉ,
ⲏ Ⲛⲧⲟϥ ϫⲉ ⲙⲡⲟⲩ
ⲃⲛ̄ⲧ ⲉⲧⲣⲉⲩⲧⲁ
ⲙⲟⲓ, ⲉⲩⲉϫⲟⲟⲥ ⲉ
ⲡϩⲗⲗⲟ ϩⲁϩⲧⲏⲛ,·
ⲣⲓⲏ a) ⲁⲩⲱ ⲉⲩⲉϫⲟⲟⲥ ⲉⲃⲗ
ⲗⲱ ϩⲁϩⲧⲛ̄ⲧⲏⲩ
ⲧⲛ̄, ⲏ Ⲛⲥⲉϫⲟⲟⲥ ⲉⲛ

ϩⲗⲗⲟⲓ ⲉⲧϩⲁⲧⲛ̄
ⲧⲏⲩⲧⲛ̄, ⲉⲧⲣ̄ ϩⲟⲧⲉ
ϩⲏⲧϥ̄ ⲙ̄ⲡⲛⲟⲩⲧⲉ
ϩⲁⲧⲏⲛ, ⲏ Ⲛⲥⲉϫⲟ
ⲟⲥ̄ ⲉⲛⲛⲟⲃ Ⲛⲥϩⲓⲙⲉ
ⲉⲧⲣ̄ ϩⲟⲧⲉ ϩⲏⲧϥ̄ ⲙ̄
ⲡⲛⲟⲩⲧⲉ ϩⲁⲧⲛ̄ⲧⲏⲩ
ⲧⲛ̄, ⲏ Ⲛⲥⲉϫⲟⲟⲥ ⲛ̄
ⲛⲉⲩⲉⲓⲟⲧⲉ ⲉⲧϩⲙ̄
ⲡⲏⲒ ⲛⲙ̄ⲙⲁⲩ ⲉⲧϥⲓ
ⲣⲟⲟⲩⲱ ϩⲁⲣⲟⲟⲩ ϩⲁ
ⲧⲏⲛ, ⲏ Ⲛⲥⲉϫⲟⲟⲥ
ⲛⲛⲉⲩⲉⲓⲟⲧⲉ ⲉⲧϩⲙ̄
ⲡⲏⲒ ⲛⲙ̄ⲙⲁⲩ ⲉⲧϥⲓ
ⲣⲟⲟⲩⲱ ϩⲁⲣⲟⲟⲩ ⲉⲧ
ϩⲁⲧⲉⲧⲏⲩⲧⲛ̄,
ⲁⲩⲱ Ⲛⲉⲓⲟⲧⲉ ⲉⲧϩⲛ̄
ⲚⲏⲒ ϩⲁϩⲧⲏⲛ,
ⲏ Ⲛϩⲗⲗⲟⲓ ⲉⲧⲛ̄ϩⲏ
ⲧⲛ̄ ϩⲁϩⲧⲏⲛ ⲉⲩⲱⲁ
ⲧⲁⲙⲟⲛ ⲕⲁⲧⲁ ⲧⲉⲓ
ϩⲉ, ⲁⲩⲱ Ⲛⲥⲉⲉⲓⲙⲉ
ⲛⲁⲙⲉ, ϩⲛ̄ ⲟⲩⲱⲣⲃ
ⲉϩⲉⲛϩⲃⲏⲩⲉ ⲉⲩϩⲟ
ⲟⲩ ϩⲣⲁⲓ Ⲛ̄ϩⲏⲧⲛ̄ ϩⲁ
ϩⲧⲏⲛ ⲉⲩⲉⲧⲁⲙⲟⲓ,
ⲏ Ⲛⲥⲉϫⲟⲟⲥ ⲉⲡϩⲗ
ⲗⲟ, ⲁⲩⲱ Ⲛⲉⲓⲟⲧⲉ
ⲚⲚⲏⲒ ⲉⲧϩⲁⲧⲛ̄ⲧⲏⲩ
b) ⲧⲛ̄ ϩⲱⲧⲧⲏⲩⲧⲛ̄,
ⲏ Ⲛⲛⲟⲃ Ⲛⲥϩⲓⲙⲉ ⲉ
ⲧⲛ̄ϩⲏⲧⲧⲏⲩⲧⲛ̄
ϩⲁϩⲧⲉⲧⲏⲩⲧⲛ̄,
ⲉⲩⲱⲁⲛⲧⲁⲙⲟⲛ
ⲕⲁⲧⲁ ⲧⲉⲓϩⲉ, ⲁⲩⲱ
Ⲛⲥⲉⲉⲓⲙⲉ ⲛⲁⲙⲉ.

ϩN̄ ογωρ̄ϫ ερεN̄
ϩBHYÈ ΕΥϩOOΥ
ϩραϊ N̄ϩHTN̄ ΕΥ
ΕϫOOC̀ N̄ΘĀΛΛῺ :–
ⲁγω N̄TOC̀ ϩωC̀
ΘĀΛΛῺ, ΕCΕMOΥ
ΤÈ ΕΝΕΙΟΤΕ N̄N̄Hϊ·
MN̄ N̄ΚΕΝΟΒ N̄
CϩIME, ⲁγω ΕΥ
ΕP̀ MN̄TPE N̄NE
ϩBHYÈ ΘOOΥ ΕTM̄
MAY ΕΥΕIPE M̄MH
ΤÈ N̄CϩIME, H̀ ϫOΥ
ωΤΕ, ⲁγω N̄TEϊ
ϩÈ, ΕCΕTN̄NOOΥ M̄ΠϩⲖ
ΛÔ, N̄ΘΙ ΘĀΛΛΩ̂, ΕΥ
COOΥǸ ΤΗΡΟΥ N̄
ΘΙ ΝΕΤÔ M̄MN̄TPE,
ϫΕΚⲁC̀ N̄TOϥ̀ ϩω
ωϥ̀ ΠϩⲖΛÒ ΠΕΝ
ΤⲁΥϫOOϥ̀ ΕΡΟϥ
ϩⲁϩΤΗΝ, ⲁγω
ΠΕΝΤⲁΤΕΤN̄TN̄
NOOΥϥ̀ Nⲁϥ̀ ϩⲁϩ̀
ΤΕΤΗΥΤN̄ ΕϥΕΤⲁ
ρ̄ιθ̄ a) MOϊ ΕΡOOΥ ΤΗΡΟΥ
ϩN̄ ΟΥCΒΡⲁϩT̄ M̄
ΠNⲁΥ ΕTN̄NⲁCP̄
ϥΕ, ⲁγω N̄TEϊ
ϩÈ ΕNⲰⲁNⲰΩΠΕ
ΕNÔ N̄ΟΥϩΗT̀ N̄ΟΥ
ωT̀ MN̄ ΝΕΝÈΡΗΥ,
TN̄NⲁP̄ ΒΟⲖ̀ ΠÈ ΕϩΕN
ΝΟΒ N̄ΚΡΙMⲁ̀ ΕΒΟⲖ̀
ϩITM̄ ΠNOΥΤΕ·
N̄TN̄ϫI NϩENCMOΥ
ⲁγω TN̄NⲁΒM̄ΒOM̀
ΠÈ, ΕϩΡⲁϊ ΕϫM̄ ΠCⲁ
ΤⲁNⲁC, MN̄ ΝΕϥΚΕ
ϩBHYΕ ΤΗΡΟΥ ΕΘΟ
ΟΥ, ΕⲰΩΠΕ
ΔÈ ΕΡⲰⲁNΠΟΥⲁ̀ ΠΟΥⲁ̀
M̄MOǸ Ⲱ̀ΩΠΕ Nⲁϥ̀
N̄CⲁΒÈ ΜⲁΥⲁⲁϥ·
ⲁγω N̄TNT̄ΜΕΙΡΕ
ΚⲁΤⲁ ΤΕϊϩΕ TNNⲁ
Ⲱ̀ΩΠÈ ΕΟΥN̄ ϩΕN
ΝΟΒ N̄ΚΡΙMⲁ̀ ϩΙ
ϫΩǸ ΕΒΟⲖ̀ ϩITM̄
ΠNOΥΤΕ, ⲁγω
ϩΕNNΟΒ N̄CⲁϩΟΥ
ΕΒΟⲖ̀ ϩITM̄ ΠΕNϫO
ΕΙC̀ IC, ⲁγω ΠNO
ΒÈ NⲁΒM̄ΒOM ΕϩΡⲁϊ
ΕϫΩǸ, MN̄ ΝΕN
ϫⲁϫÈ N̄ⲎΙⲁΒΟⲖΟC
ⲁⲖⲖⲁ̀ N̄ΝΕCⲰΩΠΕ,
b) ЄNΤⲁϊϫΕ Nⲁϊ ⲇΕ Ε
ΤΒΕ M̄MN̄TPϥΤΩϩ
ⲁγω ΝΕΤΕN̄CΕNⲁⲰ
ΒM̄ΒOM̀ ΕϫÔ ΕΡΟϊ
ⲁǸ M̄ΠΕΝΤⲁΥΝⲁΥ
ΕΡΟϥ, ΕΙΤΕ ϩOOΥΤ
ΕΙΤΕ ϩϫIME, ϫΕ M̄
ΠΟΥΒN̄T, H̀ ϫΕ CΕ
Ⲱ̀ΙΠΕ ΚⲁΤⲁ ΘΕ ΕN
ΤⲁϊCΩTM̄, M̄MOǸ
N̄-†ΚΩΛΥÈ ⲁǸ N̄Ⲗⲁ
ⲁΥ ΕΤΝⲁⲰ ΒM̄ΒOM̀
N̄ϫÔ ΕΡΟϊ N̄ϩΩΒ
ΝIM̀ ΕΤΟΥΝⲁΥ ΕΡΟ
ΟΥ, ΟΥΤΕ M̄MN̄Ⲗⲁ

ay naw ⲟⲙⲃⲟⲙ̀ ⲉ
ⲕⲱⲗⲩⲉ̀ ⲙ̄ⲙⲟⲟⲩ
ⲉⲧ̄ⲙⲕⲁⲁⲩ ⲉⲭ̄ⲱ̂ ⲉⲣⲟⲓ̈
ⲙ̄ⲡⲉⲛⲧⲁⲡⲟⲩⲁ̀
ⲡⲟⲩⲁ̀ ⲉⲓⲙⲉ̀ ⲉⲣⲟⲕ ⲥ̄ⲛ̄
ⲟⲩⲱⲣ̄ⲭ ⲥⲣⲁⲓ̈ ⲛ̄ⲥⲏ
ⲧⲛ·

Ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲉⲓⲥ ⲥⲏⲏⲧⲉ
ⲧ̄ⲛⲕⲱ̂ ⲉⲥⲣⲁⲓ̈ ⲙ̄
ⲡⲓⲥⲱⲃ ⲛⲟⲩⲭⲁⲓ̈·
ⲁⲩⲱ ⲛ̄ⲱⲣ̄ⲭ ⲛ̄ⲧⲉⲛ
ⲥⲩⲛⲁⲅⲱⲅⲏ̀, ⲉⲧⲣⲉ
ⲟⲩⲟⲛ̀ ⲛⲓⲙ̀ ⲥⲣⲁⲓ̈ ⲛ̄
ⲥⲏⲧ̄ⲛ̄, ⲉⲓⲧⲉ̀ ⲥⲟⲟⲩⲧ
ⲉⲓⲧⲉ ⲥⲥⲓⲙⲉ, ⲉⲓⲧⲉ
ⲛⲟⲃ, ⲉⲓⲧⲉ ⲕⲟⲩⲓ̈,
ⲉⲧⲛⲁⲛⲁⲩ ⲉⲥⲉⲛ
ⲣⲕ a) ⲥⲃⲏⲩⲉ̀ ⲙ̄ⲡⲟⲛⲏⲣⲟⲛ̀
ⲥⲣⲁⲓ̈ ⲛ̄ⲥⲏⲧ̄ⲛ̄, ⲉⲩⲟⲩ
ⲟⲛ̄ⲥ̀ ⲉⲃⲟⲗ̀ ⲉⲩⲉⲧⲁ
ⲙⲟⲛ̀ ⲥ̄ⲛ̄ ⲟⲩⲙ̄ⲛ̄ⲧⲙⲉ,
ⲉⲡⲉⲛⲧⲁⲩⲛⲁⲩ ⲉ
ⲣⲟⲕ, ⲭⲉⲕⲁⲥ̀ ⲉⲩⲉ
ⲱⲡⲉ ⲉⲩⲥⲙⲁⲙⲁ
ⲁⲧ̀ ⲥ̄ⲛ̄ ⲛⲉⲩⲥⲃⲏⲩⲉ
ⲧⲏⲣⲟⲩ, ⲁⲩⲱ ⲛ̄
ⲥⲉⲉⲓ̀ ⲉⲥⲣⲁⲓ̈ ⲉⲭⲱⲟⲩ
ⲛ̄ⲃⲓ ⲛⲉⲥⲙⲟⲩ ⲧⲏ
ⲣⲟⲩ ⲉⲧⲥⲏⲥ̀:

Ⲟⲩⲟⲉⲓ̀ ⲛ̄ⲛⲉⲧⲉⲣⲉⲡⲉⲩ
ⲗⲁⲥ̀ ⲟ̂ ⲛ̄ⲭⲟⲉⲓⲥ̀ ⲉⲣⲟ
ⲟⲩ ⲥⲣⲁⲓ̈ ⲛ̄ⲥⲏⲧ̄ⲛ̄ ⲉⲩ
ⲭⲱ̂ ⲙ̄ⲡⲉⲧⲉⲛ̄ⲧⲱⲟ
ⲟⲛ̄ ⲁⲛ̀, ⲟⲩⲟⲉⲓ̀ ⲛ̄
Ⲛⲉⲧⲟ̂ ⲛ̄ⲥⲁⲃⲉ̀ ⲛⲁⲩ̀ ⲙⲁⲩ
ⲁⲁⲩ̀ ⲥⲣⲁⲓ̈ ⲛ̄ⲥⲏⲧ̄ⲛ̄,
ⲉⲩⲥⲱⲙ̄ⲡ̀ ⲉⲃⲁ̄ⲛ̄ ⲟⲩ
ⲥⲱⲃ̀ ⲉⲧⲱⲟⲟⲩⲡ̄ ⲥⲣⲁⲓ̈
ⲛ̄ⲥⲏⲧ̄ⲛ̄:

Ⲟⲩⲟⲉⲓ̀ ⲛ̄ⲛⲉⲧⲛⲁⲥⲱ
ⲱ̄ⲩ̄ⲕ ⲛ̄ⲥⲉⲛⲣⲱⲙⲉ̀
ⲥⲣⲁⲓ̈ ⲛ̄ⲥⲏⲧ̄ⲛ̄ ⲉⲩ
ⲡⲏⲧ̀ ⲥ̄ⲛ̄ ⲛⲉⲥⲃⲏⲩⲉ
ⲛ̄ⲧⲇⲓⲁⲕⲟⲛⲓⲁ̀ ⲥ̄ⲛ̄
ⲟⲩⲙ̄ⲛ̄ⲧⲙⲉ, ⲁⲩⲱ
ⲙ̄ⲡⲟⲩⲃ̄ⲛ̄ ⲗⲁⲁⲩ
ⲛ̄ⲛⲟⲃⲉ̀ ⲉⲥⲟⲩⲛ̀ ⲉⲣⲟ
ⲟⲩ, ⲟⲩⲟⲉⲓ̀ ⲛ̄ⲛⲉ
Ⲧⲛⲁⲥⲱⲱ̄ⲕ ⲛ̄ⲥⲉⲛ
b) ⲣⲱⲙⲉ̀ ⲥⲣⲁⲓ̈ ⲛ̄ⲥⲏ
ⲧⲛ̄ ⲉⲩⲏⲗ̀ ⲉⲥⲟⲩⲛ̀
ⲉⲩⲥⲃⲣⲁⲥ̄ⲧ, ⲁⲩⲱ
ⲙ̄ⲡⲟⲩⲃ̄ⲛ̄ ⲗⲁⲁⲩ
ⲛ̄ⲛⲟⲃⲉ̀ ⲉⲥⲟⲩⲛ̀ ⲉⲣⲟ
ⲟⲩ, ⲛⲉⲧⲟⲩⲱ̀
ⲥ̄ⲙ̄ ⲟⲩⲃⲉ̀ ⲛⲉⲓ̈ⲱⲁⲭⲉ̀,
ⲙⲁⲣⲟⲩⲱⲱⲡⲉ ⲛ̄
ⲛⲁⲥ̄ⲣ̄ⲛ̄ ⲛⲓⲱⲁⲭⲉ
ⲧⲏⲣⲟⲩ, ⲉⲩⲥⲙⲟ
ⲟⲥ ⲙⲁⲩⲁⲁⲩ, ⲛ̄ⲑⲉ̀
ⲛ̄ⲥⲉⲛⲁⲃⲟⲟⲕⲉ̀ ⲛ̄
ⲃⲓ ⲛⲉⲧ̄ⲙⲙⲁⲩ ⲕⲁ
ⲧⲁ ⲛⲉⲅⲣⲁⲫⲏ̀,
Ⲛⲉⲧⲥⲩⲙⲫⲱⲛⲉⲓ̀
ⲙ̄ⲛ̄ ⲛⲉⲓ̈ⲱⲁⲭⲉ,
ⲙⲁⲣⲟⲩⲱⲱⲡⲉ ⲛ̄
ⲛⲁⲥ̄ⲣ̄ⲛ̄ ⲛⲉⲓ̈ⲱⲁⲭⲉ̀
ⲧⲏⲣⲟⲩ, ⲛ̄ⲑⲉ ⲛ̄ⲥⲉⲛ
ⲃⲣⲟⲟⲙⲡⲉ̀ ⲉⲩⲥⲓⲭ̄ⲛ̄
ⲥⲉⲛⲙⲟⲟⲩ ⲉⲩⲃⲟⲟ
ⲣⲉ̀ ⲉⲃⲟⲗ̀ ⲉⲁⲩⲭⲟⲕ
ⲙⲟⲩ ⲥ̄ⲙ̄ ⲡⲉⲣⲱⲧⲉ,

εγϩmooc̀ ϩixN̄
ϩenmooy, εγbo
orè ebol̀ kata
negrafh̀,
netò̀ N̄atcwtm̄
N̄ca niщaxe,
maroγщwпe N̄
naϩrN̄ niщaxe
throy N̄bi netm̄
ρkā a) may, N̄θè m̄пkaϩ
etem̄pn̄xi̇̀ mooy
kata пщaxè m̄
пenрofhtnc̀,
xe N̄tò̀ пe пkaϩ
etem̄pn̄xi̇̂ mooy,
oyte m̄пemoy n
ϩwoy ei̇̂ ezraï e
xẁ ϩm̄ пezooy
ntorgh̀:
Netcwtm̄ N̄ca ni
щaxe, maroγщw
пe N̄naϩr̄N̄ niщa
xè N̄θè m̄пkaϩ̀ et
ϩm̄ пxicè etϩi
пboN̄, etcè mooy
ebol̀ ϩm̄ пϩoym̀
пe, netrikè e
Bol̀ N̄neymaaxe,
ayw etktò ebol̀
m̄пeyϩnt̀ etm̄
trey+ ϩthy eneï
щaxe throy ma
roγщwпe N̄na
ϩr̄N̄ neï̇щaxe th
roy N̄θe N̄N̄tooy
etxocè ete m̄N̄
бom̀ etrem̄mooy
etnaщwoy,
N̄teneï̇erwoy
alè ezraï exwoy
xe eyexi̇̂ mooy
b) epthrϥ, mali
stà dè xe eyecw̄
ezoyN̄ ezencw
щe,
Netrikè N̄neyma
axè, ayw etktò
m̄пeyϩnt̀ etrey
+ ϩthy eneï̇щa
xe, maroγщw
пè N̄naϩr̄N̄ niщa
xe throy, N̄θe N̄
ϩenmà eγщokϩ̀,
ayw eyoyoщc̄ e
bol̀ eycek̀ mooy
ezoyN̄ ezencw
щe, ebol̀ ϩN̄ ϩeǹ
ei̇ερwoỳ eymeϩ̀
ebol̀ erwoy,
Netkr̄mr̄m̄ ezoyN̄
eneï̇щaxe ϩN̄ ϩen
mN̄trecbN̄ arike,
maroγщwпe N̄
naϩr̄N̄ neï̇щaxe
throy, N̄θe N̄ϩen
щhN̄ èaymoy N̄
kecoп̀ ϩN̄ neynoy
ne, ayw N̄θe N̄
ϩenпhgh̀ em̄N̄
mooy N̄ϩhtoy,
katà̀ negrafh̀,
Netщwп̄ erooy

ⲛ̄ⲛⲓⲱⲁϧⲉ ⲁⲩⲱ
ⲣⲕⲃ a) ⲉⲧⲥⲩⲛⲟⲧⲁⲥⲥⲉ̀ ⲛⲁⲩ,
ⲙⲁⲣⲟⲩⲱⲱⲡⲉ ⲛ̄
ⲛⲁⲥⲣⲛ̄ ⲛⲉⲓⲱⲁϧⲉ
ⲧⲏⲣⲟⲩ, ⲛ̄ⲑⲉ̀ ⲛ̄ⲙ̄
ⲙⲁ̀ ⲛ̄ⲛ̄ⲱⲏⲛ̀ ⲉⲧ+
ⲟⲩⲱ̂, ⲕⲁⲧⲁ ⲛⲉⲅⲣⲁ
ⲫⲏ̄, ⲁⲩⲱ ⲛ̄ⲑⲉ̀ ⲛ̄ⲟⲩ
ⲕⲏⲡⲟⲥ̀ ⲉⲙⲱⲟⲧⲙ̄·
ⲁⲩⲱ ⲛ̄ⲑⲉ ⲛ̄ⲟⲩⲡⲏ
ⲅⲏ̄ ⲉⲥⲧⲟⲟⲃⲉ, ⲁⲩⲱ
ⲛ̄ⲑⲉ̀ ⲛ̄ⲍⲉⲛⲱⲱⲧⲉ
ⲙ̄ⲙⲟⲟⲩ, ⲉⲩⲱⲟⲩⲟ̀
ⲉⲃⲟⲗ̀ ⲅⲙ̄ ⲡⲗⲓⲃⲁⲛⲟⲥ
ⲕⲁⲧⲁ ⲛⲉⲅⲣⲁⲫⲏ̄,
Ⲟⲩ̀ ⲅⲱⲱϥ̀ ⲡⲉ̀, ϧⲉ
ⲁϧⲓⲥ̀ ⲛⲁⲥ̀, ϧⲉ ⲛ̄ⲧⲟ̀
ⲡⲉ ⲡⲕⲁⲍ̀ ⲉⲧⲉⲙ̄
ⲡ̄ϥϧⲓ̂ ⲙⲟⲟⲩ, ⲟⲩⲧⲉ
ⲙ̄ⲡⲉⲙⲟⲩ ⲛ̀ⲍⲱ
ⲟⲩ ⲉⲓ̂ ⲉⲍⲣⲁⲓ̈ ⲉϧⲱ̂
ⲅⲙ̄ ⲡⲉⲍⲟⲟⲩ ⲛ̄ⲧⲟⲣ
ⲅⲏ̄:
☥ϧⲱ̂ ⲙ̄ⲙⲟⲥ̀ ⲛⲏⲧⲛ̄
ϧⲉ ⲛ̄ⲑⲉ ⲛ̄ⲟⲩⲥⲱ
ⲱⲉ̀ ⲉⲥⲕⲏ̄ ⲉⲡⲱⲟ̀
ⲕⲁⲧⲁ ⲑⲉ̀ ⲉⲧⲥⲛⲍ,
ⲁⲩⲱ ⲛ̄ⲑⲉ ⲙ̄ⲡⲕⲁⲍ̀
ⲉⲧⲉⲙ̄ⲡ̄ϥϧⲓ̂ ⲙⲟⲟⲩ,
ⲟⲩⲧⲉ ⲙ̄ⲡⲉⲙⲟⲩ ⲛ
ⲍⲱⲟⲩ ⲉⲓ̂ ⲉⲍⲣⲁⲓ̈ ⲉ
ϧⲱϥ̀ ⲅⲙ̄ ⲡⲉⲍⲟ
ⲟⲩ ⲛ̄ⲧⲟⲣⲅⲏ̄ ⲙ̄
b) ⲡⲛⲟⲩⲧⲉ ⲕⲁⲧⲁ
ⲛⲉⲅⲣⲁⲫⲏ̄·
Ⲧⲁⲓ̈ ⲟⲛ ⲧⲉ ⲑⲉ̀ ⲛ̄ⲍⲉⲛ
ⲣⲱⲙⲉ̀ ⲉⲁⲛⲉⲧ+
ⲥⲃⲱ̂ ⲛⲁⲩ ⲗⲟ̀ ⲍⲁⲣⲟ
ⲟⲩ ⲉⲧⲙ̄ⲧⲣⲉⲩϧⲉ̀
ⲗⲁⲁⲩ ⲛ̄ⲱⲁϧⲉ
ⲛⲁⲩ ⲉⲃⲟⲗ̀ ⲍⲓⲧⲙ̄
ⲡⲛⲟⲩⲧⲉ, ⲅⲛ̄ ⲧⲉ
ⲥⲃⲱ̂ ⲛ̄ⲛⲉⲅⲣⲁⲫⲏ̄,
ⲉⲧⲣⲉⲩⲱⲟⲡⲉ ⲛ̄
ⲃⲓ ⲛⲉⲧⲙ̄ⲙⲁⲩ ⲉⲩ
ⲟ̀ ⲛ̄ⲁⲧⲕⲁⲣⲡⲟⲥ̀ ⲅⲙ̄
ⲡⲉⲩⲍⲏⲧ, ⲛ̄ⲑⲉ ⲙ̄
ⲡⲕⲁⲍ̀ ⲉⲧⲟ̀ ⲛ̄ⲁⲧ
ⲕⲁⲣⲡⲟⲥ̀ ⲉⲧⲉⲙ̄ⲡ̄ϥ
ϧⲓ̂ ⲙⲟⲟⲩ, ⲟⲩⲧⲉ
ⲙ̄ⲡⲉⲙⲟⲩ ⲛ̀ⲍⲱⲟⲩ
ⲉⲓ̂ ⲉⲍⲣⲁⲓ̈ ⲉϧⲱϥ̀:
Ⲛ̄ⲑⲉ̀ ⲇⲉ̀ ⲅⲱⲱϥ̀ ⲙ̄
ⲡⲕⲁⲍ̀ ⲉⲧⲉⲱⲁϥ
ϧⲓ̂ ⲙⲟⲟⲩ, ⲧⲁⲓ̈ ⲧⲉ
ⲑⲉ̀ ⲛ̄ⲍⲉⲛⲣⲱⲙⲉ̀
ⲉⲩⲣ̄ ⲍⲟⲧⲉ ⲍⲛⲧ̄ϥ
ⲙ̄ⲡⲛⲟⲩⲧⲉ̀ ⲉⲩ
ϧⲓ̂ ⲙ̄ⲡⲱⲁϧⲉ ⲛ̄
ⲛⲉⲅⲣⲁⲫⲏ̄ ⲉⲃⲟⲗ̀
ⲍⲓⲧⲛ̄ ⲛⲉⲧ+ ⲥⲃⲱ̂
ⲛⲁⲩ· ⲱⲁⲩ+ ⲛ̄
ⲟⲩⲕⲁⲣⲡⲟⲥ̀ ⲉⲛⲁ
ⲱⲱϥ̀ ⲕⲁⲧⲁ ⲛⲉ
ⲅⲣⲁⲫⲏ̄, ⲉⲃⲟⲗ̀
ⲣⲕⲅ a) ϧⲉ ⲧⲁⲅⲁⲡⲏ̄ ⲙⲡⲛ̄ⲩ
ⲧⲉ ⲡⲁⲍⲧ̄ ⲉⲃⲟⲗ̀ ⲅⲛ̄
ⲛⲉⲩⲍⲏⲧ̀ ⲕⲁⲧⲁ
ⲑⲉ̀ ⲉⲧⲥⲛⲍ, ⲉⲩ+
ⲟⲩⲱ̂ ⲉⲍⲣⲁⲓ̈ ⲛ̄ⲍⲏ
ⲧⲟⲩ ⲛ̄+ⲣⲏⲛⲏ̄,
ⲙ̄ⲛ̄ ⲧⲙⲉ, ⲙ̄ⲛ̄ ⲅⲱⲃ̂

ⲛⲓⲙ̀ ⲉⲛⲁⲛⲟⲩϥ̀·
ⲛ̄ⲑⲉ ⲙ̄ⲡⲣⲱⲧ̀ ⲛ̄
ⲧⲥⲱⲱⲉ, ⲁⲩⲱ
ⲛ̄ⲑⲉ̀ ⲙ̄ⲡⲕⲁϩ̀ ⲉⲧ+
ⲟⲩⲱ̂ ⲉϩⲣⲁⲓ̈ ⲙ̄ⲡⲉϥ
ⲃⲣⲟⲃ· ⲭⲉ ⲁϥⲭⲓ̂
ⲙⲟⲟⲩ· ⲁⲩⲱ ⲭⲉ ⲁ
ⲡⲙⲟⲩ ⲛϩⲱⲟⲩ
ⲉⲓ̀ ⲉϩⲣⲁⲓ̈ ⲉⲭⲱϥ
ⲉⲃⲟⲗ̀ ϩⲓⲧ̄ⲙ ⲡⲛⲟⲩ
ⲧⲉ,
Ⲛ̄ⲑⲉ ⲇⲉ̀ ⲛ̄ϩⲉⲛⲙⲁ̂ ⲛ̄
ⲉⲗⲟⲟⲗⲉ̀ ⲉⲁⲩⲕⲁⲁⲩ̀
ⲉⲃⲟⲗ̀ ⲉⲧ̄ⲙⲯⲁⲁⲧⲟⲩ
ⲛ̄ⲯⲉ, ⲁⲩⲱ ⲉⲧ̄ⲙ
ⲃⲣ̄ⲏ ⲙ̄ⲙⲟⲟⲩ ⲕⲁ
ⲧⲁ ⲛⲉⲅⲣⲁⲫⲏ̄·
ⲁⲩⲱ ⲛ̄ⲧⲉϩⲉⲛⲯⲱ̀
ⲧⲉ ⲣⲱⲧ̀ ⲛ̄ϩⲛⲧⲟⲩ
ⲛ̄ⲑⲉ̀ ⲉⲧⲥⲛϩ̀·
Ⲧⲁ̈ⲓ ⲟⲛ ⲧⲉ ⲑⲉ ⲛ̄ϩⲉⲛ
ⲣⲱⲙⲉ ⲛ̄ⲁⲧⲥⲃⲱ̂·
ⲛ̄ⲁⲧⲥⲱⲧ̄ⲙ· ⲉⲁⲛⲉⲧ
+ ⲥⲃⲱ ⲛⲁⲩ ⲕⲁⲁⲩ
ⲛ̄ⲥⲱⲟⲩ, ⲉⲧ̄ⲙ
b) ⲭⲡⲓⲟⲟⲩ, ⲟⲩⲧⲉ̀ ⲉⲧ̄ⲙ
ⲭⲉ̀ ⲗⲁⲁⲩ ⲛ̄ⲯⲁⲭⲉ
ⲛⲁⲩ ⲉⲃⲟⲗ̀ ϩⲓⲧ̄ⲙ ⲡⲛ̄ⲩ̀
ⲧⲉ, ⲁⲩⲱ ⲯⲁⲣⲉⲙⲛ̄ⲧ
ⲭⲁⲭⲉ ⲛⲓⲙ, ϩⲓ ⲙⲟ
ⲥⲧⲉ ⲛⲓⲙ· ϩⲓ ϩⲱⲃ̀
ⲛⲓⲙ̀ ⲉϥϩⲟⲟⲩ· ⲣⲱⲧ
ϩⲣⲁⲓ̈ ϩ̄ⲛ ⲛⲉⲧ̄ⲙⲙⲁⲩ
ⲛ̄ⲑⲉ̀ ⲛ̄ⲟⲩⲭⲟⲣⲧⲟⲥ.
Ⲛ̄ⲑⲉ̀ ϩⲱⲱϥ̀ ⲛ̄ϩⲉⲛ
ⲙⲁ̂ ⲛ̄ⲉⲗⲟⲟⲗⲉ̀ ⲉⲁⲩ+
ⲟⲩⲱ̂ ⲉⲃⲟⲗ̀, ⲁⲩⲱ
ⲉⲁⲩ+ ⲛ̄ⲛⲉⲩⲕⲁⲣ
ⲡⲟⲥ̀, ⲭⲉ ⲁⲩⲭⲟⲗϩⲟⲩ
ϩ̄ⲙ ⲡⲥⲛⲩ̀ ⲙ̄ⲡⲭⲱ
ⲗⲍ̄, ⲕⲁⲧⲁ ⲡⲉⲧⲟⲩ
ⲟⲛ̄ϩ̄ ⲉⲃⲟⲗ, ⲁⲩⲱ ⲕⲁ
ⲧⲁ ⲛⲉⲅⲣⲁⲫⲏ̄,
ⲭⲉ ⲡⲟⲩⲟⲉⲓⲱ̄ⲩ̄ ⲙ̄ⲡⲭⲱ
ⲗⲍ̄ ⲁⲩⲉⲓ̂, ⲁⲩⲱ ⲛⲉⲛ
ⲙⲁ̂ ⲛ̄ⲉⲗⲟⲟⲗⲉ̀ ⲁⲩ+ ⲟⲩ
ⲱ̂ ⲉⲃⲟⲗ:
Ⲧⲁ̈ⲓ ⲟⲛ ⲧⲉ ⲑⲉ̀ ⲉⲱⲁⲩ+
ⲛ̄ⲟⲩⲕⲁⲣⲡⲟⲥ̀, ⲉⲛⲁ
ⲱⲱϥ̀, ⲕⲁⲧⲁ ⲡⲉⲧ
ⲥⲛϩ̀ ⲛ̄ⲃⲓ ϩⲉⲛⲣⲱ
ⲙⲉ̀ ⲉⲩⲣ̀ ϩⲟⲧⲉ̀ ϩⲛⲧϥ̀
ⲙ̄ⲡⲛⲟⲩⲧⲉ· ⲉⲩ+
ⲥⲃⲱ̂ ⲛⲁⲩ ϩ̄ⲙ ⲡⲱⲁ
ⲭⲉ ⲙ̄ⲡⲭⲟⲉⲓⲥ̀, ϩ̄ⲙ
ⲡⲱⲟⲭⲛⲉ̀ ⲛ̄ⲛⲉⲅⲣⲁ
ⲫⲏ̄, ⲉⲃⲟⲗ̀ ϩⲓⲧⲟⲟⲧⲟⲩ,
ⲣⲕⲇ a) ⲉⲩⲣ̀ ϩⲟⲧⲉ ϩⲛⲧϥ̀
ⲙ̄ⲡⲭⲟⲉⲓⲥ ⲉⲩⲭⲱ
ⲁⲛ̀ ⲙ̄ⲡⲱⲁⲭⲉ̀ ϩ̄ⲛ
ⲟⲩⲙ̄ⲛ̄ⲧⲱⲟⲩⲱⲟ
ⲙ̄ⲛ ⲟⲩⲉⲟⲟⲩ ⲉⲩⲱⲟⲩ
ⲉⲓⲧ· ⲉⲧⲣⲉⲩⲭⲟⲟⲥ
ϩⲣⲁⲓ̈ ⲛ̄ϩⲛⲧⲟⲩ ϩ̄ⲛ
ⲟⲩⲙ̄ⲛ̄ⲧⲭⲁⲥⲓ ϩⲛⲧ̀
ⲭⲉ ϩⲉⲛⲣⲉⲩⲱⲁⲭⲉ
ⲛⲉ, ⲏ̀ ⲭⲉ ϩⲉⲛⲥⲁϩ̀
ⲛⲉ, ⲛ̄ⲑⲉ ⲛ̄ⲛⲉⲅⲣⲁⲙ
ⲙⲁⲧⲉⲩⲥ, ⲙ̄ⲛ ⲛⲉ
ⲫⲁⲣⲓⲥⲁⲓⲟⲥ, ⲉⲛ
ⲧⲁⲩⲟⲩⲱⲱ ⲉⲧⲣⲉⲩ
ⲙⲟⲩⲧⲉ ⲉⲣⲟⲟⲩ ⲉⲃⲟⲗ̀

ϩιτοοτοϥ ⲛⲛⲣⲱ
ⲙⲉ̀ ⲭⲉ ϩⲣⲁⲃⲃⲉ̀ⲓ,
ⲁϥⲱ ⲭⲉ ⲣⲉϥ+
ⲥⲃⲱ̀, ⲁⲗⲗⲁ̀ ⲉϥ
ⲭⲱ̀ ⲙ̄ⲡⲱⲁⲭⲉ
ⲙ̄ⲡⲭⲟⲉⲓⲥ̀ ϩⲛ̄ ⲟⲩ
ⲑ̄ⲃⲃⲓⲟ̀ ⲛ̄ⲑⲓ ⲛⲉⲧ
ⲣ̀ ϩⲟⲧⲉ ϩⲛⲧ̄ϥ ⲙ̄
ⲡⲛⲟⲩⲧⲉ· ⲉⲩⲟⲩ
ⲱⲱ̀ ⲉⲧⲣⲉⲛⲉⲧⲟⲩ
ⲱⲁⲭⲉ ⲛ̄ⲙ̄ⲙⲁⲩ
ⲛⲏⲫⲉ̀ ⲉⲃⲟⲗ̀ ϩⲛ̄
ⲛ̄ⲑⲟⲣⲑ̄ⲥ̀ ⲙ̄ⲡⲇⲓⲁ
ⲃⲟⲗⲟⲥ· ⲛ̄ⲥⲉⲉⲓ̀ⲉ
ⲡⲥⲟⲟⲩⲛ̀ ⲛ̄ⲧⲙⲉ·
ⲁⲩⲱ ⲁⲗⲏⲑⲱⲥ̀
ⲉϩⲛⲁⲩ ⲁⲛ̀ ⲉⲧⲣⲉ̀
b) ⲗⲁⲁⲩ ⲛ̄ⲣⲱⲙⲉ̀
ⲙⲁⲕⲁⲣⲓⲍⲉ ⲙ̄ⲙⲟ
ⲟⲩ ⲉⲡⲧⲏⲣ̄ⲩ̄,
ⲉⲧⲣⲉⲩⲭⲟⲟⲥ ⲉⲧⲃⲏ
ⲏⲧⲟⲩ· ⲭⲉ ϩⲉⲛ
ⲣⲉϥ+ ⲥⲃⲱ̀ ⲛⲉ,
ⲏ̀ ⲉⲧⲣⲉⲩⲭⲟⲟⲥ̀
ⲉⲣⲟⲟⲩ ⲭⲉ ⲉⲓⲱⲧ̀,
ⲏ̀ ⲙⲁⲁⲩ· ϩⲛ̄ ⲟⲩⲉ
ⲟⲟⲩ ⲉϥⲱⲟⲩⲉⲓⲧ̀,
ⲉⲩⲉⲓⲣⲉ ⲙ̄ⲡⲙⲉⲉⲩⲉ̀
ⲙ̄ⲡⲱⲁⲭⲉ ⲉⲧⲥⲏϩ,
ⲭⲉ ⲛⲁⲛⲟⲩ̀ ⲟⲩϩⲁ
ⲣ̄ⲱ̄ϥ ϩⲛⲧ̀ ⲛ̄ϩⲟⲩⲟ
ⲉⲟⲩⲡⲛ̄ⲁ ⲉϥⲭⲟⲥⲉ̀
ⲛ̄ϩⲛⲧ̀ ⲉⲓⲕⲏ, ϩⲓ
ⲧ̄ⲙ̄ ⲡϩⲛⲧ̀ ⲛ̄ⲧⲉϥ
ⲥⲁⲣ̄ⲍ̄ ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ
ⲥⲏϩ:

ⲁⲩⲱ ⲟⲛ̀ ⲉⲩ+ ⲛ̄
ϩⲧⲏⲩ ⲉⲡⲱⲁⲭⲉ
ⲙ̄ⲡⲭⲟⲉⲓⲥ ⲓ̄ⲥ̄, ⲭⲉ
ⲙ̄ⲡⲙ̄ⲡ̄ⲧⲣⲉⲩⲙⲟⲩ
ⲧⲉ̀ ⲉⲣⲱⲧⲛ̄ ⲭⲉ ϩⲣⲁⲃ
ⲃⲉⲓ̀ ⲟⲩⲁ̀ ⲅⲁⲣ̀ ⲡⲉ
ⲡⲉⲧⲛ̄ⲥⲁϩ, ⲟⲩⲧⲉ̀
ⲙ̄ⲡⲙ̄ⲡ̄ⲧⲣⲉⲩⲙⲟⲩ
ⲧⲉ ⲉⲣⲱⲧⲛ̄ ⲭⲉ ⲛ̄
ⲣⲉϥ+ ⲥⲃⲱ, ⲟⲩⲁ̀
ⲅⲁⲣ̀ ⲡⲉ ⲡⲉⲧⲛ̄
ⲣⲉϥ+ ⲥⲃⲱ̀ ⲡⲉⲭⲭ̄ⲥ̄:
+ⲭⲱ̀ ⲙⲙⲟⲥ ⲛⲏⲧⲛ̄
ⲣⲕⲉ a) ⲁⲩⲱ ⲛⲁⲓ̈ ϩⲱ̀ ⲟⲛ̀,
ⲭⲉ ⲛ̄ⲑⲉ ⲛ̄ϩⲉⲛⲣⲱ
ⲙⲉ ⲉⲁⲩⲥⲱⲕ̀ ⲛ̄ϩⲉⲛ
ⲛⲟⲃ ⲛ̄ⲱⲛⲉ̀ ⲉⲃⲟⲗ̀
ϩⲙ̄ ⲡⲭⲓⲥⲉ̀ ⲉⲍⲣⲁⲓ̈
ⲉⲭⲱⲟⲩ, ⲉⲁⲩⲟⲩ
ⲱⲱ̀ⲩ̄ ⲛ̄ⲛⲉⲩⲕⲉ
ⲉⲥ̀ ⲙⲁⲩⲁⲁⲩ, ⲁⲩⲱ
ⲉⲁⲩⲟⲩⲉⲓⲧⲉ̀ ⲉⲃⲟⲗ
ⲛ̄ⲛ̄ⲥⲁⲣ̄ⲍ̄ ⲛ̄ⲛⲉⲩⲥⲱ
ⲙⲁ̀ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲟⲩ,
Ταϊ̈ ⲟⲛ ⲧⲉ ⲑⲉ̀ ⲛ̄ⲟⲩⲟⲛ
ⲛⲓⲙ̀ ⲉⲧⲣ̀ ⲛⲟⲃⲉ̀ ⲙ̄
ⲡⲉⲙⲧⲟ̄ ⲉⲃⲟⲗ̀ ⲙ̄
ⲡⲭⲟⲉⲓⲥ, ⲉⲛⲉⲓⲛⲉ̀
ⲉⲍⲣⲁⲓ̈ ⲉⲭⲱⲛ̀ ⲙⲁⲩ
ⲁⲁⲛ̀ ⲛ̄ϩⲉⲛⲛⲟⲃ ⲛ̄ⲥⲁ
ϩⲟⲩ ⲉⲃⲟⲗ̀ ϩⲓⲧ̄ⲙ
ⲡⲛⲟⲩⲧⲉ, ⲁⲩⲱ
ⲉⲛⲥⲱⲕ̀ ⲉⲍⲣⲁⲓ̈ ⲉ
ⲭⲱⲛ̀ ⲙⲙⲓⲛ ⲙ̄ⲙⲟ̀
ⲛⲛⲥⲁϩⲟⲩ ⲧⲏⲣⲟⲩ
ⲛ̄ⲛⲉⲅⲣⲁⲫⲏ.

ⲁⲩⲱ ⲛ̄ⲑⲉ ⲛ̄ϩⲉⲛⲣⲱ
ⲙⲉ ⲉⲁⲩⲱⲛⲉ ϩⲉ ⲉ
ϩⲣⲁⲓ ⲉϧⲱⲟⲩ,
ⲉⲁϥⲣⲁϩⲧⲟⲩ ⲉⲡⲉ
ⲥⲛⲧ ⲉϩⲣⲁⲓ ⲉϧⲙ̄
ⲡⲕⲁϩ, ⲁⲩⲱ ⲉⲁ
ϩⲉⲛⲕⲟⲟⲩⲉ ⲧⲟⲗ
ⲙⲁ ⲉⲧⲣⲉⲩⲥⲕ̄ⲣ
ⲕⲱⲣϥ̄ ⲉⲃⲟⲗ ϩⲓϧⲱ
b) ⲟⲩ· ⲉⲁⲩⲥⲟⲕϥ̄ ⲇⲉ
ϩⲱⲟⲩ ϩⲛ̄ ⲧⲉⲩⲃⲟⲙ
ⲧⲏⲣⲥ̄ ⲉϩⲣⲁⲓ ⲉϧⲱ
ⲟⲩ ϩⲛ̄ ⲧⲉⲩⲙ̄ⲛ̄ⲧ
ⲁⲧⲥⲟⲟⲩⲛ:
Ⲧⲁⲓ ⲟⲛ̄ ⲧⲉ ⲑⲉ ⲛ̄ϩⲉⲛ
ⲣⲱⲙⲉ ⲛ̄ⲱⲟⲩⲱⲟ̀,
ⲁⲩⲱ ⲛ̄ϧⲁⲥⲓ ϩⲛⲧ̀
ⲛ̄ⲣⲉϥⲣ̄ ⲛⲟⲃⲉ ⲛ̄ⲧⲁϩⲉ
ϩⲱ ⲟⲛ̀, ⲉⲩ+ ⲥⲃⲱ
ⲛ̄ϩⲉⲛⲕⲟⲟⲩⲉ,
ⲉⲧⲣⲉⲩⲣ̄ ⲃⲟⲗ ⲉⲡⲥⲁ
ϩⲟⲩ ⲛ̄ⲛⲉⲅⲣⲁⲫⲏ,
ⲉⲁⲩⲉⲓⲛⲉ ⲇⲉ ϩⲱⲱϥ̀
ⲉϩⲣⲁⲓ ⲉϧⲱⲟⲩ ⲙ̄
ⲡⲥⲁϩⲟⲩ ⲉⲃⲟⲗ ϩⲓⲧⲙ̄
ⲡⲛⲟⲩⲧⲉ, ⲁⲩⲱ
ⲉⲁⲩⲥⲱⲕ̀ ⲉϩⲣⲁⲓ ⲉ
ϧⲱⲟⲩ ⲙ̄ⲙⲓⲛ̀ ⲙ̄
ⲙⲟⲟⲩ̀ ϩⲛ̄ ⲧⲉⲩⲙ̄ⲛ̄ⲧ
ⲁⲧⲑⲏⲧ̀ ⲛ̄ⲛ̄ϩⲁϩⲟⲩ
ⲛ̄ⲛⲉⲅⲣⲁⲫⲏ̀:
Ⲛ̀ⲑⲉ̀ ⲇⲉ̀ ⲛ̄ϩⲉⲛⲙⲁⲧⲟⲓ
ⲉⲁⲩϧⲣⲟ̀ ⲉⲛⲉⲧ+ ⲛ̄ⲙ
ⲙⲁⲩ̀ ϩⲙ̄ ⲡⲡⲟⲗⲉ
ⲙⲟⲥ̀ ϫⲉ ⲁⲩⲧⲥⲁⲃⲟ
ⲟⲩ̀ ϩⲓⲧⲛ̄ ϩⲉⲛⲕⲟ
ⲟⲩⲉ, ⲧⲁⲓ ⲟⲛ̄ ⲧⲉ ⲑⲉ
ⲉⲱⲁⲩϧⲣⲟ̀ ⲉⲛⲉⲩ
ϫⲁϫⲉ ⲛ̄ⲇⲓⲁⲃⲟⲗⲟⲥ̀
ⲉⲧⲣ̀ ⲡⲟⲗⲉⲙⲟⲥ ⲛ̄ⲙ
ⲙⲁⲩ ⲛ̄ⲃⲓ ϩⲉⲛⲣⲱ
ⲣⲕⲍ a) ⲙⲉ ⲛⲣⲉϥϫⲓ ⲥⲃⲱ̀ ⲛ̄
ⲧⲟⲟⲧⲟⲩ ⲛ̄ⲛⲉⲧⲥⲁ
ⲃⲱ̀ ⲛ̄ⲉⲓⲁⲧⲟⲩ ⲉⲃⲟⲗ ϩⲓ
ⲧⲙ̄ ⲡⲛⲟⲩⲧⲉ̀ ϩⲛ̄ ⲧⲉ
ⲥⲃⲱ̀ ⲛ̄ⲛⲉⲅⲣⲁⲫⲏ̀.
Ⲛ̀ⲑⲉ̀ ⲇⲉ ⲛ̄ϩⲉⲛⲙⲁⲧⲟⲓ
ⲉⲁⲩϩⲉ̀ ϩⲙ̄ ⲡⲉⲙⲗⲁϩ̀
ϩⲁⲣⲁⲧⲟⲩ ⲛ̄ⲛⲉⲧ+
ⲛⲙⲙⲁⲩ, ϫⲉ ⲙ̄ⲡⲟⲩ
ⲧⲥⲁⲃⲟⲟⲩ̀ ϩⲓⲧⲛ̄ ϩⲉⲛ
ⲕⲟⲟⲩⲉ, ⲧⲁⲓ ⲧⲉ ⲑⲉ
ⲉⲱⲁⲩϩⲉ̀, ϩⲁⲣⲁⲧⲟⲩ
ⲛ̄ⲛⲉⲩϫⲁϫⲉ ⲛ̄ⲥⲁⲧⲁ
ⲛⲁⲥ̀ ⲉⲧ+ ⲟⲩⲃⲏⲩ̀ ϩⲛ̄
ⲛⲟⲃⲉ ⲛⲓⲙ, ⲛ̄ⲃⲓ ϩⲉⲛ
ⲣⲱⲙⲉ ⲛ̄ⲁⲧⲥⲱⲧ̄ⲙ·
ⲙ̄ⲡⲟⲩⲧⲥⲁⲃⲟⲟⲩ ⲉⲃⲟⲗ̀
ϩⲓⲧⲛ̄ ϩⲉⲛⲕⲟⲟⲩⲉ̀
ⲉⲁⲩⲡⲁⲓⲇⲉⲩⲉ̀ ϩⲛ̄
ⲛⲉⲅⲣⲁⲫⲏ̀:
Ⲛ̀ⲑⲉ̀ ⲇⲉ̀ ⲉⲛⲧⲁⲡϫⲟ
ⲉⲓⲥ̀ ϫⲟⲟⲥ̀ ϩⲓⲧⲙ̄ ⲡⲉ
ⲡⲣⲟⲫⲏⲧⲏⲥ̀ ⲉⲧⲣⲉϥ
ϥⲓ̀ ⲙⲡϫⲟⲗϫⲗ̄ ⲙ̄
ⲡⲙⲁ̀ ⲛ̄ⲉⲗⲟⲟⲗⲉ,
ⲁⲩⲱ ⲛ̄ϥⲱⲟⲣⲡ̄ⲣ̄
ⲛ̄ⲧⲉϥϫⲟ̀, ⲉⲧⲣⲉϥ
ⲱⲱⲡⲉ̀ ⲉⲩⲧⲱⲣⲡ̄,
ⲁⲩⲱ ⲉⲟⲩϩⲱⲙ̀
ϫⲉ ⲙ̄ⲡⲛ̄ϥ+ ϩⲏⲩ ⲉⲣⲟϥ·
ⲉⲃⲟⲗ̀ ϫⲉ ⲉⲡⲙⲁ̀ ⲉ

ⲧⲣⲉϥⲧⲁⲩⲉ̀ ⲉⲗⲟⲟ
ⲃ) ⲗⲉ̀ ⲉⲃⲟⲗ̀ ⲁϥⲧⲁⲩⲉ̀
ⲱⲟⲛⲧⲉ,
Ⲧⲁ̈ⲓ ⲟⲛ ⲧⲉ ⲑⲉ̀ ⲉⲧⲉⲱⲁ
ⲣⲉⲡϫⲟⲉⲓⲥ̀ ⲓ̅ⲥ̅ ⲕⲱ
ⲗⲩⲉ, ⲁⲩⲱ ⲛ̅ϥⲡⲓ
ⲑⲉ ⲛ̅ϩⲉⲛⲣⲱⲙⲉ̀ ⲉⲩ
ⲣ̂ ϩⲟⲧⲉ̀ ϩⲛⲧ̅ϥ ⲉⲧⲣⲉⲩ
ⲥⲁϩⲱⲟⲩ̀ ⲉⲃⲟⲗ̀ ⲛ̅
ϩⲉⲛⲣⲱⲙⲉ ⲛ̅ⲁⲧⲥⲱ
ⲧ̅ⲙ ⲉⲧ̅ⲙⲧⲣⲉϥⲕⲁⲁⲩ
ⲉⲥⲱⲧ̀, ⲉϫⲉ ⲗⲁⲁⲩ ⲛ̅
ⲱⲁϫⲉ̀ ⲛ̅ⲛ̅ⲁⲧⲱⲛ̅ⲡ
ϩⲙⲟⲧ̀ ⲉⲧ̅ⲙ̅ⲙⲁⲩ ⲛ̅
ϫⲁⲥⲓ ϩⲛⲧ̀, ϫⲉ ⲙ̅
ⲡ̅ϥ̅ϯ ϩⲛⲩ ⲉⲣⲟⲟⲩ ⲛ̅
ⲃⲓ ⲡϫⲟⲉⲓⲥ̀, ⲉⲃⲟⲗ̀
ϫⲉ ⲉⲡⲙⲁ̀ ⲉⲧⲣⲉϥⲉⲓ
ⲣⲉ̀ ⲙ̅ⲡⲁⲅⲁⲑⲟⲛ,
ⲁϥⲉⲓⲣⲉ̀ ϩⲱⲱϥ̀
ⲙ̅ⲡⲟⲛⲏⲣⲟⲛ̀.
ⲁϫⲱ ⲉⲡⲙⲁ̀ ⲉⲧⲣⲉϥ
ⲑ̅ⲃⲃⲓⲟⲟⲩ ⲛ̅ⲛⲉⲧ+
ⲥⲃⲱ̂ ⲛⲁϥ, ⲉⲧⲥⲟ
ⲡ̅ⲥ̅ ⲙ̅ⲙⲟⲟⲩ, ⲉⲧⲣⲉϥ
ⲥⲁϩⲱⲟⲩ ⲉⲃⲟⲗ̀ ⲙ̅
ⲡⲉⲑⲟⲟⲩ ⲛⲓⲙ,
ⲉⲁϥϫⲓⲥⲉ̀ ⲇⲉ̀ ϩⲱ
ⲱϥ̀ ⲙ̅ⲙⲟⲟⲩ ⲛ̅ϩⲟⲩ
ⲟ̂ ⲉϩⲣⲁⲓ̈ ⲉϫⲱⲟⲩ,
ϩⲙ̅ ⲡⲙⲓⲱⲉ, ⲙ̅ⲛ̅
ⲡ+ ⲧⲱⲛ̅, ⲉⲧⲣⲉϥ
ⲡⲱⲧ̀ ⲉⲃⲟⲗ̀ ⲙ̅ⲙⲟ
ⲣ̅ⲕ̅ⲍ̅ ⲁ)ⲟⲩ ϩⲛ̅ ⲟⲩⲙ̅ⲛ̅ⲧϫⲁϫⲉ,
ⲙ̅ⲛ̅ ⲟⲩⲙⲟⲥⲧⲉ;
Ⲛ̅ⲑⲉ̀ ⲛ̅ⲟⲩⲡⲟⲗⲓⲥ̀ ⲉⲣⲉ
ⲛⲉⲥϩⲏⲧⲟⲩⲙⲉⲛⲟⲥ
ⲟ̂ ⲛ̅ⲑⲉ̀ ⲛ̅ϩⲉⲛⲙⲟⲩⲓ̈
ⲉⲩϩⲙ̅ϩⲙ̅ ϩⲛ̅ ⲧⲉⲥ
ⲙⲏⲧⲉ̀ ⲕⲁⲧⲁ ⲛⲉⲅⲣⲁ
ⲫⲏ̂, ⲁⲩⲱ ⲡϩⲏⲕⲉ
ⲙ̅ⲛ̅ ⲡⲉⲃⲓⲏⲛ̂, ⲉⲩⲭⲓ̂
ⲙ̅ⲙⲟⲟⲩ ⲛ̅ⲃⲟⲛ̅ⲥ̅ ϩⲣⲁⲓ̈
ⲛ̅ϩⲏⲧⲥ̅ ⲕⲁⲧⲁ ⲑⲉ
ⲉⲧⲥⲏϩ· ⲧⲁ̈ⲓ ⲟⲛ ⲧⲉ
Ⲑⲉ̀ ⲛ̅ϩⲉⲛⲣⲱⲙⲉ ⲛ̅ⲛⲁ
ⲱⲧ̅ ⲙ̅ⲙⲉ̀, ⲉⲣⲉⲛⲉⲩ
ⲙⲉⲉⲩⲉ, ⲙ̅ⲛ̅ ⲛⲉⲩⲱⲟ
ϫⲛⲉ̀ ⲟ̂ ⲛ̅ⲑⲉ̀ ⲛ̅ϩⲉⲛⲙⲟⲩⲓ̈
ϩⲣⲁⲓ̈ ⲛ̅ϩⲏⲧⲟⲩ, ⲉⲩ
ϩⲙ̅ϩⲙ̅ ⲉⲃⲟⲗ̀ ϩⲓⲧⲟⲟ
ⲧⲟⲩ, ϩⲛ̅ ⲧⲉⲩⲙⲛ̅ⲧ
ϩⲁϩⲓ ϩⲛⲧ̀ ⲉϩⲣⲁⲓ̈ ⲉ
ϫⲛ̅ ⲛⲉⲧ+ ⲥⲃⲱ̂ ⲛⲁϥ,
ⲉⲩϫⲓ̂ ⲙ̅ⲙⲟⲟⲩ ⲛ̅ⲃⲟ
ⲛ̅ⲥ̅ ϩⲉⲛ ⲧⲉⲩⲙⲛ̅ⲧ
ⲁⲧⲥⲱⲧⲙ̅ ⲛ̅ⲑⲉ̀ ⲙ̅
ⲡϩⲏⲕⲉ̀ ⲙ̅ⲛ̅ ⲡⲉ
ⲃⲓⲏⲛ̀.
Ⲱⲟⲣⲡ̅ ⲙⲉⲛ̀ ⲛ̅ⲛⲉⲥ
ⲱⲱⲡⲉ ⲙ̅ⲡⲉⲙⲧⲟ̀
ⲉⲃⲟⲗ̀ ⲙ̅ⲡϫⲟⲉⲓⲥ̀
ⲉⲧⲣⲉⲛⲕⲁ̀ ⲧⲟⲟⲧⲛ̅
ⲉⲃⲟⲗ̀ ⲉⲛ+ ⲥⲃⲱ̂ ⲛ̅
ⲛⲉⲛⲉⲣϩⲏ ⲱⲁⲛ
ⲃ) ⲧⲛ̅ⲃⲱⲕ̀ ⲉⲣⲁⲧⲧ̀ ⲙ̅
ⲡⲉⲕⲣⲓⲧⲏⲥ̀ ⲙ̅ⲙⲉ ⲓ̅ⲥ̅,
ⲡⲁ̈ⲓ ⲉⲛⲧⲁⲩϫⲓ +ⲡⲉ̀
ⲙ̅ⲡⲛⲟⲃⲛⲉⲃ ⲧⲏⲣⲧ̅
ⲛ̅ⲟⲩⲟⲛ ⲛⲓⲙ, ⲉⲛⲧⲁⲩ
ⲕⲱ̂ ⲛ̅ⲥⲱⲟⲩ ⲛ̅ⲛⲉⲧ
ⲱⲁϫⲉ̀, ⲙ̅ⲛ̅ ⲛⲉⲧⲉⲛ

ⲧⲟⲗⲏ ⲛ̄ⲧⲁϥϩⲱⲛ̀
ⲙ̄ⲙⲟⲟⲩ ⲉⲧⲟⲟⲧⲟⲩ,
ⲉⲁⲛⲟⲕ ⲣⲱ ⲡⲉ ⲡⲉⲩ
ⲱⲟⲣⲡ̄, ⲁⲗⲗⲁ̀ ☩
Ⲭⲱ ⲙ̄ⲙⲟⲥ ⲛⲏⲧⲛ̄ ⲭⲉ
ⲛ̄ⲑⲉ̀ ⲛ̄ⲧⲁⲡⲭⲟⲉⲓⲥ̀
ⲡⲛⲟⲩⲧⲉ̀ ⲉⲓⲣⲉ ⲛ̄ϩⲉⲛ
ϩⲃⲏⲩⲉ̀ ⲉⲩⲛⲁⲱⲯ̄ⲧ ⲛ̄
ⲛⲉⲟⲩⲟⲉⲓⲱ ⲛ̄ⲁⲣⲭⲁⲓ
ⲟⲥ, ⲭⲓⲛ ⲡⲣⲱⲙⲉ̀ ⲉⲛ
ⲧⲁϥⲣ̄ ⲁⲧⲥⲱⲧⲙ̄ ϩⲙ̄
ⲡⲡⲁⲣⲁⲇⲓⲥ̄ⲟⲥ, ⲁⲩⲱ
ⲭⲓⲛ ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ̄ ⲉⲛ
ⲧⲁⲩⲕⲱ̀ ⲛ̄ⲥⲱⲟⲩ ⲛ̄
ⲧⲉⲩⲁⲣⲭⲏ̀:
ⲁⲩⲱ ⲭⲓⲛ ⲡⲙⲟⲟⲩ ⲙ̄
ⲡⲕⲁⲧⲁⲕⲗⲩⲥⲙⲟⲥ̀
ⲱⲁ ϩⲣⲁⲓ̈ ⲉⲡⲕⲱϩⲧ̄
ⲉⲛⲧⲁϥⲉⲓ̀ ⲉⲃⲟⲗ̀ ϩⲛ̄
ⲧⲡⲏ̀ ⲉⲭⲛ̄ ⲛ̄ⲣⲱⲙⲉ̀
ⲛ̄ⲥⲟⲇⲟⲙⲁ̀ ⲙ̄ⲛ̄ ⲅⲟ
ⲙⲟⲣⲣⲁ̄, ⲁⲩⲱ ⲭⲓⲛ
ⲫⲁⲣⲁⲱ̀ ⲙ̄ⲛ̄ ⲡⲉϥ
ⲙⲏⲏⲱⲉ, ⲉⲛⲧⲁⲑⲁ
ⲗⲁⲥⲥⲁ̀ ϩⲱⲃ̄ⲥ̄ ⲉⲃⲟⲗ̀
ⲣⲕⲏ a)ⲉⲭⲱⲟⲩ ⲱⲁ ϩⲣⲁⲓ̈ ⲉⲛ̄ⲏ̀
ⲧⲁⲡⲕⲁϩ̀ ⲟⲙⲕⲟⲩ
ⲙ̄ⲛ̄ ⲛ̄ⲕⲟⲟⲩⲉ̀ ⲧⲏⲣⲟⲩ
ⲛ̄ⲧⲁⲡⲛⲟⲩⲧⲉ̀ ⲉⲓⲣⲉ
ⲛ̄ϩⲉⲛϩⲃⲏⲩⲉ̀ ⲉⲩⲛⲁ
ⲱⲯ̄ⲧ ⲉⲃⲟⲗ̀ ϩⲓⲧⲟⲟ
ⲧⲟⲩ̀ ⲱⲁ ϩⲣⲁⲓ̈ ⲉⲛⲉⲟⲩ
ⲟⲉⲓⲱ ⲛ̄ϩⲁⲉ̀, ⲉⲛⲧⲁϥ
ⲉⲓ̀ ⲉϩⲟⲩⲛ̀ ⲉⲡⲕⲟⲥⲙⲟⲥ
ⲛ̄ⲃⲓ ⲡⲭⲟⲉⲓⲥ̀ ⲙ̄ⲡⲉⲟⲟⲩ ⲓⲥ̄,
ⲧⲁⲓ̈ ⲟⲛ ⲧⲉ ⲑⲉ̀ ⲉⲱⲁⲣⲉ
ϩⲉⲛⲣⲱⲙⲉ̀ ⲉⲩⲣ̄ ϩⲟ
ⲧⲉ̀ ϩⲛⲧϥ̄ ⲙ̄ⲡⲛⲟⲩ
ⲧⲉ ⲉⲓⲣⲉ ⲛ̄ϩⲉⲛϩⲃⲏⲩⲉ̀
ⲉⲩⲛⲁⲱⲯ̄ⲧ ϩⲣⲁⲓ̈ ϩⲛ̄
ⲉⲩⲙⲓⲱⲉ, ⲙ̄ⲛ̄ ϩⲉⲛ
ⲧ ⲧⲱⲛ̄, ⲙ̄ⲛ̄ ϩⲉⲛ
ⲱⲧⲟⲣⲧ̄ⲣ, ⲙ̄ⲛ̄ ϩⲉⲛ
ⲭⲡⲓⲟ̀, ⲙ̄ⲛ̄ ϩⲉⲛⲥⲁ
ϩⲟⲩ, ⲙ̄ⲛ̄ ϩⲉⲛⲥⲏ
ⲱⲉ, ⲙ̄ⲛ̄ ϩⲉⲛⲡⲱϩ̀
ⲛ̄ⲛⲉⲩϩⲟⲉⲓⲧⲉ,
ⲙ̄ⲛ̄ ϩⲉⲛⲛⲉϩⲡⲏ̀, ⲉ
ϩⲟⲩⲛ̀ ϩⲙ̄ ⲡⲉⲩϩⲟ,
ⲙ̄ⲛ̄ ϩⲉⲛⲣⲓⲙⲉ, ⲙ̄ⲛ̄
ϩⲉⲛⲣ̄ⲙⲉⲓⲟⲟⲩⲉ̀ ⲉⲛⲁ
ⲱⲱⲟⲩ ϩⲛ̄ ϩⲉⲛⲥⲟ
ⲡⲥ̄, ⲙ̄ⲛ̄ ϩⲉⲛⲥⲟⲗⲥⲗ̄·
ⲙ̄ⲛ̄ ϩⲉⲛⲥⲙⲟⲩ,
ⲙ̄ⲛ̄ ϩⲉⲛⲕⲉⲱⲁⲭⲏ̀
ⲉⲛⲁⲱⲱⲟⲩ ⲉⲃⲟⲗ̀
ϩⲓⲧⲙ̄ ⲡⲛⲟⲩⲧⲉ̀ ϩⲛ̄
b) ⲧⲉⲥⲃⲱ̀ ⲛ̄ⲛⲉⲅⲣⲁ
ⲫⲏ̀, ⲉⲩⲟⲩⲱⲱⲉ̀
ⲉⲧⲣⲉϩⲉⲛⲕⲟⲟⲩⲉ̀
ⲙⲉⲧⲁⲛⲟⲉⲓ̀, ⲁⲩⲱ
ⲙ̄ⲡⲟⲩⲉⲓ̀ ⲃⲉ̀ ⲉⲃⲟⲗ
ϩⲛ̄ ⲛⲉⲩⲡⲉⲑⲟⲟⲩ
ⲛ̄ⲃⲓ ⲛⲉⲧⲟⲩⲱⲱⲯ̄ⲉ́
ⲭⲱⲕ̀ ⲉⲃⲟⲗ̀ ⲛ̄ⲛⲉⲩ
ⲛⲟⲃⲉ ⲛ̄ⲟⲩⲟⲉⲓⲱ̀
ⲛⲓⲙ̀,
Ⲛ̄ⲑⲉ ⲇⲉ̀ ⲛ̄ⲧⲁϥⲙⲉⲕ
ⲙⲟⲩⲕϥ̄ ⲛ̄ⲃⲓ ⲡⲭⲟ
ⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ̀ ϩⲛ̄
ⲧⲉϥⲙ̄ⲛ̄ⲧⲭⲣⲏⲥ
ⲙ̄ⲛ̄ ⲧⲉϥⲁⲛⲟⲭⲏ̀,

ετρεqzρωϣ̀ ezραϊ
εxN̄ ογον̀ νιμ̀ ετ̀
zN̄ τοικογμενὴ
τηρ̄c, ϣαντεπογὰ
πογὰ μμον̀ βωκ
ερατ̄q, αγω ϣα
πεzοογ ετ̄qνακρι
νε m̄πcωN̄T τη
ρ̄q N̄zητ̄q zN̄
τcγντελεια m̄
παιων:
Ταῒ ον τε θὲ ετεϣαγ
μεκμογκογ N̄
6ι zενρωμὲ εγ
ρ̄ zοτε zητ̄q m̄
πνογτὲ, xιν
νενειοτὲ N̄ap
ρκθ a)χαιος, αγω xιν
νεπροφητηc̀·
ϣα zραῒ επογ N̄
zογ, ετρεγzρωϣ
N̄zητ̀ mN̄N̄ca τρεγρ̀
τεγ6ομ̀ mN̄ zενκογὲ
zN̄ zωB̀ νιμ̀ εγ
νογxὲ m̄πεγρο
ογωϣ̀ τηρ̄q επxο
ειc̀ ετνa+ zaπ̀ ε
πcωN̄T τηρ̄q
zm̄ πεzοογ ετ̄qνa
κρινε N̄m̄πεθηπ̀
m̄πογὰ πογὰ m̄μον̀·
Ετβε παῒ κατὰ
πϣaxε m̄πεπρο
φητηc̀, πετογ
ωϣ̀ ecωT̄m̄ ma
ρεqcωT̄m̄, αγω
N̄taqcωT̄m̄ naq̀
mayaaq, αγω
πετογωϣ ερ̀ at
cωT̄m̄ mareqei
ρε, αγω N̄taq
ρ̀ atcωT̄m̄ naq̀ m̄
miN̄ mμoq,
Ειμὲ N̄toq̀ ὼ N̄ρω
μὲ N̄atcωT̄m̄,
αγω N̄atcBὼ xε
ογοεὶ naǸ epϣaN
νετ+ cBὼ naǸ
name, kaaǸ N̄cω
b)ογ N̄celo̅ zaρoN̄, xε
m̄πN̄xi N̄νεγϣa
xε, xε m̄πN̄ρ̀ zN̄a̅`
ecazωN̄ eBoλ N̄
νενm̄N̄tatcωT̄m̄,
mN̄ νεννοβὲ τηρογ
ετN̄ειρε m̄μοογ̄,
ετρενϣωπε N̄
θὲ N̄τBaBγλωN̄
ετεm̄πcxì πazρὲ,
ετBε παῒ aνειϊπετογ
aaB̀ ετεN̄cm̄πϣa̅
m̄μοογ aN̄, πωτ̀
eBoλ̀ m̄μοc, eaγka
ac̀ zραῒ zN̄ νεπλη
γ̄ N̄νεcxωzm̄
mN̄ νεcBooγὲ τη
ρογ,
Ογοεὶ naǸ epϣaN
πϣaxε ετcηz̀,
xooc̀ N̄zοειnὲ zραῒ
N̄zητN̄ xε τετN̄
ογονz̄ eBoλ N̄N̄ρω

мѐ ϩωѝ ⲇⲓⲕⲁⲓⲟⲥ,
петⲛ̄ⲥа ⲛϩоуⲛ̀ ⲇѐ
меϩ̀ ⲛ̄ⲭⲱϩⲙ̄, ϩⲓ
порⲛⲓа, ϩⲓ ⲭⲓоуѐ,
ϩⲓ бол, ϩⲓ ✝ тⲱⲛ̀.
ϩⲓ миѡе, ϩⲓ мⲛ̄т
ⲭаⲭе, ϩⲓ мосте,
ϩⲓ мⲛ̄татсⲱтⲙ̄,
ϩⲓ мⲛ̄тⲛоуⲭ,
ⲣⲗ̄ а) ϩⲓ ϩупокрⲓсⲓс̀,
ϩⲓ ⲁⲛомⲓа̀ ⲛⲓм̀, ⲛ̄θѐ
ⲛ̄ⲛ̄таφос̀ етⲭⲏϩ̀
ете нецωоу мен̀ м̄
пеуβол̀. ерепеу
са ⲛϩоуⲛ̀ ⲇѐ меϩ̀
ⲛ̄кеес̀ ⲛ̄кѡѡс̀
ϩⲓ ⲁкаθарсⲓа̀ ⲛⲓм̀.
Оуоеⲓ̀ ⲛⲁⲛ̀ ерѡⲁⲛ
пѡаⲭе етсϩ̀ ⲭоос
ⲛ̄ϩоеⲓⲛѐ ϩраⲓ̈ ⲛ̄ϩⲏ
тⲛ̄, ⲭе ⲛ̄тѡтⲛ̄ ϩѡт
тнутⲛ̄ ⲭѡк̀ евол̀
м̄пѡⲓ̀ ⲛ̄нетⲛ̄мⲛ̄т
атсѡтⲙ̄, мⲛ̄ нетⲛ̄
ϩвнуе тнроу етⲑо
оу, ⲛ̄ϩоⲩ ⲛ̄ѡнре
ⲛ̄неϩβѡ̀ ⲛ̄аѡ ⲛ̄ϩѐ
тетнаⲣ̀ βол̀ етекрⲓ
сⲓс̀ ⲛ̄тгеϩеннⲁ̀:
Єтβе паⲓ̈ еⲓс ϩнте
✝натⲛ̄нооу ѡа
рѡтⲛ̄ ⲛ̄ϩенпро
фнтнс̀, мⲛ̄ ϩен
софос̀ ⲛ̄грамма
теус̀ мⲛ̄ ϩенрѡ
мѐ еуⲣ̀ ϩотѐ ϩнтⲩ̀
мпноуте, ⲛ̄те
тⲛ̄моуоут̀ евол̀
ⲛ̄ϩнтоу, ауѡ ⲛ̄
тетⲛ̄с✝ⲣоⲩ̄, ауѡ
ⲛ̄тетⲛ̄мастⲓгоу̀
b) евол̀ ⲛ̄ϩнтоу
ϩраⲓ̈ ϩⲛ̄ нетⲛ̄су
наⲣѡгн, ауѡ
ⲛ̄тетⲛ̄местѡ
оу, ϩⲛ̄ мⲛ̄тⲭаⲭе
ⲛⲓм̀, ауѡ ⲛ̄тетⲛ̄
пѡт ⲛ̄сѡоу ⲭⲓⲛ
полⲓс̀ еполⲓс̀,
ⲭекас еуееⲓ̀ ерраⲓ̈
ехѡтⲛ̄ ⲛ̄бⲓ ϩап̀
ⲛⲓм, ϩⲓ ⲭпⲓо̀ ⲛⲓм̀
ϩⲓ ⲛобнеб ⲛⲓм̀,
ϩⲓ м̄каϩ ⲛ̄ϩнт̀ ⲛⲓм̀,
ϩⲓ сноⲩ̀ ⲛⲓм̀ ⲛ̄ⲇⲓ
каⲓос̀ еаупаϩтⲩ̀
евол̀ ϩⲓⲭм̄ пкаϩ̀
ⲭⲓⲛ песноⲩ̀ ⲛ̄а
вел̀ пⲇⲓкаⲓос̀,
ⲱа ϩраⲓ̈ епесноⲩ̀
ⲛ̄ϩⲍахарⲓас̀ пⲱⲏ
ре ⲛ̄ⲃараχⲓ́ас,
пентатетⲛ̄ϩот
веⲩ̀, оуте перпѐ,
мⲛ̄ пеθуⲥⲓастⲏ
рⲓон,
Єⲓс паⲓ̈ пе пⲱⲓ̀ е
тоуⲛаⲱⲓ̀ ммоⲩ̀
ⲛ̄ϩенрѡме ⲛ̄ат̀
сѡтⲙ̄ ⲛ̄са пⲱа
ⲭе м̄пⲭоеⲓс,
ауѡ еуаθетеⲓ̀

ⲛ̄ⲧⲉⲥⲃⲱ̀ ⲛ̄ⲛⲉⲧ
ρⲗⲁ a) ✝ ⲥⲃⲱ̀ ⲛⲁⲩ ⲉⲃⲟⲗ̀ ⲥⲓ
ⲧⲙ̄ ⲡⲛⲟⲩⲧⲉ, ⲙ̄ⲛ̄
ⲡⲥⲟⲟⲩⲛ̀ ⲛ̄ⲛⲉⲅⲣⲁ
ⲫⲏ̄· ⲥⲱ̀ ⲅⲁⲣ̀ ⲉⲣⲟⲛ̀
ⲉⲡⲉⲕⲣⲓⲙⲁ̀ ⲉⲧⲛⲁ
ⲉⲓ̀ ⲉⲣⲁⲓ̈ ⲉⲭⲱⲛ̀
ⲉⲃⲟⲗ̀ ⲥⲓⲧⲙ̄ ⲡⲛⲟⲩ
ⲧⲉ̀, ⲉⲧⲃⲉ ⲛⲉⲛⲛⲟⲃⲉ̀,
ⲙ̄ⲛ̄ ⲛⲉⲛⲙ̄ⲛ̄ⲧⲁⲥⲉ
ⲃⲏⲥ̀ ⲧⲏⲣⲟⲩ ⲉⲛⲧⲁⲛ
ⲁⲁⲩ̀, ⲭⲓⲛ ⲧⲉⲛ
ⲙ̄ⲛ̄ⲧⲕⲟⲩⲓ̈ ⲱⲁ ⲥⲣⲁⲓ̈
ⲉⲡⲟⲟⲩ·

Ⲙⲁⲗⲓⲥⲧⲁ ⲇⲉ̀ ⲭⲉ ⲉⲩⲉ
ⲉⲓ̀ ⲉⲣⲁⲓ̈ ⲉⲭⲱⲛ̀ ⲥⲛ̄
ⲟⲩⲃⲱⲛ̄ⲧ ⲉⲃⲟⲗ̀
ⲥⲓⲧⲙ̄ ⲡⲛⲟⲩⲧⲉ,
ⲛ̄ⲃⲓ ⲛⲉⲥⲛⲟⲩ ⲛ̄ⲛⲉ
ⲡⲣⲟⲫⲏⲧⲏⲥ̀,
ⲥⲓ ⲥⲛⲟⲩ ⲛ̀ⲓⲙ̀ ⲛ̄ⲇⲁⲓ
ⲕⲁⲓⲟⲥ̀ ⲙ̄ⲛ̄ ⲡⲥⲁⲡ̄
ⲛ̄ⲥⲉⲛⲕⲟⲟⲩⲉ, ⲉⲩ
ⲣ̄ ⲥⲟⲧⲉ ⲥⲏⲧⲥ̄ ⲙ̄
ⲡⲛⲟⲩⲧⲉ, ⲉⲩⲙⲟ
ⲕⲥ̄ ⲛ̄ⲥⲏⲧ̀ ⲉⲧⲃⲏ
ⲏⲧⲛ̄, ⲭⲉ ⲁⲛⲧⲥⲧⲟ̀
ⲉⲃⲟⲗ ⲙ̄ⲡⲱⲁⲭⲉ̀
ⲙ̄ⲡⲭⲟⲉⲓⲥ̀ ⲥⲛ̄ ⲧⲉⲛ
ⲙ̄ⲛ̄ⲧⲁⲧⲥⲱⲧⲙ̄:

Ⲉⲱⲁⲭⲉ ⲭⲛⲁⲉⲓ̈ ⲉⲥⲣⲁⲓ̈
ⲉⲭⲱⲛ̄ ⲛ̄ⲃⲓ ⲡⲉ
ⲥⲛⲟⲩ ⲛ̄ⲛⲉⲧⲟⲩⲁ
b) ⲁⲃ̀ ⲧⲏⲣⲟⲩ, ⲙ̄ⲛ̄ ⲡⲥⲁⲡ̄
ⲛ̄ⲥⲉⲛⲕⲟⲟⲩⲉ̀, ⲉⲧⲃⲉ
ⲛⲉⲛⲛⲟⲃⲉ̀ ⲙ̄ⲛ̄ ⲛⲉⲛ
ⲙ̄ⲛ̄ⲧⲁⲧⲥⲱⲧⲙ̄·
ⲉⲓⲉ ⲭⲛⲁⲉⲓ̀ ⲉⲥⲣⲁⲓ̈ ⲉ
ⲭⲱⲛ̄ ⲛ̄ⲟⲩⲏⲣ̀, ⲛ̄ⲃⲓ
ⲡⲉⲥⲛⲟⲩ̀ ⲙ̄ⲡⲉⲛⲭⲟ
ⲉⲓⲥ̀ ⲓ̄ⲥ̄, ⲭⲉ ⲁⲛⲣ̀ ⲛⲟ
ⲃⲉ̀ ⲉⲣⲟⲩ̀, ⲁⲩⲱ ⲙ̄
ⲡⲛ̄ⲙⲉⲧⲁⲛⲟⲉⲓ̀ ⲥⲛ̄
ⲟⲩⲙⲉ,

Ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲟⲩⲟⲉⲓ̀ ⲛ̄ⲁ̀
ⲉⲣⲱⲁⲛⲡⲱⲁⲭⲉ̀,
ⲉⲧⲥⲏⲥ̀ ⲭⲟⲟⲥ̀ ⲛ̄ⲍⲟ
ⲉⲓⲛⲉ̀ ⲥⲣⲁⲓ̈ ⲛ̄ⲍⲏⲧⲛ̄,
ⲭⲉ ⲑⲓⲗⲏⲙ ⲑⲓⲗⲏⲙ·
ⲧⲉⲧⲙⲟⲩⲟⲩⲧ̀ ⲛ̄ⲛⲉ
ⲡⲣⲟⲫⲏⲧⲏⲥ̀, ⲉⲧⲥⲓ
ⲱⲛⲉ̀, ⲉⲛⲉⲛⲧⲁⲩ
ⲧⲛ̄ⲛⲟⲟⲩⲥⲉ̀ ⲱⲁⲣⲟⲥ̀·
✝ ⲭⲱ̀ ⲙ̄ⲙⲟⲥ ⲛⲏⲧⲛ̄
ⲭⲉ ⲛ̄ⲑⲉ̀ ⲉⲛⲧⲁⲑⲓⲉ
ⲣⲟⲩⲥⲁⲗⲏⲙ̀ ⲙⲟⲩ
ⲟⲩⲧ̀ ⲛ̄ⲛⲉⲡⲣⲟⲫⲏ
ⲧⲏⲥ, ⲧⲁⲓ̈ ⲟⲛ ⲧⲉ ⲑⲉ̀
ⲧⲉⲛⲟⲩ, ⲛ̄ⲧⲁⲛⲡⲁ
ⲣⲁⲃⲁ̀ ⲛ̄ⲛ̄ⲱⲁⲭⲉ ⲛ̄
ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ̀,
ⲙ̄ⲛ̄ ⲛ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ,
ⲙ̄ⲛ̄ ⲛ̄ⲱⲁⲭⲉ ⲧⲏ
ⲣⲟⲩ ⲙ̄ⲡⲉⲛⲭⲟⲉⲓⲥ̀
ⲓ̄ⲥ̄, ⲉⲛⲍⲱⲙ̀ ⲉⲥⲣⲁⲓ̈
ρⲗⲃ a) ⲉⲭⲱⲟⲩ ⲍⲛ̄ ⲍⲉⲛⲭⲱ
ⲍⲙ̄, ⲙ̄ⲛ̄ ⲍⲉⲛⲥⲱⲱⲕ
ⲙ̄ⲛ̄ ⲍⲉⲛⲭⲓⲟⲩⲉ·
ⲙ̄ⲛ̄ ⲍⲉⲛⲃⲟⲗ, ⲙ̄ⲛ̄ ⲛⲟ
ⲃⲉ ⲛⲓⲙ̀, ⲁⲗⲗⲁ ⲧⲛ̄
ⲛⲁⲱ ⲍⲟⲙⲟⲩ ⲁⲛ̀ ⲃⲉ̀,
ⲛ̄ⲧⲟⲟⲩ ⲛ̄ⲧⲟⲕ̀ ⲛⲉⲧ

ναϩομ̄ν ϩραϊ ϩ̄ν
ϩενϫπιο, μ̄ν
ϩενϩαϩογ, ευχε
ρ̄ὸ ν̄θε ν̄ογκω
ϩ̄τ ϩ̄ν ογϭων̄τ
μ̄ν ογοργ̄η̄ εϩραϊ
εϫων̄ ενωϣαν
τ̄μμετανοεὶ·
ⲁγω ν̄θε ενταγ
ϩι ωνε ενενταγ
ϫοογϲὲ ϣαροογ
ν̄ϭι ν̄ρωμε ν̄θι
ερογϲαλημ,
ταϊ τε θε τενογ,
ν̄+ των̀ εϩογν̀
εϩραγ ν̄νετ+
ϲϭω ναν̀·
ενϭωτ̄π̄ μ̄μο
ογ εϭολ̀ μ̄μον̀
ϩραϊ ϩ̄μ̄ πεμμι
ϣε, μ̄ν̄ πεν
ϲωϣ, μ̄ν̄ νεν
μν̄̀τατϲϭ̄ε
θοογ εϩογὸ ενογ
ογ, ⲁⲗⲗⲁ̀ ν̄τν̄
ⲃ)Ναϣ ϭοτπογ ⲁν̀
εϭολ̀ μ̄πνογτε,
ογτε μ̄ν̄ ϲωϣ̀
ν̀ταν̀, ναεὶ εϩραϊ
εϫωογ, πνογ
τε πετμαειο μ̄
μοογ, ⲁγω νιμ̀
Πετναϣ τϭαειο
ογ, ⲁνον̀ ν̄τοϥ
πεντⲁνϭοτπν
μαγⲁⲁν̀ εϭολ̀ μ̄
πνογτε, ⲁγω
εⲁνμερε πϲωϣ̀
εϭολ̀ ϩ̄μ̄ πεϥτⲁ
ϫρὸ κατⲁ θε ετ
ϲνϩ, ετρεϥεὶ ε
ϩραϊ εϫων̀
εϭολ̀ ϩιτ̄μ̄ πνογ
τὲ ϫε ⲁνϲωτ̄π̄
ναν̀ ν̄τμν̄̀τατ̀
ϲωτ̄μ̄, τμⲁⲁγ
μ̄πμογ, τηρ̄ϥ
μ̄πνοβε, ⲁγω
ⲁνκω̄ ν̄ϲων̀ ν̄
τ̄μν̄̀τρεϥϲω
τ̄μ̄ τμⲁⲁγ μ̄πω
ν̄ϩ τηρ̄ϥ ϩ̄ν̄ ϯ
ⲇικⲁιοϲγνη̄·
Ν̄θε ⲇὲ ετε μ̄ν̄τε
προφητης̀
ϲωϣ̀ μ̄μαγ ει
μητεὶ ϩραϊ ϩ̄ν̄
ρⲗϫⲁ)τεϥϲγναγωγη̄,
ταϊ ον τε θὲ ετε μ̄ν̄
τογ ϲωϣ̀ μ̄μαγ ν̄
ϭι ν̄ϣⲁϫε ν̄νε
προφητης, μ̄ν̄
ν̄ϣⲁϫε ν̄νεγρⲁ
φη̄ τηρογ, μ̄ν̄ νε
ϲβοογὲ, ν̄νετ+
ϲβω̄ ναγ, ειμητὶ
ϩραϊ ϩ̄ν̄ ϩενρωμε
ν̄ⲁτϲωτ̄μ̄ ερooγ,
ⲁγω ευωϣ̀ μ̄μο
ογ μ̄πεϩοογ μ̄ν̄
τευϣη, ⲁγω ευ
ρ̄ νοβὲ ϩ̄ν̄ ϩωϐ̀

ⲛⲓⲙ̀ ⲙⲡⲟⲛⲏⲣⲟⲛ̀
ⲛ̄ⲧⲁⲣⲉ̀ ⲣⲱ̀ ⲟⲛ,
ⲁⲩⲱ ⲛ̄ⲑⲉ ⲉⲛⲧⲁⲩ
ⲧⲙⲁⲉⲓⲟ̀ ⲉⲡⲉⲣⲟⲩⲟ̀,
ⲛ̄ⲑⲓ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ̀
ⲙ̄ⲛ̄ ⲛⲉⲩⲱⲁⲝⲉ ⲧⲏ
ⲣⲟⲩ, ⲛ̄ⲛⲁⲣⲣ̄ⲛ̄ ⲛⲉⲧ
ⲙⲉ̀ ⲙ̄ⲙⲟⲟⲩ ⲉⲧⲣ̄ ⲣⲟ
ⲧⲉ ⲣⲏⲧ̄ⲕ ⲙ̄ⲡⲛⲟⲩ
ⲧⲉ̀ ⲣ̄ⲙ̄ ⲡⲉⲟⲩⲟⲉⲓⲱ
ⲉⲧ̄ⲙⲙⲁⲩ, ⲧⲁⲓ̈ ⲟⲛ
ⲧⲉ ⲑⲉ ⲉⲧⲟⲩⲧⲙⲁⲉⲓ
ⲏⲩ̀ ⲉⲡⲉⲣⲟⲩⲟ̀ ⲛ̄ⲑⲓ
ⲛ̄ⲱⲁⲝⲉ ⲛ̄ⲛⲉⲡⲣⲟ
ⲫⲏⲧⲏⲥ̀ ⲙ̄ⲛ̄ ⲛ̄ⲱⲁ
ⲝⲉ ⲧⲏⲣⲟⲩ ⲛ̄ⲛⲉ
ⲅⲣⲁⲫⲏ, ⲙ̄ⲛ̄ ⲛⲉ
ⲃ) ⲥⲃⲱⲟⲩⲉ̀ ⲛ̄ⲛⲉⲧ+ ⲥⲃⲱ̀
ⲛⲁⲛ̀ ⲛ̄ⲛⲁⲣⲣ̄ⲛ̄ ⲣⲉⲛ
ⲣⲱⲙⲉ̀ ⲉⲩⲣ̀ ⲣⲟⲧⲉ
ⲣⲏⲧ̄ⲕ ⲙ̄ⲡⲛⲟⲩⲧⲉ
ⲣ̄ⲙ̄ ⲡⲉⲓⲟⲩⲟⲉⲓⲱ ⲧⲉ
ⲛⲟⲩ, ⲉⲩⲉⲩⲫⲣⲁ
ⲛⲉ̀ ⲙ̄ⲛ̄ ⲛⲉⲧⲁⲱ̀ ⲙ̄
ⲙⲟⲥ ⲛⲁⲩ, ⲁⲉ ⲙⲁⲣ̄ⲛ̄
ⲃⲱⲕ̀ ⲱⲁ ⲡⲏⲓ̈ ⲙ̄
ⲡⲁⲟⲉⲓⲥ, ⲁⲩⲱ ⲉⲩ
ⲧⲉⲗⲏ̀ ⲣ̄ⲙ̄ ⲛ̄ⲱⲁⲝⲉ
ⲛ̄ⲛⲉⲅⲣⲁⲫⲏ, ⲙ̄ⲛ̄
ⲧⲉⲥⲃⲱ̀ ⲛ̄ⲛⲉⲧ+ ⲥⲃⲱ̀
ⲛⲁⲩ, ⲛ̄ⲑⲉ ⲛ̄ⲛⲉⲛ
ⲧⲁⲩⲃ̄ⲛ̄ ⲣⲁⲣ̀ ⲛ̄ⲱⲱⲁ̀·
ⲕⲁⲧⲁ ⲑⲉ̀ ⲉⲧⲥⲏⲣ,
ⲉⲃⲟⲗ̀ ⲁⲉ ⲛⲁⲛⲟⲩ̀ +
ⲣⲏⲩ ⲛ̄ⲟⲩⲥⲃⲱ̀,
ⲛ̄ⲟⲩⲣⲁⲧ̀ ⲁⲛ, ⲁⲩⲱ
ⲟⲩⲥⲟⲟⲩⲛ̄ ⲛ̄ⲣⲟⲩⲟ̀
ⲉⲩ
ⲕⲁⲧⲁ ⲑⲉ ⲉⲧⲥⲏⲣ,
ⲁⲩⲱ ⲛⲁⲛⲟⲩ̀ ⲟⲩⲣⲟ
ⲟⲩ ⲛ̄ⲟⲩⲱⲧ̀ ⲣⲛ̄ ⲛ̄
ⲁⲩⲗⲏ ⲙ̄ⲡⲛⲏ̈ ⲉⲧⲙ̄
ⲙⲁⲩ ⲙ̄ⲡⲁⲝⲟⲉⲓⲥ̀ ⲛ̄
ⲛⲁⲣⲣ̄ⲛ̄ ⲛⲉⲧⲛⲟⲉⲓ̀
ⲙ̄ⲙⲟⲩ̀, ⲛ̄ⲣⲟⲩⲟ̀ ⲉ
ⲱⲟ̀ ⲙ̄ⲡⲉⲩⲃⲟⲗ̀ ⲕⲁ
ⲧⲁ ⲛⲉⲅⲣⲁⲫⲏ̀:
Ⲉⲱⲁⲝⲉ ⲁⲡⲉⲛⲥⲱⲧⲏⲣ̀
ⲃⲉ, ⲉⲧⲉ ⲟⲩⲛ̄ ⲃⲟⲙ̀ ⲙ̄
ⲣⲗⲇ ⲁ)ⲙⲟⲩ̀ ⲉⲣⲱⲃ ⲛⲓⲙ̀ ⲁⲟⲟⲥ̀
ⲛ̄ⲛⲉⲧ̄ⲙⲙⲁⲩ, ⲁⲉ ⲡⲉ
ⲧⲛ̄ⲏⲓ̈ ⲕⲏ̀ ⲉⲣⲱⲧⲛ̄,
ⲏ̀ ⲛⲏⲧⲛ̄, ⲉⲓ̈ⲉ ⲉⲩⲛⲁ
ⲁⲓ ⲥⲃⲱ̀ ⲛ̄ⲟⲩⲏⲣ̀ ⲛ̄ⲃⲓ
ⲣⲉⲛⲣⲱⲙⲉ ⲉⲩⲣ̀ ⲣⲟ
ⲧⲏ̀ ⲙ̄ⲡⲛⲟⲩⲧⲉ̀, ⲉⲧⲣⲉⲩ
ⲥⲁⲣⲱⲟⲩ ⲉⲃⲟⲗ ⲛ̄ⲣⲉⲛ
ⲣⲱⲙⲉ ⲛ̄ⲁⲧⲥⲱⲧⲙ̄,
ⲛⲣⲉⲩⲕ̄ⲣ̄ⲙ̄ⲣ̄ⲙ̄,
ⲏ̀ ⲣⲉⲩⲃ̄ⲛ̄ ⲁⲣⲓⲕⲉ,
ⲉⲣⲟⲩⲛ̀ ⲉⲛⲱⲁⲝⲉ ⲙ̄
ⲡⲁⲟⲉⲓⲥ, ⲙ̄ⲛ̄ ⲧⲉ
ⲥⲃⲱ̀ ⲛ̄ⲛⲉ+ ⲥⲃⲱ̀
ⲛⲁⲩ ⲣⲙ̄ ⲡⲱⲁⲝⲉ
ⲙ̄ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ,
ⲁⲉ ⲡⲉⲕⲥⲟⲛ̀, ⲏ̀ ⲣⲉⲛ
ⲣⲁⲓⲣⲉⲧⲓⲕⲟⲥ ⲛ̄ⲣⲱ
ⲙⲉ, ⲙ̄ⲛ̄ⲛⲥⲁ ⲧⲣⲉⲕ
ⲁⲡⲓⲟⲟⲩ, ⲁⲩⲱ
ⲙ̄ⲛ̄ⲛⲥⲁ ⲧⲣⲉⲕⲉⲡⲓ
ⲧⲓⲙⲁ̀ ⲛⲁⲩ, ⲁⲩⲱ
ⲙ̄ⲛ̄ⲛⲥⲁ ⲧⲣⲉⲕⲥⲉⲡ

cωπογ, αγω
ⲙⲛⲛⲥa τρεκ+
cβω̂ ναγ ⲛ̄ογcoⲡ̂
aⲛ̂, ογτε cναγ
aⲛ̂, ογτε ωομⲧ̄
aⲛ̂, αλλα̂ ⲛ̄ⲭaⲭ̂
ⲛ̄coⲡ̂ ⲉmaτⲉ,
b)αγω ⲛ̄cⲉτⲙ̄ⲣ̂
ⲭⲛaγ ⲉcωτⲙ̄ κa
τa πογωⲱ̂ ⲙ̄
ⲡⲛογτⲉ, αγω
ⲛ̄κaτa πογωⲱ̂
aⲛ̂ ⲙ̄πογâ πογâ
ⲙ̄mooγ, ⲉknaπa
ⲣaτⲉî ⲛ̄ⲛⲉτⲙ̄
maγ αγω ⲉknⲁ
caⲭωk̂ ⲉβολ̂ ⲙ̄
mooγ
Ⲉⲱⲭⲉ aⲭⲡωτ ⲛ̄
ⲃι λωτ, ⲉβολ̂ ⲭⲛ̄
ⲙ̄πολιc̀ ⲉⲛⲉⲭoγ
ⲏⲭ̀ ⲛ̄ⲭⲏτoγ ⲭⲉ ⲛ̄
ⲛⲉⲭτaκô ⲙⲛ̄ ⲛ̄
ⲣωmⲉ ⲛ̄coⲇomâ
ⲙⲛ̄ γomoρρa·
κaτa θⲉ ⲉntaγⲭⲱ̄
ⲉτooτⲭ̄ ⲛ̄ⲃι ⲛ̄aγ
γⲉλoc̀ ⲙ̄πⲭoⲉic̀
ⲭⲉ ⲃⲉⲡⲏ̂ aмoγ̀ ⲉ
βολ̂ ⲭⲛ̄ ⲙ̄πολιc̀
ⲛ̄τaⲛomia· mⲏ̂
ⲡoτⲉ ⲛ̄cⲉⲭιτ̄ⲕ
ⲛ̄ⲙmaγ ⲉⲭⲣaïⲉ
τooτc̄ ⲛ̄τoⲣγⲏⲉ
τnaⲉî ⲉⲭⲣaï ⲉⲭω
oγ ⲉβολ̂ ⲭιτⲙ̄

ⲡⲛογτⲉ, ⲙⲛⲛ̄
ca ογaπρητⲉ,
ⲉⲓⲉ ⲉγnaπωτ̀
ρⲗⲉa)ⲛ̄ογⲏⲣ̀ ⲛ̄ⲃι ⲭⲉnρω
ⲙⲉ ⲉγⲣ̄ ⲭoτⲉ ⲭⲏτⲭ̄
ⲙ̄ⲡⲛογτⲉ̀ ⲉβολ·
ⲛ̄ⲭⲉnρωmⲉ ⲛ̄aτ
cωτⲙ̄, αγω ⲛ̄ρⲉⲭ
ⲙⲓⲱⲉ, ⲛ̄ρⲉⲭ+̀
τωn, ⲙ̄ⲏ̄ⲡoτⲉ
ⲛ̄τⲉ nⲃωⲛ̄τ ⲙ̄
ⲡⲛογτⲉ̀ ⲉⲓ̂ ⲉⲭⲣaï̈
ⲉⲭⲱoγ ⲙⲛ̄ ⲛⲉ
τⲏmaγ, ⲭιⲭⲙ̄
ⲡkaⲭ̀ αγω oǹ ⲛ̄
cⲉⲱⲱⲡⲉ̀ ⲉγô ⲛ̄
ⲉnoxoc̀ ⲉⲡⲭaⲡ̀
ⲉτⲉρⲉⲡⲭoⲉⲓc ⲓⲥ̄
nakρinⲉ ⲛ̄naï̈
ntⲉï̈minⲉ̀ ⲛ̄ⲭⲏ
τⲭ̄ ⲭⲙ̄ ⲡⲉⲭooγ ⲙ̄
ⲡⲉγⲃⲙ̄ ⲡⲱⲓnⲉ̀,
αγω ⲙ̄ⲡⲉⲭooγ ⲛ̄
τⲉkρicic̀, αγω
oǹ ⲛ̄cⲉⲱⲱⲡⲉ ⲛ̄
ⲉnoxoc̀ ⲉⲡⲭaⲡ̀
ⲉτⲉρⲉⲡⲭoⲉⲓc̀ ⲓⲥ̄
nakρinⲉ̀ ⲛ̄naï̈ ⲛ̄
τⲉï̈minⲉ̀ ⲛ̄ⲭⲏτⲭ̄
ⲭⲙ̄ ⲡⲉⲭooγ ⲙ̄ⲡⲉγ
ⲃⲙ̄ ⲡⲱⲓnⲉ,
αγω ⲭⲙ̄ ⲡⲉⲭooγ
ⲛ̄τⲉkρicic̀ ⲭraï̈
ⲭⲛ̄ τcγntⲉλⲉⲓa̋
ⲙ̄ⲡaⲓωn,
b)Ⲉⲱⲭⲉ nⲉτⲣ̄ ⲭoτⲉ

ϩητϥ̄ ⲙ̄ⲡⲭⲟⲉⲓⲥ̀ ϩⲓ
ⲡⲭⲁⲓ̈ⲉ̀ ⲙ̄ⲡⲉⲓ̈ⲟⲩⲟ
ⲉⲓⲱ̀ ⲁⲩⲡⲱⲧ̀ ⲉⲃⲟⲗ
ⲛ̄ⲧⲥⲩⲛⲁⲅⲱⲅⲏ̀
ⲛ̄ⲛ̄ⲣⲱⲙⲉ̀ ⲛ̄ⲧⲁⲩⲣ̄
ⲛⲟⲃⲉ̀ ϩⲓ ⲡⲭⲁⲓ̈ⲉ̀ ⲭⲉ
ⲛ̄ⲛⲉⲩⲧⲁⲕⲟ̀ ⲛ̄ⲙ̄
ⲙⲁⲩ̀ ⲕⲁⲧⲁ ⲛⲉⲅⲣⲁ
ⲫⲏ̄, ⲭⲉ ⲥⲁϩⲉⲧⲏⲩ
ⲧ̄ⲛ̄ ⲉⲃⲟⲗ̀ ⲛ̄ⲛⲓⲣⲱ
ⲙⲉ̀ ⲉⲧⲛⲁⲱⲥ̄ⲧ̄, ⲁⲩⲱ
ⲙ̄ⲡⲣⲕⲟⲓⲛⲱⲛⲉⲓ̀
ⲛ̄ⲙⲙⲁⲩ ϩⲛ̄ ⲛⲉⲩⲛⲟ
ⲃⲉ, ⲭⲉ ⲛ̄ⲛⲉⲧⲛ̄ⲧⲁ
ⲕⲟ̀ ⲛ̄ⲙⲙⲁⲩ, ϩⲛ̄ ⲟⲩ
ⲟⲣⲅⲏ̀, ⲙ̄ⲛ̄ ⲡⲉⲕⲣⲓ
ⲙⲁ̀ ⲉⲧⲛⲁⲉⲓ̀ ⲉϩⲣⲁⲓ̈ ⲉ
ⲭⲱⲟⲩ ⲉⲃⲟⲗ̀ ϩⲓⲧⲙ̄
ⲡⲛⲟⲩⲧⲉ.
Ⲉⲓ̈ⲉ ⲡⲉⲧⲉⲱⲱⲉ̀ ⲟⲛ̀ ⲧⲉ
ⲛⲟⲩ ⲡⲉ̀, ⲉⲧⲉⲣⲉⲣⲱ
ⲙⲉ ⲛⲓⲙ̀ ⲣ̄ ϩⲟⲧⲉ ϩⲏ
ⲧ̄ϥ̄ ⲙ̄ⲡⲛⲟⲩⲧⲉ̀ ϩⲣⲁⲓ̈
ϩⲛ̄ ⲥⲩⲛⲁⲅⲱⲅⲏ̀
ⲛⲓⲙ̀ ⲡⲱⲧ̀ ⲉⲃⲟⲗ̀ ⲛ̄
ϩⲉⲛⲣⲱⲙⲉ ⲛ̄ⲣⲉϥ
ⲕⲣ̄ⲙⲣ̄ⲙ ⲛ̄ⲣⲉϥⲃⲛ̄
ⲁⲣⲓⲕⲉ, ⲛ̄ⲣⲉϥⲕⲁⲥ
ⲕⲉ̄, ⲁⲩⲱ ⲛ̄ⲣⲉϥ
ⲕⲁⲧⲁⲗⲁⲗⲉⲓ̀, ⲁⲩⲱ
ⲛ̄ⲣⲉϥⲣ̄ ⲛⲟⲃⲉ̀ ϩⲛ̄
ρ̄ⲁ̄ⲥ̄ a)ϩⲱⲃ ⲛⲓⲙ̀ ⲭⲉ ⲛ̄ⲛⲉⲩ
ⲧⲁⲕⲟ̀ ⲛ̄ⲛⲉⲩϩⲃⲏⲩⲉ
ⲙ̄ⲛ̄ ⲛⲉⲩϩⲓⲥⲉ̀ ⲧⲏ
ⲣⲟⲩ, ⲁⲩⲱ ⲭⲉⲕⲁⲥ
ⲉⲩⲛⲁⲣ̄ ⲃⲟⲗ̀ ⲉⲡⲧⲁ
ⲕⲟ̀ ⲉⲧⲛⲁⲉⲓ̀ ⲉϩⲣⲁⲓ̈ ⲉ
ϫⲛ̄ ⲛⲁⲓ̈ ⲛ̄ⲧⲓⲙⲓⲛⲉ̀,
ϩⲣⲁⲓ̈ ϩⲛ̄ ϩⲉⲛⲥⲁϩⲟⲩ,
ⲙ̄ⲛ̄ ϩⲉⲛⲭⲡⲓⲟ̄,
ⲙ̄ⲛ̄ ϩⲉⲛϩⲁⲡ̀ ⲉⲃⲟⲗ̀
ϩⲓⲧⲙ̄ ⲡⲭⲟⲉⲓⲥ ⲓ̄ⲥ̄,
ϩⲙ̄ ⲡⲉϩⲟⲟⲩ ⲛ̄ⲧⲉⲕⲣⲓ
ⲥⲓⲥ̀ ⲙ̄ⲙⲉ ⲙ̄ⲡⲛⲟⲩⲧⲉ,
Ⲉⲱϫⲉ ⲉⲩⲱⲁⲛⲧ̄ⲙ̄
☥ ⲛⲉϩ ⲛ̄ⲥⲁ ϩⲉⲛϩⲏ
ⲃ̄ⲥ̄ ⲛ̄ⲃⲓ ⲛⲉⲧⲡⲣⲟⲥⲉ
ⲭⲉ ⲉⲣⲟⲟⲩ, ⲙⲉⲩⲭⲉ
ⲣⲟ ⲱⲁⲩⲭⲉⲛⲁ̀, ⲉⲓ̈
ⲉ ⲉⲩⲛⲁⲣ̄ ⲕⲁⲕⲉ̀ ⲛ
ⲟⲩⲏⲣ ⲛ̄ⲃⲓ ϩⲉⲛⲣⲱ
ⲙⲉ̀ ⲛ̄ⲁⲧⲥⲱⲧ̄ⲙ̄, ⲉⲩ
ⲱⲁⲛⲥⲁϩⲱⲟⲩ ⲉⲃⲟⲗ̀
ⲙ̄ⲙⲟⲟⲩ ⲛ̄ⲃⲓ ⲛⲉⲧ☥
ⲥⲱ̀ ⲛⲁⲩ ⲛⲁⲙⲉ̀,
ⲉⲃⲟⲗ̀ ϩⲓⲧⲙ̄ ⲡⲛⲟⲩ
ⲧⲉ, ⲁⲩⲱ ⲉⲃⲟⲗ̀ ϩⲓ
ⲧ̄ⲛ̄ ⲕⲉⲟⲩⲁ̀ ⲁⲛ̀,
ⲉⲃⲟⲗ̀ ⲭⲉ ⲟⲩⲛ̄ ϩⲁϩ̀
☥ ⲥⲱⲱ̀ ⲉⲃⲟⲗ̀ ϩⲓⲧⲟ
ⲟⲧⲟⲩ ⲙ̄ⲙⲓⲛ̀ ⲙ̄ⲙⲟ
ⲟⲩ, ⲁⲩⲱ ⲉⲃⲟⲗ̀ ϩⲓ
ⲧ̄ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲁⲛ.
b)ⲁⲗⲗⲁ̀ ϩⲛ̄ ϩⲉⲛⲡⲁ
ⲣⲁⲇⲟⲥⲓⲥ ⲛ̄ⲣⲱⲙⲉ
ⲉⲩ☥ ⲥⲱⲱ̀ ⲉⲛⲁ
ⲡⲕⲁϩ̀, ⲁⲩⲱ ⲛⲁ
ⲧⲡⲉ,
ⲁⲩⲱ ⲭⲉ ⲛⲉⲛⲉⲓⲟⲧⲉ
ⲛⲁⲣⲭⲁⲓⲟⲥ, ⲁⲩⲱ̀
ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ̀,
ⲁⲩⲱ ⲡⲉⲛⲭⲟⲉⲓⲥ

ⲓⲥ, ⲙⲛ ⲛⲉϥⲕⲉⲡⲉ
ⲧⲟⲩⲁⲁⲃ ⲛ̄ⲁⲡⲟⲥⲧⲟ
ⲗⲟⲥ, ⲁⲩⲙⲉⲥⲧⲱ
ⲟⲩ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲟⲩ
ⲛ̄ϩⲉⲛⲣⲱⲙⲉ ⲛ̄ⲣⲉϥ
ⲣ ⲛⲟⲃⲉ ⲙ̄ⲡⲉⲓⲟⲩⲟ
ⲉⲓⲱϣ ⲉⲧⲙ̄ⲙⲁⲩ,
ⲉⲁⲩⲙⲉⲣⲓⲧⲟⲩ ⲇⲉ
ⲟⲛ ⲉⲡⲉϩⲟⲩⲟ ⲉⲃⲟⲗ
ϩⲓⲧⲛ̄ ϩⲉⲛⲣⲱⲙⲉ
ⲛ̄ⲁⲧⲛⲟⲃⲉ ⲛ̄ⲇⲓ
ⲕⲁⲓⲟⲥ,
ⲧⲉⲓϩⲉ ⲇⲉ ϩⲉⲛⲣⲱ
ⲙⲉ ⲉⲩ+ ⲥⲃⲱ ⲛ̄
ϩⲉⲛⲥⲩⲛⲁⲅⲱ
ⲅⲏ ⲛⲓⲙ, ⲉⲓⲧⲉ
ϩⲟⲟⲩⲧ, ⲉⲓⲧⲉ ⲥϩⲓ
ⲙⲉ, ⲉⲩϣⲁⲛⲧ̄ⲙ
ⲙⲉⲣⲓⲧⲟⲩ ⲉⲃⲟⲗ
ϩⲓⲧⲛ̄ ϩⲉⲛⲣⲱⲙⲉ
ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ ⲛ̄ⲣⲉϥ
ϫⲓ ⲥⲃⲱ ⲛ̄ⲧ̄ⲙ
ⲡⲛⲟⲩⲧⲉ, ⲉⲩⲣ̄
ⲣⲗϩ a)ϩⲟⲧⲉ ϩⲛⲧ̄ϥ ⲙ̄ⲡⲉⲛ
ϫⲟⲉⲓⲥ ⲓⲥ, ⲁⲩⲱ ⲛ̄
ⲥⲉⲙⲉⲥⲧⲱⲟⲩ ⲉⲃⲟⲗ
ϩⲓⲧⲛ̄ ϩⲉⲛⲣⲱⲙⲉ ⲛ̄
ⲁⲧⲥⲱⲧ̄ⲙ· ⲛ̄ⲣⲉϥ
ⲕⲣ̄ⲙⲣ̄ⲙ· ⲛ̄ⲣⲉϥ
ⲟⲛ̄ ⲁⲣⲓⲕⲉ, ⲁⲩⲱ
ⲛ̄ⲣⲉϥⲣ̄ ⲛⲟⲃⲉ ϩⲛ̄
ϩⲱⲃ ⲛⲓⲙ, ⲛⲁⲓ
ⲛ̄ⲧⲉⲓϩⲉ ϩⲉⲛⲉⲓⲟⲧⲉ
ⲁⲛ ⲛⲉ, ⲟⲩⲧⲉ ϩⲉⲛ
ⲡⲓⲥⲧⲟⲥ ⲁⲛ ⲛⲉ,
ⲟⲩⲧⲉ ϩⲉⲛⲣⲉϥ+ ⲥⲃⲱ

ⲁⲛ ⲛⲉ, ϩⲛ̄ ⲟⲩⲙⲉ,
ⲁⲗⲗⲁ ϩⲉⲛⲛⲟⲩϫ
ⲛⲉ ⲛ̄ⲧⲁϩⲉ ϩⲱ ⲟⲛ,
ⲉⲩⲙⲉ ⲙ̄ⲙⲟⲟⲩ ⲉⲃⲟⲗ
ϩⲓⲧⲛ̄ ϩⲉⲛⲣⲱⲙⲉ
ⲛ̄ⲁⲧⲥⲱⲧ̄ⲙ,
ⲁⲩⲱ ⲛ̄ⲣⲉϥ+ ⲇⲱ
ⲛ̄ⲧ̄ ⲙ̄ⲡⲛⲟⲩⲧⲉ,
ⲁⲩⲱ ⲉⲩⲙⲟⲥⲧⲉ ⲙ̄
ⲙⲟⲟⲩ ⲉⲃⲟⲗ ϩⲓⲧⲛ̄
ϩⲉⲛⲣⲱⲙⲉ ⲛ̄ⲇⲓ
ⲕⲁⲓⲟⲥ ⲛ̄ⲑⲉ ⲛ̄ⲛⲉ
ⲡⲣⲟⲫⲏⲧⲏⲥ ⲛ̄
ⲛⲟⲩϫ ⲛ̄ⲧⲁⲩⲙⲉ
ⲥⲧⲱⲟⲩ ⲉⲃⲟⲗ ϩⲓ
ⲧⲟⲟⲧⲟⲩ ⲛ̄ⲛⲉⲡⲣⲟ
ⲫⲏⲧⲏⲥ ⲛ̄ⲇⲓⲕⲁⲓ
ⲟⲥ ⲙ̄ⲡⲉⲟⲩⲟⲉⲓⲱϣ
ⲉⲧⲙ̄ⲙⲁⲩ·
b)ⲁⲩⲱ ⲉⲁⲩⲙⲉⲣⲓⲧⲟⲩ
ⲉⲃⲟⲗ ϩⲓⲧⲛ̄ ϩⲉⲛⲣⲱ
ⲙⲉ ⲛ̄ⲁⲧⲥⲱⲧ̄ⲙ,
ⲁⲩⲱ ⲛ̄ⲣⲉϥⲣ̄ ⲛⲟⲃⲉ
ⲡⲁⲣⲁ ⲣⲱⲙⲉ ⲛⲓⲙ,
ⲭⲉ ⲛ̄ⲧⲟⲟⲩ, ⲁⲩⲱ
ⲛⲉⲩⲕⲉⲡⲣⲟⲫⲏ
ⲧⲏⲥ ⲁⲩϩⲉ ⲉⲃⲟⲗ ϩⲛ̄
ⲧⲉϩⲓⲏ ⲛ̄ⲧⲙ̄ⲛ̄ⲧⲙⲉ,
ⲙ̄ⲡϫⲟⲉⲓⲥ, ⲉⲧⲃⲉ
ⲡⲁⲓ ⲁⲡⲉⲩⲃⲱⲛ̄ⲧ
ⲙⲟⲩϩ ⲉϩⲣⲁⲓ ⲉϫⲱ
ⲟⲩ ϩⲙ̄ ⲡⲉⲟⲩⲟⲉⲓⲱϣ
ⲉⲧⲙ̄ⲙⲁⲩ ϩⲛ̄ ⲟⲩⲃⲉ
ⲡⲏ, ⲕⲁⲧⲁ ⲛⲉⲅⲣⲁ
ⲫⲏ, ⲉⲧⲣⲉⲩⲧ̄ⲙ
ⲙⲟⲟⲩ ⲛ̄ϩⲉⲛⲁⲛⲁ

ⲅⲕⲏ, ⲁⲩⲱ ⲛ̄ⲧⲉ
ⲧⲥⲟⲟⲩ ⲛ̄ⲥⲉⲛⲭⲟⲗⲏ
ⲥⲛ̄ ⲥⲉⲛⲑⲗⲓⲯⲓⲥ ⲉⲛⲁ
ⲱⲱⲟⲩ ⲥⲓ ⲟⲩⲥⲟⲡ,
ⲥⲉⲛⲉⲃⲓⲏⲛ̄ ⲛⲉ ⲥⲉⲛ
ⲉⲓⲟⲧⲉ ⲛ̄ⲥⲩⲛⲁⲅⲱ
ⲅⲏ ⲥⲣⲁⲓ ⲛ̄ⲥⲏⲧⲛ̄,
ⲉⲓⲧⲉ ⲥⲟⲟⲩⲧ, ⲉⲓⲧⲉ
ⲥⲥⲓⲙⲉ, ⲉⲩⲛⲁⲙⲉ
ⲣⲓⲧⲟⲩ ⲥⲓⲧⲛ̄ ⲥⲉⲛ
ⲣⲱⲙⲉ ⲛ̄ⲁⲧⲥⲱ
ⲧⲙ̄ ⲥⲣⲁⲓ ⲛ̄ⲥⲏⲧⲛ̄,
ⲉⲩ+ ⲛⲟⲩⲃ̄ⲥ̄ ⲙ̄ⲡⲛⲟⲩ
ⲧⲉ ⲥⲛ̄ ⲧⲉⲩⲙ̄ⲛ̄ⲧⲁⲧ
ⲥⲱⲧⲙ̄, ⲙ̄ⲛ ⲛⲉⲩ
ⲣⲗⲏ) ⲥⲃⲏⲩⲉ̀ ⲉⲃⲟⲟⲩ, ⲥⲉⲛ
ⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ̀ ⲛⲉ ⲥⲉⲛ
ⲣⲱⲙⲉ̀ ⲛ̄ⲛⲁⲱⲧ ⲥⲏⲧ,
ⲛ̄ⲣⲉⲩⲙⲓⲱⲉ, ⲛ̄ⲟⲩ
ⲁ̀ⲥⲓⲥⲏⲧ, ⲛ̄ⲥⲉⲟ̀
ⲁⲛ̀ ⲛ̄ⲥⲏⲙⲉⲣⲟⲥ̀ ⲥⲣⲁⲓ
ⲛ̄ⲥⲏⲧ, ⲉⲓⲧⲉ ⲥⲟ
ⲟⲩⲧ, ⲉⲓⲧⲉ ⲥⲥⲓⲙⲉ,
ⲉⲁⲩⲡⲁⲣⲁⲧⲉⲓ ⲙ̄ⲙⲟ
ⲟⲩ ⲛ̄ⲃⲓ ⲛⲉⲧ+ ⲥⲃⲱ
ⲛⲁⲩ ⲉⲧⲃⲉ ⲧⲉⲩⲙ̄ⲛ̄ⲧ
ⲁⲧⲥⲱⲧⲙ̄, ⲙ̄ⲛ
ⲛⲉⲩⲕⲉⲥⲃⲏⲩⲉ̀ ⲧⲏ
ⲣⲟⲩ ⲉⲃⲟⲟⲩ.
Ⲛⲁ̈ⲁⲧⲟⲩ ⲛ̄ⲥⲉⲛⲉⲓⲟⲧⲉ
ⲛ̄ⲥⲩⲛⲁⲅⲱⲅⲏ̀ ⲥⲣⲁⲓ
ⲛ̄ⲥⲏⲧⲛ̄ ⲉⲓⲧⲉ ⲥⲟⲟⲩⲧ,
ⲉⲓⲧⲉ ⲥⲥⲓⲙⲉ̀, ⲉⲩⲛⲁ
ⲙⲉⲣⲓⲧⲟⲩ ⲉⲃⲟⲗ̀ ⲥⲓ
ⲧⲛ̄ ⲥⲉⲛⲣⲱⲙⲉ̀, ⲛ̄ⲣⲉⲩ
ⲭⲓ ⲥⲃⲱ̀ ⲛ̄ⲧⲙ̄ ⲡⲛⲟⲩ
ⲧⲉ̀ ⲥⲣⲁⲓ ⲛ̄ⲥⲏⲧⲛ̄.
ⲁⲩⲱ ⲡⲭⲟⲉⲓⲥ̀ ⲉⲩⲉ
ⲥⲙⲟⲩ ⲉⲟⲩⲟⲛ ⲛⲓⲙ̀
ⲥⲣⲁⲓ ⲛ̄ⲥⲏⲧⲛ̄ ⲉⲧ
ⲙⲟⲟⲩⲉ ⲥⲣⲁⲓ ⲥⲛ̄ ⲥⲩ
ⲡⲟⲧⲁⲅⲏ̀ ⲛⲓⲙ̀ ⲛ̄ⲧⲉ
ⲡⲛⲟⲩⲧⲉ,
Ⲛⲁ̈ⲁⲧⲟⲩ ⲛ̄ⲥⲉⲛⲉⲓⲟⲧⲉ
ⲛ̄ⲥⲩⲛⲁⲅⲱⲅⲏ̀ ⲉⲩ
ⲛⲁⲃⲱⲕ̀ ⲉⲃⲟⲗ̀ ⲥⲓⲧⲟ
ⲟⲧⲟⲩ ⲥⲛ̄ ⲧⲥⲩⲛⲁ
ⲃ) ⲅⲱⲅⲏ̀ ⲙ̄ⲡⲭⲟⲉⲓⲥ̀
ⲉⲧⲃⲏⲏⲧⲟⲩ ⲛ̄ⲃⲓ
ⲥⲉⲛⲣⲱⲙⲉ ⲛ̄ⲛⲁ
ⲱⲩ̄ⲧⲉⲓⲙⲉ, ⲛ̄ⲭⲁ
ⲥⲓⲥⲏⲧ̀, ⲛ̄ⲣⲉⲩ
ⲕⲱⲧⲉ ⲛ̄ⲥⲁ ⲡⲉⲃⲟ
ⲟⲩ ⲛⲓⲙ̀ ⲥⲣⲁⲓ ⲥⲛ̄
ⲙ̄ⲛ̄ⲧⲭⲁⲭⲉ ⲛⲓⲙ̀
ⲙ̄ⲛ ⲥⲱⲃ ⲛⲓⲙ̀ ⲉⲩ
ⲥⲟⲟⲩ,
Ⲟⲩⲟⲉⲓ̀ ⲛ̄ⲥⲉⲛⲣⲱⲙⲉ
ⲛ̄ⲣⲉⲩ+ ⲧⲱⲛ,
ⲛ̄ⲣⲉⲩⲕⲣ̄ⲙ̄ⲣ̄ⲙ̄,
ⲛ̄ⲣⲉⲩⲃ̄ⲛ̄ ⲁⲣⲓⲕⲉ,
ⲉⲩⲛⲁⲃⲱⲕ̀ ⲉⲃⲟⲗ̀
ⲥⲛ̄ ⲧⲥⲩⲛⲁⲣⲱⲅⲏ
ⲙ̄ⲡⲭⲟⲉⲓⲥ, ⲉⲧⲃⲉ
ⲥⲉⲛⲉⲓⲟⲧⲉ ⲙ̄ⲡⲓⲥ
ⲧⲟⲥ ⲛⲁⲙⲉ,
Ⲛⲁ̈ⲁⲧⲟⲩ ⲛ̄ⲥⲉⲛⲉⲓⲟ
ⲧⲉ̀ ⲉⲟⲩⲛ̄ ⲥⲉⲛⲣⲱ
ⲙⲉ ⲙ̄ⲡⲓⲥⲧⲟⲥ ⲛⲁ
ⲙⲉ̀ ⲛⲁⲥⲩⲡⲟⲙⲉⲓ
ⲛⲉ̀ ⲥⲛ̄ ⲧⲥⲩⲛⲁⲣⲱ
ⲅⲏ̀ ⲙ̄ⲡⲭⲟⲉⲓⲥ̀,

ⲉⲧⲃⲉ ⲡⲛⲟⲩⲧⲉ,
ⲁⲩⲱ ⲉⲧⲃⲉ ⲡⲟⲩ
ⲱⲱ ⲉⲧⲉ ⲟⲩⲛ̄
ⲧⲁⲩϥ̀ ⲉϩⲟⲩⲛ̀ ⲉⲛⲉⲩ
ⲉⲓⲟⲧⲉ̀ ⲉⲧ+ ⲥⲃⲱ̀
ⲛⲁⲙⲉ, ⲕⲁⲧⲁ ⲡⲛ̄ⲩ
ⲧⲉ, ⲁⲩⲱ ⲡⲭⲟ
ρⲗⲑ a) ⲉⲓⲥ̀ ⲉⲫⲉⲥⲙⲟⲩ ⲉⲟⲩⲟⲛ̀
ⲛⲓⲙ̀ ⲉⲧϩⲉⲗⲡⲓϩⲉ
ⲉⲡⲛⲟⲩⲧⲉ, ⲁⲩⲱ
ⲉⲧⲟ̀ ⲛ̄ⲟⲩϩⲏⲧ̀ ⲛ̄
ⲟⲩⲱⲧ̀ ⲙ̄ⲛ̄ ⲛⲉⲧ
+ ⲥⲃⲱ̀ ⲛⲁⲩ ϩⲣⲁⲓ̈
ⲛ̄ϩⲏⲧⲛ̄ ⲉⲓⲧⲉ̀ ϩⲟ
ⲟⲩⲧ̀, ⲉⲓⲧⲉ ⲥϩⲓⲙⲉ̀,
ⲉⲓⲧⲉ ⲛⲟⲃ, ⲉⲓⲧⲉ
ⲕⲟⲩⲓ̈, ϩⲉⲛⲃⲟⲧⲉ
ⲛ̄ⲛⲁϩⲣⲙ̄ ⲡⲛⲟⲩⲧⲉ,
ⲛⲉ ϩⲉⲛⲉⲓⲟⲧⲉ ⲛ̄ⲥⲩ
ⲛⲁⲣⲱⲣⲏ̄, ⲉⲓⲧⲉ
ϩⲟⲟⲩⲧ̀, ⲉⲓⲧⲉ ⲥϩⲓ
ⲙⲉ̀, ⲉⲩⲛⲁⲱⲱⲡⲉ
ⲛ̄ⲑⲉ ⲛ̄ⲛⲓⲡⲣⲟⲫⲏ
ⲧⲏⲥ ⲛ̄ⲛⲟⲩϫ̀ ⲉⲩϩⲩ
ⲡⲟⲕⲣⲓⲛⲉ̀ ⲙ̄ⲛ̄ ϩⲉⲛ
ⲣⲱⲙⲉ ⲛ̄ⲁⲧⲥⲱ
ⲧⲙ̄, ⲁⲩⲱ ⲛ̄ⲣⲉϥⲣ̀
ⲛⲟⲃⲉ̀ ϩⲛ̄ ϩⲱⲃ̀ ⲛⲓⲙ̀
ⲉⲩϩⲛ̄ ⲧⲥⲩⲛⲁⲣⲱ
ⲣⲏ̄ ⲛ̄ⲙⲙⲁⲩ, ϩⲉⲛ
ⲁ ⲕⲁⲑⲁⲣⲧⲟⲥ̀ ⲛ̄ⲛⲁ
ϩⲣⲙ̄ ⲡϫⲟⲉⲓⲥ̀ ⲓ̄ⲥ̄,
ⲛⲉ ϩⲉⲛⲣⲱⲙⲉ̀ ⲛ̄
ⲁⲧⲥⲱⲧⲙ̄, ⲁⲩⲱ
ⲛⲣⲉϥⲣ̀ ⲛⲟⲃⲉ̀ ϩⲣⲁⲓ̈
ϩⲛ̄ ϩⲉⲛⲥⲩⲛⲁⲣⲱ

ⲣⲏ̄, ⲉⲩⲛⲁⲱⲱ
ⲡⲉ ⲛ̄ⲑⲉ̀ ⲛ̄ⲕⲁⲓ̈ⲛ̄,
ⲁⲩⲱ ⲛ̄ⲑⲉ ⲛ̄ϫⲁⲙ̀,
b) ⲁⲩⲱ ⲛ̄ⲑⲉ ⲛ̄ⲉⲥⲁⲩ,
ⲁⲩⲱ ⲛ̄ⲑⲉ ⲛ̄ⲟⲩⲟⲛ̀
ⲛⲓⲙ̀ ⲉⲛⲧⲁⲩ+ ⲧⲱⲛ̀
ⲟⲩⲃⲉ̀ ⲛⲉⲩⲉⲓⲟⲧⲉ,
ϫⲓⲛ ⲛ̄ⲱⲟⲣⲡ̄ ⲱⲁ
ϩⲣⲁⲓ̈ ⲉⲧⲉⲛⲟⲩ,
ϩⲉⲛⲙⲉⲣⲓⲧ̀ ⲛ̄ⲛⲁ
ϩⲣⲙ̄ ⲡⲛⲟⲩⲧⲉ̀, ⲛⲉ
ϩⲉⲛⲉⲓⲟⲧⲉ ⲛ̄ⲥⲩⲛⲁ
ⲣⲱⲣⲏ̄, ⲉⲩⲛⲁϫⲓ
ⲧⲁⲃⲥⲉ̀ ⲛ̄ⲥⲁ ⲡⲉⲥⲙⲟⲧ̀
ⲛ̄ⲛⲉⲛⲉⲓⲟⲧⲉ̀ ⲧⲏⲣⲟⲩ
ⲉⲧⲟⲩⲁⲁⲃ̀ ⲛ̄ⲁⲣϫⲁⲓ
ⲟⲥ ⲉⲛⲱϫ, ⲙ̄ⲛ̄ ⲛⲱ
ϩⲉ, ⲙ̄ⲛ̄ ⲁⲃⲣⲁϩⲁⲙ̀,
ⲙ̄ⲛ̄ ⲛⲉⲡⲣⲟⲫⲏ̄ⲥ̀
ⲙ̄ⲛ̄ ⲟⲩⲟⲛ ⲛⲓⲙ̀ ⲉⲛ
ⲧⲁⲩⲥⲱⲧⲙ̄ ⲛ̄ⲥⲁ
ⲡⲛⲟⲩⲧⲉ̀ ϩⲛ̄ ϩⲱⲃ̀
ⲛⲓⲙ̀ ⲉⲛⲧⲁϥϩⲱⲛ̀
ⲙ̄ⲙⲟⲟⲩ ⲉⲧⲟⲟⲧⲟⲩ ϩⲛ̄
ⲟⲩⲡⲓⲥⲧⲓⲥ, ⲁⲩⲱ
ϩⲛ̄ ⲟⲩⲱⲛϩ̄ ⲉⲃⲟⲗ̀
ⲙ̄ⲛ̄ ⲟⲩⲃⲱⲗⲡ̄ ⲉⲃⲟⲗ̀
ⲕⲁⲧⲁ ⲑⲉ ⲉⲧⲥⲛϩ̀:
Ⲥⲉⲥⲟⲧⲡ̄ ⲇⲉ ⲛ̄ⲛⲁ
ϩⲣⲙ̄ ⲡⲉⲛϫⲟⲉⲓⲥ̀
ⲓ̄ⲥ̄ ⲛ̄ⲃⲓ ϩⲉⲛⲣⲱⲙⲉ
ⲛ̄ⲇⲓⲕⲁⲓⲟⲥ ϩⲣⲁⲓ̈
ϩⲛ̄ ϩⲉⲛⲥⲩⲛⲁⲣⲱ
ϩⲏ̄, ⲉⲩϫⲓ̀ ⲧⲁⲃⲥⲉ̀
ⲛ̄ⲥⲁ ⲡⲉⲥⲙⲟⲧ̀ ⲛ̄
ⲣⲙ̄ a) ⲁⲃⲉⲗ̀ ⲡⲇⲓⲕⲁⲓⲟⲥ,

ⲙ̄ⲛ ⲥⲏⲙ̀, ⲙ̄ⲛ ⲓ̈ⲁ
ⲫⲉⲧ, ⲙ̄ⲛ ⲓ̈ⲥⲁⲁⲕ·
ⲙ̄ⲛ ⲓ̈ⲁⲕⲱⲃ̀, ⲙ̄ⲛ
ⲓ̈ⲱⲥⲏⲫ, ⲙ̄ⲛ
ⲟⲩⲟⲛ̀ ⲛⲓⲙ̀ ⲉⲛⲧⲁⲩ
ⲥⲱⲧⲙ̄ ⲛ̄ⲥⲁ ⲛⲉⲩ
ⲉⲓⲟⲧⲉ, ⲱⲁⲛⲧⲟⲩ
ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ̀ ⲛ̄
ⲛⲉⲩⲙⲛ̄ⲧⲱⲣⲡ
ⲙ̄ⲙⲓⲥⲉ̀ ⲙ̄ⲙⲁⲧⲉ ⲁⲛ̀,
ⲙ̄ⲛ ⲥⲛⲁⲁⲩ ⲛⲓⲙ̀
ⲛ̄ⲧⲁⲩ, ⲁⲗⲗⲁ
ⲉⲧⲣⲉⲩⲕⲗⲏⲣⲟⲛⲟ
ⲙⲉⲓ̀ ⲟⲛ̀ ⲙ̄ⲛ ⲛⲉⲩⲉⲓ
ⲟⲧⲉ ⲙ̄ⲡⲓⲥⲧⲟⲥ̀ ⲛ̄ⲑⲓ
ⲛ̄ⲱⲩⲏⲣⲉ ⲛ̄ⲇⲓⲕⲁⲓ
ⲟⲥ ⲉⲧⲙ̄ⲙⲁⲩ ⲙ̄ⲡⲱ
ⲛ̄ⲥ̀ ⲛ̄ⲧⲙⲛ̄ⲧⲉⲣⲟ̀
ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲱⲁⲉ
ⲛⲉⲥ, ⲉⲧⲃⲉ ⲡⲁⲓ̈
Ⲛⲁⲓ̈ⲁⲧⲟⲩ ⲛ̄ⲟⲩⲟⲛ ⲛⲓⲙ̀
ⲥⲣⲁⲓ̈ ⲛ̄ⲥⲏⲧⲛ̄, ⲉⲓ
ⲧⲉ̀ ⲥⲟⲟⲩⲧ, ⲉⲓⲧⲉ
ⲥⲥⲓⲙⲉ, ⲉⲧⲉⲣⲉ
ⲡⲱⲁⲭⲉ ⲉⲧⲥⲏⲥ̀
ⲛⲁⲭⲟⲟⲥ̀ ⲛⲁⲩ ⲭⲉ
ⲟⲩⲟⲛ̀ ⲛⲓⲙ̀ ⲉⲛⲧⲁϥ
ⲥⲱⲧⲙ̄ ⲉⲃⲟⲗ̀ ⲥⲓⲧⲙ̄
ⲡⲁⲉⲓⲱⲧ̀, ⲁⲩⲱ
ⲁϥⲭⲓ ⲥⲃⲱ̀ ⲩⲛⲏⲩ
ⲱⲁⲣⲟⲓ̈, ⲁⲩⲱ
ⲃ) ⲩⲛⲁⲥⲱⲧⲙ̄ ⲉⲡⲁ
ⲱⲁⲭⲉ, ⲁⲩⲱ ⲩⲛⲁ
ⲡⲓⲥⲧⲉⲩⲉ ⲉⲣⲟⲓ̈,
ⲁⲩⲱ ⲩⲛⲁⲉⲓⲣⲉ ⲛ̄
ⲟⲩⲕⲁⲣⲡⲟⲥ̀ ⲉⲛⲁ
ⲱⲩⲱϥ, ⲁⲩⲱ
ⲁϥⲭⲓ ⲥⲃⲱ̀ ⲩⲛⲁⲓ̈
ⲛⲁⲩ ⲛ̄ⲧⲡⲱⲛ̄ⲥ̀
ⲱⲁ ⲉⲛⲉⲥ.
Ⲟⲩⲟⲉⲓ̀ ⲇⲉ ⲛ̄ⲧⲟϥ̀ ⲛ̄
ⲟⲩⲟⲛ̀ ⲛⲓⲙ̀ ⲉⲧⲛⲁ
ⲭⲟⲟⲥ̀, ⲥⲣⲁⲓ̈ ⲛ̄ⲥⲏ
ⲧⲛ̄ ⲉⲓⲧⲉ ⲥⲟⲟⲩⲧ̀,
ⲉⲓⲧⲉ ⲥⲥⲓⲙⲉ̀, ⲭⲉ
ⲁⲛⲟⲛ̀ ⲡⲉⲧⲛⲁ+
ⲗⲟⲅⲟⲥ̀ ⲥⲁⲣⲟⲛ̀ ⲙⲁⲩ
ⲁⲁⲛ̀ ⲙ̄ⲡⲛⲟⲩⲧⲉ,
ⲥⲙ̄ ⲡⲙⲁ̀ ⲉⲧⲛ̄ⲛⲁ
ⲃⲱⲕ̀ ⲉⲙⲁⲩ,
ⲁⲩⲱ ⲥⲁⲙⲟⲓ̀ ⲟⲛ̀
ⲛⲁⲙⲉ̀, ⲉⲛⲉⲩⲛⲁ
+ ⲗⲟⲅⲟⲥ̀ ⲥⲁⲣⲟⲟⲩ
ⲛ̄ⲑⲓ ⲛ̄ⲁⲧⲥⲱⲧⲙ̄
ⲉⲧⲙ̄ⲙⲁⲩ, ⲁⲗⲗⲁ
ⲛ̄ⲧⲁⲩⲭⲉ ⲡⲁⲓ̈ ⲭⲉ
ⲕⲁⲥ̀ ⲉⲩⲉⲁⲑⲉⲧⲉⲓ̀
ⲛ̄ⲧⲉⲥⲃⲱ̀ ⲛ̄ⲛⲉⲧ
+ ⲥⲃⲱ̀ ⲛⲁⲩ:
ⲕⲉⲕⲟⲩⲓ̈ ⲁⲛ ⲡⲉ̀,
ⲛ̄ⲧⲛ̄ⲥⲙⲓⲛⲉ̀ ⲛⲁⲛ̀
ⲛ̄ⲕⲉⲅⲣⲁⲫⲏ̀ ⲙⲁⲩ
ⲁⲁⲛ̀. ⲛ̄ⲧⲛ̄ⲁⲑⲉⲧⲉⲓ̀
ⲛ̄ⲛ̄ⲱⲁⲭⲉ ⲉⲧⲥⲏⲥ̀,
ⲣⲙⲁ a) ⲭⲉ ⲥⲱⲧⲙ̄ ⲡⲁⲱⲏ
ⲣⲉ̀ ⲉⲧⲉⲥⲃⲱ̀ ⲙ̄ⲡⲉⲕ
ⲉⲓⲱⲧ, ⲁⲩⲱ ⲙ̄
ⲡⲣⲕⲱ̀ ⲛ̄ⲥⲱⲕ̀ ⲛ̄
ⲛ̄ⲁⲛⲥⲙ̄ⲙⲉ ⲛ̄ⲧⲉⲕ
ⲙⲁⲁⲩ, ⲁⲩⲱ ⲟⲛ̀
ⲭⲉ ⲛ̄ⲱⲩⲏⲣⲉ ⲥⲱ
ⲧⲙ̄ ⲛ̄ⲥⲁ ⲛⲉⲧⲛ̄ⲑⲓⲟ
ⲧⲉ̀ ⲥⲙ̄ ⲡⲭⲟⲉⲓⲥ,

ⲁⲩⲱ ⲟⲛ̀ ϩⲛ̄ ϩⲁϩ̀ ⲙ̄
ⲙⲁ̀ ϩⲛ̄ ⲛⲉⲅⲣⲁⲫⲏ̀,
ⲉⲩ+ ⲥⲃⲱ̂ ⲛⲁⲛ̀ ⲉ
ⲧⲣⲉⲛⲥⲱⲧⲙ̄ ⲛ̄ⲥⲁ
ⲛⲉⲛⲛⲟⲃ ⲛ̄ⲧⲛ̄ϩⲩ
ⲡⲟⲧⲁⲥⲥⲉ ⲛⲁⲩ,
ⲭⲉ ⲛ̄ⲧⲟⲟⲩ̀, ⲉⲧⲟ̂ ⲛ̄
ⲟⲩⲱⲏ̀ ⲛ̄ⲣⲟⲉⲓⲥ̀ ϩⲁ
ⲛⲉⲛⲯⲩⲭⲏ̀, ϩⲱⲥ̀
ⲉⲩⲛⲁ+ ⲗⲟⲅⲟⲥ̀ ϩⲁ
ⲣⲟⲛ̀ ⲙ̄ⲡⲛⲟⲩⲧⲉ,
Ⲛⲁ̈ⲓⲁⲧⲟⲩ ⲛ̄ⲟⲩⲟⲛ̀
ⲛⲓⲙ̀ ϩⲣⲁⲓ̈ ⲛ̄ϩⲛⲧⲛ̄
ⲉⲧⲉⲣⲉⲡⲱⲁⲭⲉ̀ ⲉⲧ
ⲥⲏϩ̀, ⲛⲁⲡⲁⲣⲁⲕⲁ
ⲗⲉⲓ̀ ⲙ̄ⲙⲟⲟⲩ, ⲭⲉ ⲡⲁ
ⲱⲛⲣⲉ̀ ⲙ̄ⲡⲣ̄ⲣ̄ ⲕⲟⲩ̈
ⲛϩⲛⲧ̀ ϩⲛ̄ ⲧⲉⲥⲃⲱ̂
ⲙ̄ⲡⲭⲟⲉⲓⲥ̀, ⲟⲩⲧⲉ̀
ⲙ̄ⲡⲣ̄ⲥⲱⲱⲙ̄ ⲉⲩ
ⲭⲡⲓⲟ̂ ⲙ̄ⲙⲟⲕ̀ ⲉⲃⲟⲗ̀
ϩⲓⲧⲟⲟⲧϥ̄ ·
Ⲡⲉⲧⲉⲣⲉⲡⲭⲟⲉⲓⲥ̀ ⲅⲁⲣ̀
ⲃ) ⲙⲉ̀ ⲙ̄ⲙⲟϥ̄ ⲱⲁϥⲡⲁⲓ
ⲇⲉⲩⲉ̀ ⲙ̄ⲙⲟϥ̄, ⲱⲁϥ
ⲙⲁⲥⲧⲓⲧⲟⲩ ⲇⲉ̀ ⲛ̄ⲱⲱⲏ
ⲣⲉ ⲛⲓⲙ̀ ⲉⲧϥ̄ⲛⲁⲱⲟ
ⲡⲟⲩ ⲉⲣⲟϥ̄, ϩⲩⲡⲟ
ⲙⲉⲓⲛⲉ̀ ⲉⲧⲉⲥⲃⲱ̂,
ⲉⲣⲉⲡⲛⲟⲩⲧⲉ ⲉⲓⲣⲉ̀
ⲛⲏⲧⲛ̄ ϩⲱⲥ̀ ⲱⲛⲣⲉ,
Ⲟⲩⲟⲉⲓ̀ ⲇⲉ̀ ⲛⲁⲛ̀ ⲛ̄ⲧⲟϥ̄
ⲉⲣⲱⲁⲛⲡⲱⲁⲭⲉ̀ ⲉⲧ
ⲥⲏϩ̀ ⲭⲟⲟⲥ̀, ⲛ̄ϩⲟⲉⲓⲛⲉ̀
ϩⲣⲁⲓ̈ ⲛ̄ϩⲛⲧⲛ̄· ⲭⲉ ⲉⲥ
ⲉ+ ⲥⲃⲱ̂ ⲛⲏⲧⲛ̄ ⲛ̄ⲃⲓ
ⲧⲉⲧⲛ̄ⲙⲛ̄ⲧⲁⲧⲥⲱⲧⲙ̄·
ⲁⲩⲱ ⲉⲥⲉⲭⲡⲓⲱⲧⲛ̄
ⲛ̄ⲃⲓ ⲧⲉⲧⲛ̄ⲕⲁⲕⲓⲁ·
ⲉⲓⲙⲉ̀ ⲁⲩⲱ ⲛ̄ⲧⲉⲧⲛ̄
ⲛⲁⲩ, ⲭⲉ ⲩⲥⲁⲱⲉ̀ ⲛⲏ
ⲧⲛ̄ ⲉⲧⲣⲉⲧⲉⲧⲛ̄ⲕⲁ
ⲁⲧ̀ ⲛ̄ⲥⲱⲧⲛ̄ ⲡⲉⲭⲉ
ⲡⲭⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ,
Ⲛⲁ̈ⲓⲁⲧⲟⲩ ⲛ̄ⲟⲩⲟⲛ̀ ⲛⲓⲙ̀
ϩⲣⲁⲓ̈ ⲛ̄ϩⲛⲧⲛ̄ ⲉⲧⲉ
ⲣⲉⲡⲱⲁⲭⲉ ⲉⲧⲥⲏϩ̀
ⲛⲁⲭⲟⲟⲥ ⲛⲁⲩ ⲭⲉ ⲉⲣⲉ
ⲡⲭⲟⲉⲓⲥ̀ ⲥⲱⲧⲙ̄
ⲉⲣⲟⲕ ⲙ̄ⲡⲉϩⲟⲟⲩ ⲛ̄
ⲧⲉⲕⲑⲗⲓⲯⲓⲥ, ⲉⲩⲉ
ⲣ̄ ⲛⲁⲱ̄ⲧⲉ ⲉⲣⲟⲕ ⲛ̄
ⲃⲓ ⲡⲣⲁⲛ̀ ⲙ̄ⲡⲛⲟⲩ
ⲧⲉ ⲛ̄ⲏⲁⲕⲱⲃ, ⲉⲩ
ⲉⲧⲛ̄ⲛⲟⲟⲩ ⲛⲁⲕ ⲛ̄
ⲣⲙⲃ ⲁ) ⲟⲩⲃⲟⲏⲑⲉⲓⲁ̀ ⲉⲃⲟⲗ̀ ϩⲙ̄
ⲡⲉⲧⲟⲩⲁⲁⲃ, ⲉⲩⲉ
ⲱⲟⲡ̄ⲕ ⲉⲣⲟϥ̄ ⲉⲃⲟⲗ̀
ϩⲛ̄ ⲥⲓⲱⲛ̀ ⲉⲩⲉⲣ̀ ⲡⲙⲉ
ⲉⲩⲉ̀ ⲛ̄ⲧⲉⲕⲑⲩⲥⲓⲁ̀
ⲧⲏⲣ̄ⲥ̄· ⲉⲣⲉⲛⲉⲕⲃⲗⲓⲗ̀
ⲱⲱⲡⲉ ⲛⲁϥ̄ ⲉⲩⲕⲓ
ⲱⲟⲩ, ⲉⲩⲉ+ ⲛⲁⲕ
ⲕⲁⲧⲁ ⲡⲉⲕϩⲛⲧ̀ ⲛ̄ϥ̄
ⲭⲱⲕ ⲉⲃⲟⲗ̀ ⲙⲡⲉⲕ
ⲱⲟⲭⲛⲉ ⲧⲏⲣ̄ϥ̄:
Ⲟⲩⲟⲉⲓ̀ ⲇⲉ̀ ⲛⲁⲛ̀ ⲛ̄ⲧⲟϥ̄
ⲉⲣⲱⲁⲛⲡⲱⲁⲭⲉ ⲉⲧ̀
ⲥⲏϩ̀ ⲭⲟⲟⲥ̀ ⲛⲁⲛ̀ ⲭⲉ
ⲛⲉⲧⲟ̂ ⲙ̄ⲡⲟⲛⲏⲣⲟⲥ̀
ⲛⲁⲃⲱ̂ ϩⲁⲧⲏⲕ ⲁⲛ̀,
ⲟⲩⲧⲉ ⲙ̄ⲡⲁⲣⲁⲛⲟ

moc̀ namoyǹ aǹ e
boλ̀ m̄pemto eboλ̀
n̄nekbaλ:
Naïatoy n̄netere
pшaxe etchƨ̀ na
xooc̀ nay ƨraï n̄
ƨhtn̄ xe пaikai
oc̀ naxicè, n̄θè n̄
oybn̄ne, aγω
qnaoγωшc̄ eboλ̀
n̄θe n̄tkeдpoc̀
etƨm̄ пλibanoc,
eγthб ƨm̄ пhï m̄
пnoγte .
Oγoeî дè naǹ ntoq̀
b)epшanпшaxe
etchƨ̀ xooc̀ naǹ
xe ƨm̄ ptpeñpeq
p̄ nobè + oγὼ n̄
θe n̄oγxoptos,
aγω aγpike eboλ̀
thpoy n̄бi netp̄
ƨωв̀ etanomia,
xe eγeqotoy eboλ̀
шa eneƨ n̄eneƨ:
Naïatoy n̄netere
pшaxe etchƨ̀
naxooc nay,
xe qcmamaat̀ n̄
бi prωmè entaq
ka ƨthq̀ epxo
eic, aγω пxo
eic̀ nawωпe naq̀
n̄ƨelпic,
Oγoeî naǹ n̄toq̀
epшanпшaxe
etchƨ̀ xooc naǹ,
xe aγkὼ nay m̄
пбoλ̀ n̄ƨelпic,
aγω aγƨobcoy
m̄пбoλ:
+xω m̄moc nhtn̄
xe n̄θe noγшh̄
eqpht̀ ƨixn̄ oy
mooy, aγω eq
noγxè eboλ̀ n̄
neqnoγnè ƨixn̄
рмга)oγatвec̄ kata θè
etchƨ:
Taï on te θè n̄ƨenpeq
xi cвὼ n̄tm̄ пnoy
te, eγxe noγnè e
boλ̀ ƨi cn̄te, ƨraï
ƨn̄ tагапh̀, mn̄ +
рhnh̀, ƨraï ƨn̄ θy
потагh̀ m̄пeγar
гeλioǹ m̄пnoγte,
пaï n̄taγtaшe o
eiш̄ m̄moq̀ m̄пcw
n̄t thrq̄ etƨa
тпe,
aγω n̄θè etq̄naƨw
бв aǹ n̄бi пшhǹ
etpht̀ ƨixm̄ пmo
oγ eqшaneî exwq
n̄бi oγшapвà,
oγte n̄neqwxn̄
eqtaγò karпoc̀
eboλ̀ kata θè et
chƨ: taï on te
Θè n̄n̄peqxi cвὼ
n̄tm̄ пnoγtè eboλ̀

ϩιτοοτογ ⲛ̄ⲛⲉⲧ
ⲭⲱ ⲛⲁⲩ ⲙ̄ⲡⲱⲁⲭⲉ̀
ⲙ̄ⲡⲭⲟⲉⲓⲥ, ⲛ̄ⲥⲉⲛⲁ
ⲣ̄ ϩⲟⲧⲉ ⲁⲛ̀ ϩⲛⲧⲟⲩ
ⲛ̄ϩⲉⲛⲃⲁⲣⲃⲁⲣⲟⲥ̀ ⲛ̄
b) ⲇⲓⲁⲃⲟⲗⲟⲥ, ⲟⲩⲧⲉ ⲛ̄ⲛⲉⲩ
ⲕⲁ̀ ⲧⲟⲟⲧⲟⲩ ⲉⲃⲟⲗ̀ ⲉⲛⲉϩ̀,
ⲉⲩ+ ⲛ̄ⲟⲩⲕⲁⲣⲡⲟⲥ̀
ⲉⲛⲁⲱⲱⲥ̀ ϩⲛ̄ ⲟⲩϩⲩ
ⲡⲟⲙⲟⲛⲏ̄, ϩⲛ̄ ϩⲱⲃ̀
ⲛⲓⲙ̀ ⲛ̄ⲁⲅⲁⲑⲟⲛ̀ ⲕⲁⲧⲁ
ⲛ̄ⲅⲣⲁⲫⲏ:
Ⲛ̄ⲑⲉ̀ ⲇⲉ̀ ⲉⲧⲉⲱⲁⲩⲱⲟ
ⲟⲩⲉ̀ ⲛ̄ⲥⲉⲱⲱⲡⲉ ⲛ̄ⲁⲧ
ⲕⲁⲣⲡⲟⲥ ⲛ̄ⲃⲓ ϩⲉⲛ
ⲱⲏⲛ̀ ⲉⲩⲣⲏⲧ̀ ϩⲛ̄ ⲟⲩ
ⲭⲁⲓⲉ̀, ⲉⲙⲛ̄ ⲙⲟⲟⲩ ⲛ̄
ϩⲛⲧϥ̄; ⲧⲁⲓ̈ ⲟⲛ ⲧⲉ ⲑⲉ
Ⲉⲧⲉⲱⲁⲩⲱⲟⲟⲩⲉ̀ ⲛ̄ⲥⲉ
ⲱⲱⲡⲉ ⲛ̄ⲁⲧⲕⲁⲣⲡⲟⲥ̀
ⲛ̄ⲛⲁϩⲣⲙ̄ ⲡⲛⲟⲩⲧⲉ̀,
ⲛ̄ⲃⲓ ϩⲉⲛⲣⲱⲙⲉ̀ ⲛ̄ⲁⲧ
ⲥⲱⲧⲙ̄, ⲉⲩⲕⲱ̀ ⲛ̄ϩⲏⲩ
ⲉⲣⲟⲟⲩ ⲙⲁⲩⲁⲁⲩ̀, ϩⲛ̄
ⲧⲉⲩⲙⲛ̄ⲧⲥⲁⲃⲉ̀ ⲙ̄ⲙⲓⲛ̀
ⲙ̄ⲙⲟⲟⲩ̀ ⲉⲧⲛⲁⲥⲣⲟϥ
ⲣⲉϥ̀, ϩⲛ̄ ⲟⲩⲃⲉⲡⲏ̄ ⲛ̄
ⲑⲉ̀ ⲛ̄ⲟⲩⲭⲟⲣⲧⲟⲥ:
Ⲟⲩⲟⲉⲓ̀ ⲇⲉ̀ ⲛⲁⲛ̀ ⲉⲣⲱⲋ̄
ⲡⲱⲁⲭⲉ̀ ⲉⲧⲥⲏϩ̀,
ⲭⲟⲟⲥ ⲛ̄ϩⲟⲉⲓⲛⲉ̀ ϩⲣⲁⲓ̈
ⲛ̄ϩⲏⲧⲛ̄, ⲭⲉ ⲛ̄+ⲛⲁ
ⲕⲁ ⲣⲱⲓ̈ ⲁⲛ̀, ⲱⲁⲛ
+ ⲧⲱⲱⲃⲉ̀ ⲉϩⲣⲁⲓ̈ ⲉ
ⲕⲟⲩⲛⲧⲟⲩ ⲛ̄ⲛⲉⲩ
ⲛⲟⲃⲉ̀, ⲙⲛ̄ ⲛⲁ ⲛⲉⲩ

ⲉⲓⲟⲧⲉ, ⲡⲉⲭⲉ ⲡⲭⲟ
ⲉⲓⲥ·
ⲣⲙⲇ a)H̄ ⲭⲉ +ⲛⲁⲧⲱⲱⲃⲉ̀ ⲉϩⲣⲁⲓ̈
ⲉⲕⲟⲩⲛⲧⲟⲩ̀ ⲛ̄ⲛⲉⲩ
ⲛⲟⲃⲉ̀, ⲙⲛ̄ ⲛⲉⲩϩⲃⲏⲩⲉ,
ϩⲛ̄ ϩⲉⲛⲁⲛⲁⲅⲕⲏ̄,
ⲙⲛ̄ ϩⲉⲛⲑⲗⲓⲯⲓⲥ̀,
ⲁⲩⲱ ϩⲉⲛⲭⲡⲓⲟ̀,
ⲙⲛ̄ ϩⲉⲛⲥⲁϩⲟⲩ, ⲏ̄ ⲛⲑ̄
ⲭⲟⲟⲥ ⲭⲉ ⲁⲛⲟⲕ +ⲛⲁ
+ⲧⲏⲩⲧⲛ̄ ⲧⲏⲣⲧⲛ̄
ⲉⲧⲥⲏⲩⲉ, ⲧⲉⲧⲛⲁϩⲉ̀
ⲧⲏⲣⲧⲛ̄ ϩⲛ̄ ⲧⲥⲏⲩⲉ,
ⲭⲉ ⲁⲓ̈ⲙⲟⲩⲧⲉ̀ ⲉⲣⲱⲧⲛ̄
ⲙ̄ⲡⲉⲧⲛ̄ⲥⲱⲧⲙ̄ ⲉⲣⲟⲓ̈,
ⲁⲓ̈ⲱⲁⲭⲉ ⲁⲩⲱ ⲁⲧⲉ
ⲧⲛ̄ⲉⲃⲱⲩⲧⲏⲩⲧⲛ̄,
ⲁⲧⲉⲧⲛ̄ⲉⲓⲣⲉ ⲙ̄ⲡⲡⲉ
ⲑⲟⲟⲩ ⲙ̄ⲡⲁⲙ̄ⲧⲟ ⲉⲃⲟⲗ̀,
ⲁⲩⲱ ⲁⲧⲉⲧⲛ̄ⲥⲱⲧⲛ̄
ⲛ̄ⲛⲉⲧⲉⲛ+ ⲟⲩⲁⲱⲟⲩ
ⲁⲛ, ⲏ̄ ⲛ̄ϥⲭⲟⲟⲥ, ⲭⲉ ⲛ̄
ⲟⲟⲩ ⲁⲩⲥⲱⲧⲛ̄ ⲛ̄ⲛⲉⲩ
ⲙ̄ⲛ̄ⲧⲱⲁϥⲧⲉ, ⲙ̄ⲛ̄
ⲛⲉⲩϩⲃⲏⲩⲉ̀, ⲛⲁⲓ̈ ⲛ̄
ⲧⲁⲧⲉⲩⲯⲩⲭⲏ̄ ⲟⲩⲁ
ⲱⲟⲩ, ⲁⲛⲟⲕ ϩⲱ̀
ⲡⲉⲭⲁϥ̀ +ⲛⲁⲥⲱⲧⲛ̄
ⲛ̄ⲛⲉⲩⲭⲏⲣ̀, ⲁⲩⲱ
ⲛ̄ⲧⲁⲧⲱⲱⲃⲉ̀ ⲛⲁⲩ
ⲛ̄ⲛⲉⲩⲛⲟⲃⲉ, ⲭⲉ ⲁⲓ̈
ⲙⲟⲩⲧⲉ̀ ⲉⲣⲟⲟⲩ ⲙ̄ⲡⲟⲩ
ⲥⲱⲧⲙ̄ ⲉⲣⲟⲓ̈, ⲁⲓ̈ⲱⲁ
ⲭⲉ̀ ⲁⲩⲱ̀ ⲙ̄ⲡⲟⲩⲭⲓ̂
b) ⲥⲙⲏ̄, ⲁⲩⲱ ⲁⲩⲉⲓⲣⲉ̀
ⲙ̄ⲡⲡⲉⲑⲟⲟⲩ ⲙ̄ⲡⲁⲙ̄

τō εβολ̀, αγω αγcω
τ̄π ⲛ̄ⲛετεⲛ̄+ογα
ωογ αⲛ̀:
Ναϊατογ ⲛ̄ⲛετερε
πωαxὲ ετcⲭ̀ να
xooc ναγ̀ ⲭραϊ ⲛ̄ⲭⲏ
τ̄ⲛ, xε cεναkωτ̀
ⲛ̄ⲭεⲛⲏϊ, ⲛ̄cεογωⲭ̀
ⲛ̄ⲭⲏτογ, αγω ⲛ̄
cεναταωβε ⲛ̄ⲭεⲛ
ma ⲛ̄ⲉλοολε, ⲛ̄cεογ
ωm̀ ⲙ̄πεγκαρπος,
αγω ⲛ̄cεcω ⲙ̄πεγ
ηρ̄π̄, ⲛ̄ⲛεγkωτ̀
ετρεⲭεⲛkooγὲ ογ
ωⲭ̀ ⲛ̄ⲭⲏτογ, ειmη
τ̄ ερooγ maγaaγ,
αγω ⲛ̄ⲛεγτωβε
ετρεⲭεⲛkooγὲ ογ
omoγ, αλλὰ ⲛ̄το
ογ̀ ⲙ̄mιⲛ̀ ⲙ̄mooγ
ⲛετⲛacε̄ ⲛ̄ⲛεγ
καρπος:
Κατα ⲛεⲭooγ γαρ̀ ⲙ̄
πωⲏⲛ̀ ⲙ̄πωⲛ̄ⲭ,
εγⲛαρ̀ τεϊⲭὲ ⲛ̄βι
ⲛεⲭooγ ⲙ̄παλαος,
ⲛacωτ̄π ⲛαρ̀ ⲛε
ⲭβηγε ⲛ̄ⲛεγⲭιcὲ
ⲛ̄ac, ⲛ̄cεⲛaⲭιcὲ
ρⲙ̄ε a)αⲛ̀ επxιⲛxⲏ, ογτε
ⲛ̄cεⲛaxπὲ ωηρε
αⲛ̀ επaⲭογ, xε ογ
cπερmà εqcmama
at πὲ, ⲭιτ̄m̄ ⲡⲛογ
τε, αγω cⲛaωω
ὲ ⲙ̄πατογxὶ ωkak
εβολ̀ +ⲛacωτ̄m̄
ερooγ, ετὶ εγωa
xε +ⲛaxooc, xε ὸγ
πετωooπ.
Ογοεὶ δὲ ναⲛ ερω̄a
πωαxε ετcⲭ̀,
xooc̀ ⲛ̄ⲭοειⲛὲ ⲭραϊ
ⲛ̄ⲭⲏτ̄ⲛ, xε kⲛa
kωτ̀ ⲛ̄ογⲏϊ, αγω
ⲛ̄τok ⲛ̄ⲧⲛaογωⲭ̀
αⲛ̀ ⲛ̄ⲭⲏτ̄q, kⲛa
τωβε ⲛ̄ογmà ⲛ̄ⲉλο
ολὲ αγω ⲛ̄ⲛεkxo
ολεq, ⲡεkmacὲ
eqωaat̀ ⲙ̄πεkⲙ̄
το εβολ αγὼ ⲛ̄ⲛεk
ογωm̀ εβολ̀ ⲛ̄ⲭⲏ
τ̄q: +xὼ ⲙ̄mοc
Νητⲛ̄ xε ⲛ̄θὲ ⲛ̄ⲛε
τογωm̀ aq̀ ⲛ̄ριⲣ̀
ⲭι ⲍωmιⲛ̀, ερε
ⲛεγⲭⲛaay τη
ρογ τολ̄m κατα
θε ετcⲭ̀;
Ταϊ ον τε θὲ ⲛ̄ⲭεⲛ
b)ρωmὲ ⲛ̄ρεqmιωὲ
ⲛ̄ρεq+ των, ερε
ⲛεγmεεγε ⲛ̄ⲭⲏτ̀
τηρογ xaⲭ̄m̄ ⲭραϊ ⲭⲛ̄
akaθαρcιà nim:
ειτὲ ⲭⲛ̄ ⲭεⲛxωⲭ̄m̄,
ειτὲ ⲭⲛ̄ ⲭεⲛxιογε,
mⲛ̄ ⲭεⲛβολ, αγω
ⲛ̄θε ⲛ̄ⲛεⲛταγcοβ
τὲ ⲛ̄ογτραπεζà ⲙ̄

ⲡⲇⲁⲓⲙⲱⲛ̀, ⲁⲩⲱ̀
ⲉⲁⲩⲙⲟⲩⲥ̀ ⲛ̄ⲛⲉⲩⲟⲩ
ⲱⲧⲛ̄ ⲉⲃⲟⲗ̀ ⲛ̄ⲧ̀ⲧⲩ
ⲭⲏ̀: ⲧⲁⲓ̈ ⲟⲛ ⲧⲉ ⲑⲉ̀ ⲛ̄
Ⲛⲉⲧⲉⲓⲣⲉ ⲛ̄ⲥⲉⲛⲙ̄ⲛ̄ⲧ
ⲭⲁⲥⲓⲥⲏⲧ, ⲙ̄ⲛ̄ ⲥⲉⲛ
ⲙ̄ⲛ̄ⲧⲁⲧⲥⲱⲧⲙ̄,
ⲥⲱⲥⲧⲉ ⲉⲧⲣⲉⲛⲉⲧ+
ⲥⲃⲱ̀ ⲛⲁⲩ ⲣ̄ ⲥⲟⲧⲉ́ ⲉⲱⲁ
ⲭⲉ ⲛ̄ⲙ̄ⲙⲁⲩ ⲉⲃⲟⲗ̀ ⲥⲙ̄
ⲡⲁⲱⲁⲓ̈ ⲙ̄ⲡⲉⲩⲃⲱ
ⲛ̄ⲧ̄, ⲁⲩⲱ ⲛ̄ⲑⲉ
Ⲛ̄ⲛⲉⲛⲧⲁⲩⲧⲱⲥ̀ ⲙ̄ⲛ̄
ⲛⲉⲛⲥⲉⲃⲛⲟⲥ̀, ⲉⲁⲩ
ⲭⲓ̀ ⲥⲃⲱ̀ ⲉⲛⲉⲩⲥⲃⲏ
ⲟⲩⲉ̀ ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁ
ⲑⲉ ⲉⲧⲥⲏⲥ̀, ⲧⲁⲓ̈ ⲟⲛ
ⲧⲉ ⲑⲉ̀ ⲛ̄ⲛⲉⲛⲧⲁⲩⲧⲱⲥ̀,
ⲏ̀ ⲛⲉⲧⲛⲁⲧⲱⲥ̀ ⲙ̄ⲛ̄
ⲛ̄ⲥⲁⲧⲁⲛⲁⲥ̀ ⲛ̄ⲇⲁⲓ
ⲙⲱⲛ̀, ⲉⲁⲩⲭⲓ ⲥⲃⲱ̀
ⲉⲛⲉⲩⲥⲃⲏⲩⲉ̀ ⲥⲣⲁⲓ̈
ⲣ̄ⲙ̄ⲍ a)ⲥⲛ̄ ⲥⲉⲛⲡⲟⲣⲛⲓⲁ̀ ⲙ̄ⲛ̄
ⲥⲱⲃ ⲛⲓⲙ̀ ⲉⲩⲥⲟⲟⲩ,
ⲁⲩⲱ ⲛ̄ⲑⲉ ⲛ̄ⲛⲉⲛⲧⲁⲩ
ⲕⲱⲧ̀ ⲛ̄ⲥⲉⲛⲏⲓ̈,
ⲉⲁⲩⲧⲱⲃⲉ ⲛ̄ⲥⲉⲛⲙⲁ̀
ⲛ̄ⲉⲗⲟⲟⲗⲉ̀, ⲏ̀ ⲉⲁⲩ
ⲱⲱⲱⲧ̀ ⲛ̄ⲥⲉⲛⲙⲁ
ⲥⲉ, ⲏ̀ ⲉⲁⲩⲧⲁⲙⲓⲟ̀
ⲙ̄ⲡⲉⲩⲟⲉⲓⲕ, ⲏ̀ ⲉⲁⲩ
ⲱⲩⲉ̀ ⲙ̄ⲡⲉⲩⲛⲉⲥ,
ⲁⲩⲱ ⲉⲁⲩⲉⲓⲣⲉ̀ ⲙ̄ⲡⲥⲟⲃ
ⲧⲉ̀ ⲧⲏⲣⲩ̄ ⲙ̄ⲡⲉⲩⲱⲛ̀ⲥ
ⲕⲁⲧⲁ ⲥⲁⲣ̄ⲍ, ⲁⲩⲱ
ⲙ̄ⲡⲉⲡⲛⲟⲩⲧⲉ ⲣ̄ ⲥⲛⲁⲩ
ⲉⲧⲣⲉⲩⲟⲩⲱⲥ̀ ⲥⲛ̄
ⲛⲉⲩⲏⲓ̈, ⲁⲩⲱ ⲉ
ⲧⲣⲉⲩⲟⲩⲱⲙ̀ ⲉⲃⲟⲗ̀ ⲥⲛ̄
ⲛⲉⲩⲍⲓⲥⲉ̀ ⲧⲏⲣⲟⲩ,
ⲉⲧⲃⲉ ⲛⲉⲩⲛⲟⲃⲉ̀ ⲛ̄
ⲧⲁⲩⲁⲁⲩ ⲙ̄ⲡⲉⲩⲙ̄
ⲧⲟ ⲉⲃⲟⲗ, ⲧⲁⲓ̈ ⲟⲛ ⲧⲉ
Ⲑⲉ ⲉⲧⲉⲙ̄ⲡⲩⲟⲩⲱⲱ̀
ⲛ̄ⲃⲓ ⲡⲭⲟⲉⲓⲥ̀ ⲉⲧⲣⲉⲩ
ⲟⲩⲱⲥ̀ ⲥⲛ̄ ⲛ̄ⲥⲩⲛⲁ
ⲣⲱⲣⲏ̀ ⲛ̄ⲧⲁⲩⲱⲩⲛ̄
ⲍⲓⲥⲉ̀ ⲛ̄ⲍⲏⲧⲟⲩ,
ⲏ̀ ⲉⲧⲣⲉⲩⲥⲉⲓ̀ ⲛ̄ⲛⲉⲩ
ⲍⲓⲥⲉ̀ ⲧⲏⲣⲟⲩ, ⲭⲓⲛ
ⲙ̄ⲙⲁ̀ ⲛ̄ⲧⲁⲩⲕⲟⲧⲟⲩ,
Ⲱⲁ ⲍⲣⲁⲓ̈ ⲉⲡⲟⲉⲓⲕ̀ ⲙ̄ⲛ̄
ⲍⲛⲟ̀ ⲛⲓⲙ̀ ⲉⲛⲧⲁⲩ
ⲧⲁⲙⲓⲟⲟⲩ, ⲕⲁⲧⲁ
b)ⲡⲥⲟⲃⲧⲉ ⲧⲏⲣⲩ̄ ⲙ̄
ⲡⲉⲩⲱⲛⲍ̀ ⲕⲁⲧⲁ ⲥⲁ
ⲣ̄ⲍ, ⲉⲓⲧⲉ̀ ⲛⲉⲛⲧⲁ
ⲡⲛⲟⲩⲧⲉ̀ ⲛⲟⲭⲟⲩ
ⲉⲃⲟⲗ̀ ⲥⲛ̄ ⲛⲉⲫⲥⲩⲛⲁ
ⲣⲱⲣⲏ̀, ⲉⲓⲧⲉ ⲛⲉⲧ
ⲙⲟⲟⲱⲉ̀ ⲥⲛ̄ ⲟⲩⲙ̄ⲛ̄ⲧ
ⲭⲁⲥⲓⲥⲏⲧ̀, ⲙ̄ⲛ̄ ⲟⲩ
ⲙ̄ⲛ̄ⲧⲁⲧⲥⲱⲧⲙ̄,
ⲙ̄ⲛ̄ ⲟⲩⲙⲛⲧⲥⲁⲃⲉ̀
ⲛ̄ⲛⲟⲩⲭ, ⲉⲓⲧⲉ̀ ⲛⲉⲛ
ⲧⲁⲩⲉⲓⲣⲉ ⲛ̄ⲍⲉⲛⲡⲟⲣ
ⲛⲓⲁ, ⲙ̄ⲛ̄ ⲍⲉⲛⲕⲣⲟⲫ,
ⲥⲛ̄ ⲛⲟⲃⲉ ⲛⲓⲙ̀,
Ⲛ̄ⲑⲉ̀ ⲍⲱⲱⲫ ⲛ̄ⲛⲉⲛ
ⲧⲁⲩⲕⲱⲧ̀ ⲛ̄ⲛⲉⲩ
ⲏⲓ̈, ⲁⲩⲟⲩⲱⲍ̀ ⲛ̄ⲍⲏ
ⲧⲟⲩ, ⲁⲩⲱ ⲉⲁⲩⲧⲱ

бе ⲛ̄ⲥⲉⲛⲙⲁ̀ ⲛ̄ⲉⲗⲟ
ⲟⲗⲉ̀ ⲁⲩⲥⲉ̀ ⲡⲉⲩⲏⲣⲡ̄,
ⲁⲩⲱ ⲁⲩⲥⲉⲓ̀ ⲛ̄ⲛ̄ⲥⲓ
ⲥⲉ ⲧⲏⲣⲟⲩ ⲛ̄ⲛⲉⲥⲃⲏ
ⲟⲩⲉ̀ ⲛ̄ⲛⲉⲩⲃⲓϫ,
ϫⲉ ⲁϥⲣ̀ ⲥⲛⲁϥ ⲛ̄ⲃⲓ
ⲡϫⲟⲉⲓⲥ, ϫⲉ ⲁⲩ
ⲉⲓⲣⲉ̀ ⲛ̄ⲥⲉⲛⲙ̄ⲛ̄ⲧ
ⲇⲓⲕⲁⲓⲟⲥ̀ ⲙ̄ⲡⲉϥ
ⲙ̄ⲧⲟ ⲉⲃⲟⲗ; ⲧⲁⲓ̈ ⲟⲛ
Ⲧⲉ ⲑⲉ̀ ⲉⲱⲁⲣⲉⲡϫⲟ
ⲉⲓⲥ̀ ⲁⲙⲁⲥⲧⲉ̀ ⲛ̄ⲟⲩ
ⲟⲛ ⲛⲓⲙ̀ ⲉⲧⲣ̄ ⲥⲟⲧⲉ
ⲥⲛⲧϥ̄ ⲥⲛ̄ ⲟⲩⲥⲩ
ⲣⲙⲍ a)ⲡⲟⲙⲟⲛⲏ̀, ⲛ̄ϥⲧⲁϫⲣⲟ̀
ⲟⲩ ⲥⲣⲁⲓ̈ ⲥⲛ̄ ⲛⲉϥⲥⲩ
ⲛⲁⲣⲱⲣⲏ̀ ⲉⲧⲣⲉⲩ
ϫⲓ̀ ⲙ̄ⲡⲉⲩⲙ̄ⲧⲟⲛ̀
ⲥⲛ̄ ⲛⲉⲩⲥⲓⲥⲉ ⲧⲏⲣⲟⲩ̀,
ϫⲓⲛ ⲛⲉⲩⲙⲁ̀ ⲛ̄ⲧⲁⲩ
ⲕⲟⲧⲟⲩ ⲱϣ ⲥⲣⲁⲓ̈ ⲉ
ⲡⲉⲩⲟⲉⲓⲕ, ⲙ̄ⲛ̄ ⲡⲉⲩ
ⲛⲉϩ, ⲙ̄ⲛ̄ ⲛ̄ⲕⲉⲥⲓⲥⲉ
ⲧⲏⲣⲟⲩ ⲛ̄ⲛⲉⲥⲃⲏⲩⲉ̀
ⲛ̄ⲛⲉⲩⲃⲓϫ, ϫⲉ ⲁ̀
ⲡⲉϥⲟⲩⲱϣ̀ ⲱⲱ
ⲡⲉ̀ ⲉⲥⲣⲁⲓ̈ ⲉϫⲱⲟⲩ,
ϫⲉ ⲁⲩⲉⲓⲣⲉ ⲛ̄ⲥⲉⲛ
ⲙ̄ⲛ̄ⲧⲇⲓⲕⲁⲓⲟⲥ̀ ⲙ̄
ⲡⲉϥⲙ̄ⲧⲟ ⲉⲃⲟⲗ·
Ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲙ̄ⲙⲉⲣⲁ
ⲧⲉ̀ ⲧⲱⲕ ⲛ̄ⲥⲏⲧ̀
ϫⲉ ⲛⲁⲱⲱϥ̀ ⲛ̄ⲃⲓ
ⲡⲉⲧⲛ̄ⲃⲉⲕⲉ̀ ⲉⲧⲱⲟ
ⲟⲛ ⲛⲏⲧⲛ̄ ⲥⲛ̄ ⲛⲉ
ⲧⲛ̄ⲥⲓⲥⲉ̀ ⲧⲏⲣⲟⲩ,
ⲁⲩⲱ ⲡⲛⲟⲩⲧⲉ
ⲉϥⲉⲥⲙⲟⲩ ⲉⲣⲱⲧⲛ̄
ⲛ̄ⲥⲁⲩϫⲁⲛⲉ ⲛⲏ
ⲧⲛ̄ ⲛ̄ⲛⲉⲧⲛ̄ⲥⲓⲥⲉ̀
ⲧⲏⲣⲟⲩ, ⲛ̄ⲥⲑⲙ̄
ⲕⲟ̀ ⲙ̄ⲡϫⲁϫⲉ ⲛ̄
ⲛⲁⲥⲣⲏⲧⲛ̄ ⲡⲥⲁ
ⲧⲁⲛⲁⲥ ⲙ̄ⲡⲉⲟⲩⲟ
ⲉⲓⲱⲩ̀ ⲧⲏⲣⲫ̄ ⲙ̄ⲡⲉ
ⲧⲛ̄ⲱⲛⲛ̄ⲥ, ⲡⲉⲧⲛ̄
b)ⲙ̄ⲡⲱⲁ̀ ⲅⲁⲣ̀ ⲡⲉ̀ ⲥⲱⲧ
ⲧⲏⲩⲧⲛ̄ ⲉⲧⲣⲉⲡⲱⲁ
ϫⲉ ⲉⲧⲥⲏⲥ̀ ϫⲟⲟⲥ ⲛⲏ
ⲧⲛ̄, ϫⲉ ⲧⲉⲧⲛⲁⲧⲁ
ⲗⲟ̀ ⲉⲥⲣⲁⲓ̈ ⲉϫⲛ̄ ⲟⲩ
ⲥⲟϥ̀ ⲛ̄ⲇⲁⲓⲙⲱⲛ̀,
ⲙ̄ⲛ̄ ⲟⲩⲥⲓⲧⲉ ⲙ̄ⲡⲛ̄ⲁ
ⲛ̄ⲁⲕⲁⲑⲁⲣⲧⲟⲛ̀,
ⲁⲩⲱ ⲛ̄ⲧⲉⲧⲛ̄ⲥⲱⲙ̀
ⲉⲥⲣⲁⲓ̈ ⲉϫⲛ̄ ⲟⲩⲙⲟⲩⲓ̈
ⲛ̄ⲇⲓⲁⲃⲟⲗⲟⲥ, ⲙ̄ⲛ̄
ⲟⲩⲇⲣⲁⲕⲱⲛ̀ ⲛ̄ⲥⲁ
ⲧⲁⲛⲁⲥ, ⲉⲩⲙⲉϩ̀ ⲛ̄ⲁ
ⲛⲟⲙⲓⲁ̀ ⲛⲓⲙ̀· ⲛ̄ⲑⲉ
ⲙ̄ⲡⲥⲟϥ̀ ⲉⲧⲙⲉϩ̀ ⲙ̄
ⲙⲁⲧⲟⲩ.
Ⲟⲩ ⲥⲱⲱϥ̀ ⲡⲉ ⲡⲁ
ⲕⲁⲑⲁⲣⲧⲟⲥ̀ ⲉⲧⲙ̄
ⲙⲁⲩ ⲉⲧⲣⲉⲡϫⲟⲉⲓⲥ̀
ⲓⲥ̄ ⲧⲁⲩⲟϥ̀ ⲉⲡⲉⲥⲛⲧ̀
ϩⲁ ⲛⲉⲧⲛ̄ⲟⲩⲉⲣⲏ
ⲧⲉ, ⲛⲧⲱⲧⲛ̄ ⲛⲉ
ⲧⲙ̄ⲡⲱⲁ̀ ϩⲙ̄ ⲡⲧⲣⲉ
ⲧⲛ̄ⲱⲱ̀ ⲉϩⲣⲁⲓ̈ ⲉⲣⲟϥ̀
ϩⲛ̄ ⲛⲉⲧⲛ̄ⲑⲁⲗⲓⲯⲓⲥ̀
ⲧⲏⲣⲟⲩ, ⲛ̄ϥⲥⲱ

ⲧⲙ ⲉⲣⲱⲧⲛ̄· ⲉⲃⲟⲗ̀
ⲭⲉ ⲉⲣⲉⲛ̄ⲃⲁⲗ̀ ⲙ̄ⲡⲭⲟ
ⲉⲓⲥ̀ ⲕⲁⲧⲁ ⲡⲉⲧⲥⲛⲍ̀·
ⲃⲱⲱⲥ̄ⲧ ⲉⲭⲛ̄ ⲛ̄
ⲇⲓⲕⲁⲓⲟⲥ· ⲁⲩⲱ ⲉⲣⲉ
ⲛⲉⲩⲙⲁⲁⲭⲉ ⲣⲟⲕⲉ
ⲣⲙⲏ a)ⲉⲡⲉⲩⲥⲟⲡ̄ⲥ̄· ⲁⲩⲱ
ⲉⲧⲣⲉⲡⲱⲁⲭⲉ ⲉⲧ
ⲥⲛⲍ̀ ⲭⲟⲟⲥ̀ ⲛⲏⲧⲛ̄
ⲍⲛ̄ ⲟⲩⲧⲱⲧ̀ ⲛ̄ⲍⲏⲧ̀·
ⲭⲉ ⲁⲛⲇⲓⲕⲁⲓⲟⲥ̀ ⲭⲓ̀
ⲱⲕⲁⲕ̀ ⲉⲃⲟⲗ̀· ⲁⲡⲭⲟ
ⲉⲓⲥ̀ ⲥⲱⲧⲙ̄ ⲉⲣⲟⲟⲩ·
ⲁⲩⲧⲟⲩⲭⲟⲟⲩ ⲉⲃⲟⲗ̀
ⲍⲛ̄ ⲛⲉⲩⲑⲗⲓⲯⲓⲥ̀ ⲧⲏ
ⲣⲟⲩ· ⲉⲧⲣⲉⲩⲙ̄ⲧⲟⲛ̀
ⲇⲉ̀ ⲟⲛ̀ ⲙ̄ⲙⲟⲩ̀ ⲉⲍⲣⲁⲓ̈
ⲉⲭⲱⲧⲛ̄ ⲛ̄ⲃⲓ ⲡⲱⲁ
ⲭⲉ̀ ⲉⲧⲥⲛⲍ̀·· ⲛ̄ⲩⲭⲟ
ⲟⲥ ⲛⲏⲧⲛ̄ ⲍⲱⲧ̀
ⲧⲏⲩⲧⲛ̄ ⲉⲍⲛⲁⲩ̀ ⲭⲉ
ⲙ̄ⲙⲉⲣⲁⲧⲉ̀ ⲛ̄ⲧⲟⲟⲧⲩ̀
ⲙ̄ⲡⲭⲟⲉⲓⲥ̀· ⲧⲉⲧⲛⲁ
ⲟⲩⲱⲍ̀ ⲍⲛ̄ ⲟⲩⲧⲁ
ⲭⲣⲟ̀· ⲁⲩⲱ ⲡⲛⲟⲩ
ⲧⲉ ⲛⲁⲣ̀ ⲍⲁⲓ̈ⲃⲉⲥ̀ ⲉⲃⲟⲗ̀
ⲉⲭⲱⲧⲛ̄ ⲛ̄ⲛⲉⲧⲛ̄
ⲍⲟⲟⲩ ⲧⲏⲣⲟⲩ·
ⲍⲉⲛⲉⲃⲓⲏⲛ̀ ⲇⲉ̀ ⲛⲉ
ⲛⲉⲧⲉⲣⲉⲡⲱⲁⲭⲉ
ⲉⲧⲥⲛⲍ̀ ⲛⲁⲭⲟⲟⲥ̀
ⲛⲁⲩ ⲍⲣⲁⲓ̈ ⲛ̄ⲍⲏⲧⲛ̄·
ⲭⲉ ✝ⲛⲁⲭⲟⲟⲣⲟⲩ
ⲉⲃⲟⲗ̀ ⲛ̄ⲑⲉ ⲛ̄ⲍⲉⲛⲃⲗ̀
ⲗⲙ̄ ⲉⲣⲉⲡⲧⲏⲩ ⲭⲓ̀
ⲙ̄ⲙⲟⲟⲩ ⲉⲡⲭⲁⲓ̈ⲉ,

ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲙⲁⲣ̄ⲛ̄ⲕⲱ
ⲛ̄ⲥ̄ ⲛ̄ⲛⲉⲛⲍⲏⲧ̀ ⲍⲛ̄
ⲃ)ⲑⲟⲧⲉ̀ ⲙ̄ⲡⲭⲟⲉⲓⲥ̀·
ⲁⲛⲟⲛ̀ ⲱ̀ ⲛ̄ⲣⲱⲙⲉ
ⲛ̄ⲁⲧⲥⲃⲱ̀· ⲛ̄ⲧⲛ̄
ⲥⲟⲛ̄ⲥ̄ ⲉⲍⲣⲁⲓ̈ ⲉⲡⲛⲟⲩ
ⲧⲉ̀ ⲍⲛ̄ ⲟⲩⲙⲉⲧⲁⲛⲟⲓⲁ̀·
ⲙ̄ⲡⲁⲧⲛ̄ⲱⲱⲡⲉ
ⲕⲁⲧⲁ ⲡⲉⲧⲥⲛⲍ̀·
ⲛ̄ⲑⲉ̀ ⲛ̄ⲟⲩⲍⲣⲏⲣⲉ̀
ⲉⲱⲁⲭⲧⲁⲕⲟ̀·
ⲙ̄ⲡⲁⲧⲉⲧⲟⲣⲅⲏ̀ ⲙ̄
ⲡⲭⲟⲉⲓⲥ̀ ⲉⲓ̀ ⲉⲍⲣⲁⲓ̈ ⲉ
ⲭⲱⲛ̀· ⲙ̄ⲡⲁⲧⲍ̄
ⲉⲓ̀ ⲉⲍⲣⲁⲓ̈ ⲉⲭⲱⲛ̀ ⲛ̄
ⲃⲓ ⲡⲉⲍⲟⲟⲩ ⲙ̄ⲡⲃⲱ
ⲛ̄ⲧ ⲙ̄ⲡⲭⲟⲉⲓⲥ̀·
Ⲟⲩⲟⲉⲓ̀ ⲛ̄ⲛⲉⲧⲛⲁⲱⲱ
ⲡⲉ̀ ⲍⲣⲁⲓ̈ ⲛ̄ⲍⲏⲧⲛ̄·
ⲉⲓⲧⲉ ⲍⲟⲟⲩⲧ̀, ⲉⲓⲧⲉ
ⲥⲍⲓⲙⲉ ⲛ̄ⲁⲣⲭⲏ
ⲅⲟⲥ̀ ⲛ̄ⲛⲉⲍⲃⲏⲩⲉ
ⲉⲑⲟⲟⲩ ⲉⲧⲛⲁⲱⲱ
ⲡⲉ̀ ⲍⲣⲁⲓ̈ ⲛ̄ⲍⲏⲧⲛ̄
ⲍⲛ̄ ⲛⲉⲟⲩⲟⲉⲓⲱⲩ̀ ⲛ̄
ⲍⲁⲉ·
Ⲟⲩⲟⲉⲓ̀ ⲛ̄ⲛⲉⲧⲉⲣⲉ
ⲡⲛⲟⲩⲧⲉ̀ ⲛⲁⲉⲓⲛⲉ̀
ⲛ̄ⲧⲉⲩⲟⲣⲅⲏ̀ ⲙ̄ⲛ̄
ⲡⲉⲩⲃⲱⲛ̄ⲧ
ⲉⲧⲃⲏⲏⲧⲟⲩ ⲙ̄ⲛ̄
ⲛⲉⲩⲍⲃⲏⲩⲉ ⲉⲑⲟ
ⲟⲩ, ⲉⲍⲣⲁⲓ̈ ⲉⲭⲛ̄
ⲍⲉⲛⲣⲱⲙⲉ ⲛ̄ⲁⲧ
ⲣⲙⲑ a)ⲛⲟⲃⲉ̀ ⲍⲣⲁⲓ̈ ⲛⲍⲏⲧⲛ̄·
ⲉⲓⲧⲉ ⲍⲟⲟⲩⲧ, ⲉⲓⲧⲉ

cϩime, eite ϩN̄
neoγoeiw̄ tenoγ,
eite ϩN̄ neoγo
eiw̄ N̄ϩae.
Ewxe m̄pennoγ
te + cō eptherē
N̄tayr̂ nobe eroq,
xin N̄wγorp̄ etreq
einê N̄teqorgȟ
ezraï exwoγ,
N̄qna+ cō an̂ on̂
etreqpwϩt
m̄peqbwN̄t e
ϩraï exN̄ oγon̂
nim̂ etnar̂ nobê
eroq̂ ϩraï N̄ϩhtN̄
ϩm̄ neoγoeiw̄ te
noγ, aγw ϩm̄
neoγoeiw̄ N̄ϩae,
Ewxe m̄pennoγ
te dê owō̄q epth
rēq entaγwow
ne N̄dikaioc xin
N̄wγorp̄, etreq
naϩmoγ eboλ̂ ϩN̄
orgȟ nim̂ N̄taq
N̄toγ ezraï exN̄
N̄reqr̂ nobe th
roγ. N̄qnaob
wō̄q an̂, on̂, enesϩ,
b) eoγon̂ nim̂ etna
wonte N̄dikai
oc̀ ϩraï N̄ϩhtN̄ m̄pi
oγoeiw̄ tenoγ,
aγw ϩm̄ neoγo
eiw̄ N̄ϩae, etreq
naϩmoγ ebol ϩN̄
orgȟ nim̂ etq̄
naN̄toγ ezraï exN̄
netnar̂ nobe th
roγ, ϩraï N̄ϩhtN̄
N̄oγoeiw̄ nim̂.
Oγagaθon̂ nan̂ ne,
ō necnhy etren
wlahl̂ N̄oγoeiw̄
nim̂ etm̄bwk̂ e
ϩoγn̂ epeïrasmoc,
Twoγn̂ N̄tN̄me
tanoï, m̄patq̄eî
N̄bi oγkairoc,
eγnaxooc̀ N̄ϩhtq̄,
xe nnoγtê àϩen
ϩeθnoc̀ eî ezoγn̂
etekklhrono
mia, aγw aγcw
wq̄ m̄pekr̄pê
etoγaab̀ ϩraï ϩN̄
ϩenporneia,
m̄N̄ ϩenxwϩm̄,
m̄N̄ ϩencwwq,
m̄N̄ ϩenxioγe,
m̄N̄ ϩenbol, m̄N̄
r̄N̄ a) ϩwb̀ nim̂ eqϩooγ,
etxerô tenoγ N̄
θe N̄oγkwϩt̄ ϩraï
ϩN̄ N̄cγnagwgȟ,
ennwϩt̄ rō ezraï
exwoγ N̄ϩenmo
oγe nawwoγ aγw
morîc̀ N̄cewō̄m
N̄oγkoγï:
Malistâ dê xe eγe

ⲭⲉⲣⲟ ⲛ̄ⲟⲩⲏⲣ ϩⲛ̄ ⲛⲉ
ⲟⲩⲟⲉⲓⲱ̀ ⲉⲧⲉⲛ̄ⲥⲉⲛⲁ
ⲡⲱϩⲧ̄ ⲁⲛ̀ ⲛ̄ⲟⲩⲃⲟⲡⲉ̀
ⲕⲟⲩⲓ̈ ⲙ̄ⲙⲟⲟⲩ ⲉϩⲣⲁⲓ̈
ⲉⲭⲱⲟⲩ, ⲁⲗⲗⲁ̀ ⲉⲧⲣⲉⲩ
† ⲃⲟⲙ̀ ⲛ̄ⲧⲟϥ ⲛ̄ϩⲟⲩⲟ̀
ⲙ̄ⲡⲱⲁϩ̀ ⲙ̄ⲡⲕⲱ
ϩⲧ̄ ⲉⲧⲙ̄ⲙⲁⲩ,
ⲭⲉⲕⲁⲥ ϩⲱⲱϥ̀ ⲉⲣⲉ
ⲡⲭⲟⲉⲓⲥ̀ ⲛⲁ† ⲃⲟⲙ̀
ⲙ̄ⲡⲱⲁϩ̀ ⲛ̄ⲧⲟⲣⲅⲏ̀
ⲙ̄ⲡⲉϥⲃⲱⲛ̄ⲧ ⲉ
ϩⲣⲁⲓ̈ ⲉⲭⲱⲟⲩ ϩⲛ̄
ⲛⲉⲟⲩⲟⲉⲓⲱ̀ ⲉⲧⲙ̄
ⲙⲁⲩ :
Ⲧⲱⲟⲩⲛ̀ ⲛ̄ⲧⲛ̄ⲙⲉⲧⲁ
ⲛⲟⲉⲓ̀ ⲙ̄ⲡⲁⲧϥⲉⲓ̀ ⲛ̄
ⲃⲓ ⲟⲩⲕⲁⲓⲣⲟⲥ̀ ⲉⲩⲛⲁ
ⲭⲟⲟⲥ̀ ⲛ̄ϩⲛⲧϥ̀ ⲉⲃⲟⲗ̀ ϩⲓⲧⲙ̄
ⲡⲱⲁⲭⲉ̀ ⲉⲧⲥⲏϩ̀,
ⲭⲉ ⲁⲥⲓⲱⲛ̀ ⲧ̄ⲡⲟⲗⲓⲥ̀
ⲙ̄ⲡⲉⲕⲙⲁ̀ ⲉⲧⲟⲩⲁⲁⲃ,
ⲃ)ⲣ̄ ⲭⲁⲓ̈ⲉ, ⲁⲃⲓⲗⲏⲙ
ⲣ̄ ⲑⲉ ⲛ̄ⲛⲉⲧⲱⲛϥ̀.
ⲁⲡⲉⲛⲏⲓ̈ ⲉⲧⲟⲩⲁⲁⲃ̀
ⲱⲱⲡⲉ̀ ⲉⲡⲥⲁϩⲟⲩ.
ⲁⲩⲱ ⲡⲉⲟⲟⲩ ⲛ̄ⲧⲁ
ⲛⲉⲛⲉⲓⲟⲧⲉ̀ ⲥⲙⲟⲩ
ⲉⲣⲟϥ̀ ⲁϥⲱⲱⲡⲉ̀
ⲉϥⲣⲟⲕϩ̄,
Ⲙⲟⲛⲟⲛ̀ ⲡⲉⲥⲡⲉⲣⲙⲁ
ⲛ̄ⲛⲉⲛⲉⲓⲟⲧⲉ ⲛⲁ
ⲱⲱⲡⲉ̀ ⲱⲁ ⲉⲛⲉϩ̀
ⲛ̄ⲉⲛⲉϩ, ⲁⲩⲱ ⲡⲉⲩ
ⲣ̄ ⲡⲙⲉⲉⲩⲉ̀ ⲱⲁ ⲟⲩ
ⲭⲱⲙ' ⲙ̄ⲛ̄ ⲟⲩⲭⲱⲙ̀

ⲕⲁⲧⲁ ⲡⲉⲧⲥⲏϩ̀ :
Ⲡⲉⲥⲡⲉⲣⲙⲁ̀ ⲇⲉ̀ ⲛ̄ⲧⲟϥ
ⲛ̄ⲁⲥⲉⲃⲏⲥ̀ ⲛⲁⲧⲁ
ⲕⲟ̀, ⲱⲁ ⲉⲛⲉϩ̀ ⲕⲁ
ⲧⲁ ⲛⲉⲅⲣⲁⲫⲏ,
ⲁⲩⲱ ⲡⲭⲟⲉⲓⲥ̀ ⲛⲁ
ϥⲱⲧⲉ̀ ⲉⲃⲟⲗ̀ ⲛ̄ⲟⲩ
ⲟⲛ ⲛⲓⲙ̀ ⲉⲧⲉⲓⲣⲉ̀ ⲙ̄
ⲡⲡⲉⲑⲟⲟⲩ ⲛ̄ⲟⲩⲟ
ⲉⲓⲱ̀ ⲛⲓⲙ̀.
Ⲡⲉⲥⲡⲉⲣⲙⲁ̀ ⲛ̄ⲛⲁⲥⲉ
ⲃⲏⲥ, ⲛⲉ ⲛⲉⲧⲛⲁ
ⲉⲓⲣⲉ ⲛ̄ϩⲉⲛⲁⲛⲟ
ⲙⲓⲁ̀ ⲛ̄ⲟⲩⲟⲉⲓⲱ
ⲛⲓⲙ̀ ϩⲣⲁⲓ̈ ⲛ̄ϩⲏⲧⲛ̄,
ⲡⲉⲥⲡⲉⲣⲙⲁ̀ ⲛ̄ⲛⲉ̀
ⲉⲓⲟⲧⲉ̀ ⲛⲉ ⲛⲉⲧⲛⲁ
ⲉⲓⲣⲉ ⲛ̄ⲧⲇⲓⲕⲁⲓⲟ
ⲣⲛⲁ̀ ⲁ)ⲥⲩⲛⲏ̀ ϩⲣⲁⲓ̈ ⲛ̄ϩⲏ
ⲧⲛ̄ ⲛ̄ⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ̀.
Ⲧⲱⲟⲩⲛ̀ ⲛ̄ⲧⲛ̄ⲙⲉⲧⲁ
ⲛⲟⲉⲓ̀ ⲛ̄ⲧⲛ̄ⲥⲱⲟⲩϩ̀
ⲛⲁⲛ̀ ⲉϩⲟⲩⲛ̀ ⲛ̄ⲟⲩ
ⲛⲁ̀ ⲉⲧⲣⲉⲫⲉⲓ̀ ⲉϩⲣⲁⲓ̈
ⲉⲭⲱⲛ̀ ⲙ̄ⲡⲉⲙⲧⲟ
ⲉⲃⲟⲗ̀ ⲙ̄ⲡⲭⲟⲉⲓⲥ̀
ϩⲙ̄ ⲡⲙⲁ̀ ⲉⲧⲛ̄ⲛⲁ
ⲃⲱⲕ ⲉⲙⲁⲩ, ⲉⲛ
ϩⲟⲥⲟⲛ̀ ⲉⲛⲱⲟⲟⲡ̀
ϩⲓⲭⲙ̄ ⲡⲕⲁϩ̀ ⲱⲁ
ϩⲟⲩⲛ̀ ⲉⲧⲉⲛⲟⲩ.
† ⲭⲱ̀ ⲙ̄ⲙⲟⲥ ⲛⲏⲧⲛ̄
ⲭⲉ ⲛ̄ⲑⲉ̀ ⲉⲧⲉ ⲟⲩⲁⲧ̀
ⲃⲟⲙ ⲡⲉ̀ ⲛ̄ⲛⲁϩⲣⲁⲛ̀
ⲉⲧⲣⲉⲛⲁⲙⲁϩⲧⲉ
ⲛⲁⲛ̀ ⲙ̄ⲡⲉϩⲟⲟⲩ̀

ϩaTHǸ eqϣaN
ⲭωK eBOλ̀ ÑNeq
OYNOOYe, N̄C
ϣωΠÈ ÑϬI TeYϣH·
Taï ON Te θe OYaT
ϬOM̀ ΠÈ, eTPeΠNÀ
M̄ΠNOYTÈ eÌ eϩPaï
eⲭωǸ ϩM̄ ΠMa
eTN̄NaBωK̀ eROq̀·
ϩOTaǸ eNϣaN
MOỲ ϩPaï ϩN̄ NeN
NOBe, MN̄ NeN
KROq, MN̄ NeN
MN̄TACeBHC̀ TH
b)ROY ÑTaNaaY M̄
ΠeqM̄TO eBOλ̀ Ñ
ϣOOΠ̀ TeNOY ϩI
ⲭM̄ ΠKaϩ:
Ñ̀TMeTaNOIÀ aǸ TÈ
eTPeNP̄ ϩeNNH
CTeIÀ MN̄ ϩeNϣλ̀λ̀
M̄MaTe ÑTÑωω
ΠÈ ϩωωq̀ ÑKROq̀
ϩPaï ϩN̄ ϩωB NIM̀
eqϩOOY, OYTe Ñ
T̀MeTaNOIÀ aǸ TÈ,
eTPeNMeLeTa
ÑÑϣaⲭe THROY
ÑNeϥPaΦH̀ eTϩO
λ̄Б̄ Ñϩ̀OYO eΠeBIⲰ̀
Ñθè eTCHϩ̀· ÑTN̄
ϣωΠe Δe ϩωωq̀
ϩN̄ ϩeN† TWǸ,
MN̄ ϩeNKωϩ̀·
MN̄ ϩeNM̄N̄TPeq
TaKe ϩHT̀, MN̄ ϩeN
M̄N̄TPeqMIϣe,
MN̄ ϩeNM̄N̄TAT̀
CωTM̄, MN̄ ϩeǸ
KaTaλλIà, MN̄
ϩeNMOSTe, MN̄
M̄N̄Tⲭaⲭè eϩOYǸ
eNeNePHY, MN̄
ÑKOOYè THROY
eTTN̄TWǸ ePO
OY, NaÏ eθOOỲ e
p̄NB̄ a)ϩOYè CIϣe NIM̀,
ΔNaY ⲭe ϩN̄ ϩaϩ̀ M̄Ma
ϩN̄ NeϥPaΦH̀ aY
ϩWǸ eTOOTN̄ eTM̄
TPeNWP̄K ÑλaaY
ÑaNaὼ eIMHTÌ
eTPeΠeNϣaⲭè
ϣωΠe M̄MaTe Ñ
Ce ÑCe, aYω M̄
MOǸ ÑM̄MON,
ΔNaY ϩωωq̀ ⲭe aY
P̄ aNaὼ ÑOYHP̀ Ñ
TΠè MN̄ ΠKaϩ,
ÑϬI NeTOYaaB̀ TH
ROY ⲭe ϩN̄ OYTaKÒ
TeTNaTaKÒ, eTe
TN̄ϣaNKὼ ÑCω
TN̄ ÑÑϣaⲭè MN̄ Ñ
eNTOλH̀ M̄ΠⲬOeIC
ΠeTN̄NOYTe:
Eτβe Πai †ⲭὼ M̄
MOC NHTN̄ ⲭe eϣω
Πè Ñϣaneapaβà
ÑÑϣaⲭè M̄Πⲭo
eIC, aYω ÑTN̄TM̄
P̄ ϩNaǸ eMeTaNO

ⲉⲓ̀, ⲁⲩⲱ ⲛ̄ⲧⲛ̄ⲕⲱ̂
ⲛ̄ⲥⲱⲛ̀ ⲛ̄ⲛ̄ⲯⲁϫⲉ
ⲧⲏⲣⲟⲩ, ⲉⲧⲥⲏⲩ̀ ⲥⲙ̄
ⲛⲉⲡⲓⲥⲧⲟⲗⲏ̀ ⲧⲏⲣⲟⲩ,
☩ⲣ̂ ⲙ̄ⲛ̄ⲧⲣⲉ ⲙ̄ⲡⲉⲙⲧⲟ̀
ⲉⲃⲟⲗ̀ ⲙ̄ⲡⲛⲟⲩⲧⲉ,
b)ϫⲉ ⲥⲙ̄ ⲟⲩⲧⲁⲕⲟ̀,
ⲧ̄ⲛⲛⲁⲧⲁⲕⲟ̀, ⲁⲩⲱ
ⲟⲩⲛ̄ ⲥⲉⲛⲛⲟϭ ⲙ̄ⲡⲉ
ⲑⲟⲟⲩ ⲙ̄ⲛ̄ ⲥⲉⲛⲛⲟϭ
ⲛ̄ⲑ^ⲓⲯⲓⲥ̀, ⲙ̄ⲛ̄ ⲥⲉⲛ
ⲛⲟϭ ⲙ̄ⲡⲉⲓ̈ⲣⲁⲥⲙⲟⲥ,
ⲛⲁⲉⲓ̂ ⲉⲥⲣⲁⲓ̈ ⲉϫⲱⲛ̂
ⲉⲃⲟⲗ̀ ⲥⲓⲧ̄ⲙ̄ ⲡⲉⲛϫⲟ
ⲉⲓⲥ ⲓ̄ⲥ̄, ⲛⲁⲓ̈ ⲉⲧⲉⲛ̄
ⲧ̄ⲛ̄ⲛⲁⲡⲓⲥⲧⲉⲩⲉ̀ ⲁⲛ̀
ⲉⲣⲟⲟⲩ, ϫⲉ ⲥⲉⲛⲏⲩ
ⲉⲥⲣⲁⲓ̈ ⲉϫⲱⲛ̂ ⲉⲣ
ⲱⲁⲛⲥⲟⲉⲓⲛⲉ̀ ϫⲟⲟⲩ
ⲉⲣⲟⲛ, ⲛ̄ⲟⲩⲱⲡⲏ
ⲉ̀ ⲁⲛ ⲧⲉ̀ ϫⲉ ⲡⲛⲟⲩ
ⲧⲉ̀ ⲥⲟⲣ̄ⲱ ⲛ̄ⲥⲏⲧ̀
ⲉⲥⲣⲁⲓ̈ ⲉϫⲛ̄ ⲥⲉⲛⲣⲱ
ⲙⲉ ⲛ̄ⲁⲧⲥⲱⲧ̄ⲙ ⲉⲩ
ⲣ̂ ⲛⲟⲃⲉ̀ ⲥⲣⲁⲓ̈ ⲥⲙ̄ ⲥⲉⲛ
ⲥⲩⲛⲁⲅⲱⲅⲏ̀,
☩ϫⲱ̂ ⲙ̄ⲙⲟⲥ ⲛⲏⲧⲛ̄
ϫⲉ ⲉⲣⲱⲩⲁⲛⲥⲉⲛ
ⲣⲱⲙⲉ ⲛ̄ⲥⲁⲃⲉ ⲣ̂
ⲡⲙⲉⲉⲩⲉ ⲛ̄ⲧⲁⲛⲟ
ϫⲏ̀ ⲙ̄ⲡⲛⲟⲩⲧⲉ,
ⲱⲁⲩⲱⲧⲟⲣⲧ̄ⲣ̄, ⲉⲃⲟⲗ̀
ϫⲉ ⲩⲥⲟⲣ̄ⲱ ⲛ̄ⲥⲏⲧ̀
ⲉⲥⲣⲁⲓ̈ ⲉϫⲱⲟⲩ,
ⲉⲧⲣⲉⲫϫⲓ ⲕⲃⲁ̀
ⲙ̄ⲙⲟⲟⲩ ⲥⲙ̄ ⲡⲉⲟⲩ
ⲟⲉⲓⲱ̂ ⲉⲧⲉⲱⲱⲉ̀
ⲥⲙ̄ ⲡⲉⲥⲟⲟⲩ ⲛ̄ⲧⲟⲣ
ⲅⲏ,
ⲣⲛⲅⲁ)Ⲡⲗⲏⲛ̀ ⲕⲁⲧⲁ ⲡⲉⲧ
ⲥⲏⲩ̀ ⲉⲓ̈ⲉⲃⲉⲩ̀ ϫⲱⲓ̈
ⲛ̄ⲧⲁⲁⲱ ⲁϩⲟⲙ,
ⲥⲉⲛⲟⲉⲓⲛ̀ ⲇⲉ̀ ⲙⲙⲟⲓ̈
ⲛ̄ⲛⲁⲙⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ
ⲥⲙ̄ ⲟⲩⲙ̄ⲕⲁϩ̀ ⲛ̄ϩⲏⲧ̀,
Ⲉⲓ̈ⲱⲁⲛϫⲟⲟⲩ ⲅⲁⲣ̀
☩ⲛⲁⲣ̂ ⲡⲱⲃ̄ⲱ ⲉⲓ̈
ⲱⲁϫⲉ, ⲙⲁⲗⲓⲥⲧⲁ
ⲁⲛϫⲟⲟⲩ, ⲁⲛⲥⲱⲧ,
ⲁⲛϫⲟⲟⲩ, ⲁⲩⲱ ⲁⲩ
ⲁⲱⲁⲓ̈ ⲉⲙⲁⲧⲉ ⲛ̄ϩⲟⲩⲟ̀
ⲉⲟⲩⲏⲡⲉ̀ ⲛ̄ⲃⲓ ⲛⲉⲛ
ⲧⲁⲛϫⲟⲟⲩ ⲧⲏⲣⲟⲩ
ⲕⲁⲧⲁ ⲑⲉ ⲉⲧⲥⲏⲩ̀,
Ⲉⲱⲩϫⲉ ⲟⲩⲙⲟⲉⲓϩⲉ̀
ⲇⲉ̀ ⲧⲉ̀ ϫⲉ ⲁⲛϫⲱ̂ ⲛ̄
ϩⲉⲛⲱⲩⲁϫⲉ̂ ⲉⲛⲁⲱⲱ
ⲟⲩ, ⲏ̄ ϫⲉ ⲁⲛⲥⲱⲧ̄ⲙ
ⲛ̄ⲧⲟϥ ⲉⲣⲟⲟⲩ,
ⲟⲩϩⲟⲩⲟ̂ ⲱⲡⲏⲣⲉ
ⲇⲉ̀ ϩⲱⲱϥ ⲧⲉ̀ ⲛ̄
ⲱⲁⲛϩⲁⲣⲉϩ̀ ⲉⲣⲟⲟⲩ
ⲉⲁⲁⲩ, ⲛ̄ⲱⲁⲛϫⲟ
ⲟⲩ, ⲏ̄ ⲛ̄ⲱⲁⲛⲥⲱ
ⲧ̄ⲙ ⲉⲣⲟⲟⲩ ⲉⲧⲣⲉⲛ
ⲉⲓⲣⲉ̀ ϩⲱⲱϥ ⲛϩⲉ̀
ϩⲃⲏⲩⲉ ⲛ̄ⲉⲓⲣⲏⲛⲏ,
ϩⲓ ⲁϩⲁⲡⲏ, ϩⲓ ⲧ̄ⲃ
ⲃⲟ, ϩⲓ ⲙ̄ⲛ̄ⲧⲣ̄ⲙ
ⲛ̄ϩⲏⲧ̀, ϩⲓ ϩⲱⲃ̀
ⲛⲓⲙ ⲛ̄ⲁϩⲁⲑⲟⲛ̂ ⲉⲙ̄ⲛ̄
b)ⲧⲟⲩ ⲏⲡⲉ̀, ⲕⲁⲧⲁ ⲑⲉ

ⲛⲧⲁⲛϫⲱ ⲛϩⲉⲛ
ⲱⲁϫⲉ ⲉⲙⲛⲧⲟⲩ ⲏ
ⲡⲉ, ⲏ ⲁⲛⲥⲱⲧⲙ ⲉ
ⲣⲟⲟⲩ, ⲉⲱϫⲉ ⲟⲩ
ⲱⲡⲛⲣⲉ ⲇⲉ ⲧⲉ ϫⲉ
ⲧⲛⲉⲓⲣⲉ ⲛϩⲉⲛⲕⲟⲩⲓ
ⲛⲛⲏⲥⲧⲉⲓⲁ, ⲙⲛ ϩⲉⲛ
ⲕⲟⲩⲓ ⲛⲱⲗⲏⲗ, ⲧⲉ
ⲱⲡⲛⲣⲉ ⲧⲏⲣⲥ ⲧⲉ
ⲉⲧⲙⲧⲣⲉⲩⲃⲛⲧⲛ, ⲏ
ⲉⲧⲙⲧⲣⲉⲩⲃⲟⲡⲛ ⲉ
ⲃⲟⲗ ϩⲓⲧⲙ ⲡⲗⲟⲅⲟⲥ
ⲙⲡⲛⲟⲩⲧⲉ, ⲛⲟ ⲛ
ⲱⲟⲩⲱⲟ ⲏ ⲛⲁⲧⲥⲱ
ⲧⲙ ⲏ ⲛⲟ ⲛϫⲁϫⲉ ⲉ
ⲡⲉⲧϩⲓⲧⲟⲩⲱⲛ ⲉ
ⲡϫⲓⲛϫⲏ, ⲏ ⲛⲉⲓⲣⲉ
ⲛϩⲉⲛⲕⲣⲟϥ ϩⲛ ⲟⲩ
ϩⲱⲡ ϩⲣⲁⲓ ϩⲛ ⲙⲛⲧ
ⲱⲁϥⲧⲉ ⲛⲓⲙ,
ⲛⲛⲥⲁ ⲛⲁⲓ ⲇⲉ ⲁⲛⲁⲩ,
ⲛⲉⲥⲛⲏⲩ ⲉⲃⲉ ⲛⲧⲁⲛ
ⲙⲟⲩⲣ ⲙⲡⲧⲱⲙ ⲛ
ϩⲛⲧ, ⲙⲛ ⲧⲃⲱⲉ ⲉ
ϩⲟⲩⲛ ⲉⲧⲉⲧⲛⲯⲩ
ϫⲏ ⲛⲑⲉ ⲛⲟⲩⲱⲛⲉ,
ⲉⲁⲧⲉⲧⲛⲉⲙⲥⲧⲏⲩ
ⲧⲛ ⲟⲩⲁⲧⲧⲏⲩⲧⲛ
ⲛⲑⲉ ⲛⲟⲩⲧⲁϩⲧ,
ϩⲣⲁⲓ ϩⲛ ⲛⲉⲧⲛⲙⲛⲧ
ⲣⲛⲇ a)ⲁⲧⲥⲟⲟⲩⲛ, ⲉⲧⲱⲛⲕ
ϩⲩⲡⲟⲕⲣⲓⲥⲓⲥ, ⲙⲛ
ⲧⲙⲛⲧⲣⲉϥⲁⲣⲉⲥⲕⲉ
ⲛⲣⲱⲙⲉ, ⲛⲑⲉ ⲙⲡ
ⲡⲉⲗⲁⲅⲟⲥ ⲛⲑⲁⲗⲁⲥ
ⲥⲁ ⲙⲙⲁⲧⲉ ⲁⲛ, ⲁⲗⲗⲁ
ⲛⲑⲉ ⲛⲧⲙⲏⲧⲉ ⲛⲁⲙⲛ
ⲧⲉ, ⲙⲛ ⲡⲧⲁⲕⲟ,
ⲛⲁⲓ ⲉⲧⲉⲙⲉⲩⲥⲓ ⲕⲁ
ⲧⲁ ⲛⲉⲅⲣⲁⲫⲏ.
ⲁⲣⲏⲩ ⲉⲧⲉⲧⲛⲙⲉⲉⲩⲉ
ϫⲉ ⲁⲡϩⲁⲡ ⲛⲛⲉϩⲃⲏ
ⲟⲩⲉ ⲉⲃⲟⲟⲩ ⲉⲛⲧⲁⲛ
ⲁⲁⲩ ⲱⲱⲩⲙ ⲙⲡⲉⲙ
ⲧⲟ ⲉⲃⲟⲗ ⲙⲡⲛⲟⲩⲧⲉ,
ⲉⲓⲱⲁϫⲉ ⲉⲣⲟⲓ ⲛⲙ
ⲙⲏⲧⲛ ⲛⲧⲁⲗⲁⲓⲡⲱ
ⲣⲟⲥ ⲛⲣⲉϥ+ ⲧⲱⲛ,
ⲛⲣⲉϥⲕⲣⲙⲣⲙ, ⲛ
ⲣⲉϥⲃⲛ ⲁⲣⲓⲕⲉ, ⲛⲁⲧ
ⲥⲃⲱ, ⲛⲁⲧⲥⲱⲧⲙ
ⲛⲣⲉϥⲣ ⲛⲟⲃⲉ ϩⲛ
ϩⲱⲃ ⲛⲓⲙ ⲛⲧⲁϩⲉ
ϩⲱ ⲟⲛ.
Ⲉⲧⲃⲉ ⲟⲩ ⲇⲉ ⲁⲓⲧⲛⲛⲟ
ⲟⲩ ⲱⲁⲣⲱⲧⲛ ϩⲛ ⲟⲩ
ⲃⲱⲛⲧ ϩⲛ ⲛⲉϩⲟⲟⲩ
ⲙⲡⲱⲱⲙ ⲙⲡϩⲗ
ⲗⲟ ⲉⲧϩⲁⲧⲉⲧⲏⲩⲧⲛ,
ⲉⲓϫⲱ ⲙⲙⲟⲥ ϫⲉ +
ⲟ ⲛϫⲁϫⲉ ⲉⲣⲱⲧⲛ
ϩⲙ ⲡⲁϩⲏⲧ ⲧⲏⲣϥ,
b)ⲙⲏ ⲛⲥⲁⲃⲏⲗ ⲁⲛ ϫⲉ
+ⲥⲟⲟⲩⲛ ϫⲉ ⲡϫⲟ
ⲉⲓⲥ ⲧⲏⲧ ⲛϩⲏⲧ
ⲁⲛ ⲙⲛ ϩⲟⲉⲓⲛⲉ ⲉ
ⲛⲁⲱⲱⲟⲩ ϩⲁⲧⲛ
ⲧⲏⲩⲧⲛ, ⲉⲃⲟⲗ ϫⲉ
ⲁⲓⲥϩⲁⲓ ⲛⲏⲧⲛ ϩⲛ
ⲧⲉⲡⲓⲥⲧⲟⲗⲏ ⲉⲓⲥⲟ
ⲡⲥ ⲙⲙⲱⲧⲛ ⲉⲧⲣⲉ
ⲧⲛⲟⲩⲉⲛϩ ϩⲱⲃ ⲛⲓⲙ

ⲉⲡϩⲗⲗⲟ ϩⲛ ⲟⲩⲙⲉ,
ϩⲙ ⲡⲧⲣⲉϥⲉⲓ ⲱⲁ
ⲣⲱⲧⲛ:
ⲁⲩⲱ ⲃⲉ ⲙⲡⲉⲧⲛⲁⲉ
ⲗⲁⲁⲩ ⲙⲙⲉ ⲛⲁϥ,
ⲉⲃⲟⲗ ⲁⲉ ⲙⲡⲉⲧⲛ
ⲱⲓⲡⲉ, ⲟⲩⲧⲉ ⲙⲡⲉ
ⲧⲛ̄ⲣ ϩⲟⲧⲉ ϩⲛⲧⲟⲩ
ⲛⲛⲱⲁⲁⲉ ⲧⲏⲣⲟⲩ
ⲉⲧⲥⲏϩ ϩⲛ̄ ⲛⲉⲡⲓ
ⲥⲧⲟⲗⲏ, ϩⲛ̄ ϩⲉⲛ
ⲥⲁϩⲟⲩ ⲙⲛ̄ ϩⲉⲛ
ⲥⲙⲟⲩ, ⲟⲩⲧⲉ ⲙⲡⲉ
ⲧⲛⲱϣⲛ̄ ϩⲧⲏⲧⲛ̄ ϩⲁ
ⲡⲱⲁⲁⲉ ⲛ̄ⲧⲁⲓⲁⲁⲟ
ⲟϥ ⲁⲉ ⲁⲛⲱⲁⲛ̄
ϩⲛ̄ ⲟⲩⲙ̄ⲕⲁϩ ⲛ̄ϩⲏ
ⲁⲛⲟⲛ, ⲁⲩⲱ ⲛ̄ⲧⲱ
ⲧⲛ̄, ⲁⲗⲗⲁ ⲛ̄ⲧⲁ
Ⲧⲉⲧⲛ̄ⲟⲩⲱϩ ⲛ̄ⲧⲟϥ
ⲉϩⲣⲁⲓ ⲉⲁⲱⲛ ⲧⲏ
ⲣⲛ̄ ⲛ̄ⲟⲩⲗⲩⲡⲏ
ⲣⲛⲉ ⲁ)ⲙⲛ̄ ⲟⲩⲁⲱ ⲁϩⲟⲙ ⲛ̄
ⲑⲉ ⲛ̄ⲧⲁⲧⲉⲧⲛ̄ⲁϩⲉ
ⲣⲁⲧⲧⲏⲩⲧⲛ̄ ⲉⲡϩⲗ
ⲗⲟ ϩⲛ̄ ⲟⲩⲃⲁⲗ ⲙ̄ⲡⲟ
ⲛⲏⲣⲟⲛ, ⲉⲧⲉⲧⲛ̄
ⲭⲓ ⲃⲟⲗ ⲙ̄ⲡⲉϥⲙ̄ⲧⲟ
ⲉⲃⲟⲗ, ⲁⲩⲱ ⲙ̄ⲡⲉⲙ
ⲧⲟ ⲉⲃⲟⲗ ⲙ̄ⲡⲭⲟⲉⲓⲥ,
ⲙ̄ⲡⲉⲧⲛ̄ⲭⲉ ⲗⲁⲁⲩ
ⲛ̄ⲱⲁⲁⲉ ⲛⲁϥ ϩⲛ̄ ⲟⲩ
ⲥⲟⲟⲩⲧⲛ̄, ⲛ̄ⲑⲉ ⲛ̄
ⲑⲟⲧⲉ ⲙ̄ⲡⲛⲟⲩⲧⲉ
ⲉⲧⲭⲏⲕⲉⲃⲟⲗ ⲁⲛ
ⲛ̄ϩⲛⲧⲧⲏⲩⲧⲛ̄ ϩⲛ̄
ⲟⲩⲙⲉ, ⲟⲩ ⲙⲟⲛⲟⲛ
Ⲭⲉ ⲙⲡⲉⲧⲛⲁⲱ ⲙⲡⲉ
ⲧⲉⲱⲱⲉ ⲛⲭⲟⲟϥ
ⲙⲡϩⲗⲗⲟ ⲛ̄ⲧⲉⲣⲉϥ
ⲉⲓ ⲛⲏⲧⲛ̄, ⲁⲗⲗⲁ ⲁ
ⲧⲉⲧⲛ̄ⲥⲱⲟⲩϩ ⲟⲛ ⲉ
ϩⲟⲩⲛ ⲛ̄ϩⲉⲛⲱⲁⲁⲉ
ⲙⲡⲗⲁⲛⲏ ⲉⲃⲟⲗ ϩⲙ
ⲡⲉⲧⲛ̄ϩⲏⲧ ⲉⲧⲙⲉϩ
ⲙ̄ⲙⲛ̄ⲧⲛⲟⲩⲭ,
ⲁⲧⲉⲧⲛ̄ⲥϩⲁⲓ ⲥⲟⲩ
ⲛⲁⲛ ϩⲛ̄ ⲟⲩϩⲩⲡⲟ
ⲕⲣⲓⲥⲓⲥ, ϩⲙ ⲡⲧⲣⲉ
ⲡϩⲗⲗⲟ ⲉⲓ ⲉⲃⲟⲗ ϩⲓ
ⲧⲉⲧⲏⲩⲧⲛ̄ ⲛⲁⲛ,
ⲉϥⲙⲟⲕϩ ⲛ̄ϩⲏⲧ
ⲭⲉ ⲙⲡⲛ̄ϥⲛⲁⲩ ⲉⲥⲟ
ⲟⲩⲧⲛ̄ ⲛ̄ϩⲏⲧⲧⲏⲩ
ⲃ)ⲧⲛ̄· ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ ⲑⲉ
Ⲛⲧⲁⲓⲣⲱⲕϩ ϩⲣⲁⲓ ⲛ̄
ϩⲏⲧ ⲉϥⲧⲁⲩⲟ ⲉⲣⲟⲓ
ⲛ̄ⲛⲉⲧⲛ̄ⲱⲁⲁⲉ ⲙⲛ̄
ⲛⲉⲧⲛ̄ϩⲃⲏⲩⲉ,
ϩⲱⲥⲧⲉ ⲉⲧⲣⲁϫⲱⲧⲉ
ⲉⲃⲟⲗ ⲛ̄ⲧⲁⲃⲱⲕ ϩⲛ̄
ⲧⲉⲩⲱⲏ ⲉⲧⲙ̄ⲙⲁⲩ,
ⲉⲧⲃⲉ ⲡⲉⲙⲕⲁϩ ⲛ̄
ϩⲏⲧ, ⲁⲗⲗⲁ ⲡⲉ
ϩⲙⲟⲧ ⲙ̄ⲡⲛⲟⲩⲧⲉ
ⲱⲏⲛ̄ ⲡⲉⲧⲁⲙⲁϩⲧⲉ
ⲙ̄ⲡⲟⲩⲁ̀ ⲡⲟⲩⲁ̀ ⲙ̄ⲙⲟⲛ,
ⲧⲏⲣⲛ̄ ⲱⲁ ϩⲟⲩⲛ̀ ⲉⲧⲉ
ⲛⲟⲩ, ⲁⲩⲱ ⲧⲁⲓ ⲧⲉ
Ⲑⲉ̀ ⲛ̄ⲧⲁⲓϩⲣⲟⲱ ϩⲙ̄ ⲡⲁ
ⲃⲱⲛ̄ⲧ ϩⲛ̄ ⲧⲉⲩⲱⲏ
ⲧⲏⲣⲥ̄ ⲉⲧⲙ̄ⲙⲁⲩ ⲙ̄ⲙⲁ

тєàǸ, мN̄ пєzooy
тнрч̄ єтммау,
аллà N̄zaz̀ N̄coп̀
аїхєрò zраї N̄zнт̀
zN̄ оубωNT̄ N̄θє
N̄оукωzT̄ єтвє
тнутN̄·
аї гàр àуNау єрої
N̄бι пzλλò мN̄ N̄
zλλої єтzатєу
тN̄, єїчì N̄NабιX єzраї
єтпє, єїωрK̄ zN̄
оуоргн̀ M̄пємто
євоλ̀ M̄пXоєιc̀, Xє
pNz a)†оуааB̀ євоλ̀ zM̄ пє
тN̄cNoч̀, àуω мN̄
† zωB̀ мN̄ тєψу
Xн̀. євоλ àǸ Xє M̄
пєтNєιрè N̄zєNNн
cтєιà мN̄ zєNωλλ
єNàωωоу, мN̄
zєNмєλєтà єуоὼ
єXN̄ ωXN̄, мN̄ zєN
zιcè zM̄ пXоєιc̀ є
мN̄тоу нпє,
àллà євоλ̀ N̄точ̀ Xє
тєтN̄мєz̀ M̄MN̄T
Xаxє zι кωz,
zι мостè єzоуǸ єNє
тN̄єрну єтєтN̄рω
K̄z N̄NєтN̄zвну̀
єтNаNоуоу оуааT̀
тну̀N̄ zраї zM̄
п† тωN, мN̄ пє
кр̄мр̄м, мN̄ тка
таλаλια, мN̄ No
Bє NIM̀, Nаї євооу
N̄zоуо̀ єпкωzT̄,
àуω євоλ̀ оǸ Xє Nє
тN̄ωаXє N̄татєтN̄
czаїcоу Nаn, єуô
N̄θє N̄zєNωаXє
N̄ωнре ωнм̀ єу
cωBè zN̄ N̄аrорà·
zωcтè̀ паθнт
єтNасωтM̄ єрооу
b)N̄чcωBè̀ zN̄ тєч
MN̄Tсоб, àуω
пcаBè̀ єтNасωтM̄
єрооу N̄чрімè̀ є
zраї єXN̄ тєтN̄MN̄T
атсооуǸ, мN̄ пє
тN̄тωм̀ N̄zнт̀,
єпмà єтрєтєтN̄
тN̄Nооу Nаǹ N̄Nє
zвну̀ єтzооу̀ є
тоуоN̄z євоλ̀ єтє
тN̄єιрè M̄мооу zа
тN̄тнутN̄, Nаї
єтєрєпXоєιc̀ Nа
крINè M̄моǸ,
N̄ωаNоBωN̄ єро
оу, єатєтN̄Nа
гкаzè̀ zωωч̀ M̄
мωтN̄, єтрєтє
тN̄BоλBλ N̄са тка
кіà, мN̄ тпор
Nіà єтzнп̄, zM̄
пzнт̀ N̄тоуєì
тоуєì M̄мωтN̄
N̄тєтN̄тN̄Nооусè
Nаn, N̄Nєтєм̄

ⲡⲛⲧⲛⲛⲟⲟⲩ ⲛⲏ
ⲧⲛ ⲉⲧⲃⲏⲏⲧⲟⲩ,
ⲟⲩⲧⲉ ⲙⲡⲉⲡⲛⲟⲩ
ⲧⲉ ⲧⲁⲁⲩ ⲉⲧⲟⲟⲧⲛ
ⲥⲛ ⲛⲉⲅⲣⲁⲫⲏ ⲉ
ⲧⲣⲉⲛⲕⲱⲧⲉ ⲛ
ⲣⲛⲍ a) ⲥⲱⲟⲩ ⲥⲛ ⲟⲩⲙⲛⲧ
ⲣⲉⲭⲧⲱⲥ, ⲟⲩⲧⲉ ⲙ
ⲡⲛⲟⲩⲧⲉ ⲛⲁⲕⲣⲓⲛⲉ
ⲙⲙⲟⲛ ⲁⲛ ⲉⲧⲃⲏⲏ
ⲧⲟⲩ, ⲉⲃⲟⲗ ⲭⲉ ⲛⲧⲟⲕ
ⲡⲉⲧⲛⲁⲕⲣⲓⲛⲉ ⲛⲛⲉ
ⲑⲏⲡ ⲙⲡⲕⲁⲕⲉ,
ⲛⲥⲭⲟⲩⲱⲛⲥ ⲉⲃⲟⲗ ⲛ
ⲛⲱⲟⲭⲛⲉ ⲛⲛⲥⲏⲧ,
ⲛⲥⲏ ⲙⲡⲟⲩⲁ ⲡⲟⲩⲁ
ⲕⲁⲧⲁ ⲛⲉⲭⲥⲃⲏⲩⲉ,
Ⲛⲓⲙ ⲡⲉⲛⲧⲁⲭⲧⲁⲙⲟⲛ
ⲉⲧⲉⲧⲛⲁⲅⲁⲡⲏ ⲉⲧ
ⲥⲟⲃⲃ ⲉⲥⲟⲩⲛ ⲉⲛⲉ
ⲧⲛ ⲉⲣⲏⲩ ⲥⲁⲧⲉⲧⲏⲩ
ⲧⲛ, ⲉⲓⲙⲏⲧⲓ ⲉⲡⲛ^ⲩ
ⲧⲉ ⲙⲁⲩⲁⲁⲭ,
Ⲉⲡⲉⲓⲇⲏ ⲭⲓⲛ ⲛⲱⲟ
ⲣⲡ ⲱⲁ ⲥⲟⲩⲛ ⲉⲧⲉ
ⲛⲟⲩ, ⲧⲉⲧⲛⲭⲓ ⲃⲟⲗ
ⲉⲧⲉⲧⲛⲭⲱ ⲙⲙⲟⲥ,
ⲥⲛ ⲟⲩⲥⲩⲛⲟⲕⲣⲓⲥⲓⲥ,
ⲭⲉ ⲧⲉⲧⲛⲙⲉ ⲛⲛⲉ
ⲧⲛⲉⲣⲏⲩ, ⲁⲩⲱ ⲉ
ⲃⲟⲗ ⲭⲉ ⲟⲩⲇⲓⲕⲁⲓ
ⲟⲥ ⲡⲉ ⲡⲭⲟⲉⲓⲥ,
ⲉⲧⲃⲉ ⲡⲁⲓ ⲁⲭⲡⲱ
ⲱⲥ ⲙⲡⲉⲧⲛⲥⲏⲧ
ⲥⲛ ⲟⲩⲥⲃⲁ ⲱⲁⲛⲧⲉ
ⲧⲛⲧⲁⲙⲟⲛ ⲥⲛ ⲧⲉ
ⲧⲛⲙⲛⲧⲁⲧⲥⲟⲟⲩⲛ
ⲉⲡⲙⲟⲥⲧⲉ ⲙⲡⲉⲧⲛ
b) ⲥⲏⲧ ⲉⲥⲟⲩⲛ ⲉⲛⲉⲧⲛ
ⲉⲣⲏⲩ ⲥⲓⲧⲛ ⲛⲱⲁ
ⲭⲉ ⲛⲧⲁⲧⲉⲧⲛⲛⲧⲛⲛⲟ
ⲟⲩⲥⲉ ⲛⲁⲛ ⲥⲛ ⲛⲉⲧⲛ
ⲉⲡⲓⲥⲧⲟⲗⲏ, ⲙⲛ ⲧ
ⲧⲁⲡⲣⲟ ⲛⲛⲉⲧⲏⲡ
ⲉⲣⲱⲧⲛ.
Ⲛⲥⲟⲩⲟ ⲇⲉ ⲉⲃⲟⲗ ⲥⲓⲧⲙ
ⲡⲥⲗⲗⲟ ⲥⲙ ⲡⲧⲣⲉⲥ
ⲉⲓ ⲱⲁⲣⲟⲛ, ⲉⲩⲛⲏⲩ
ⲥⲁⲧⲛⲧⲏⲩⲧⲛ ⲉⲧⲉ
ⲧⲛⲧⲛⲛⲟⲟⲩ ⲙⲙⲟⲟⲩ
ⲛⲁⲛ ⲛⲥⲁⲥ ⲛⲥⲟⲡ,
☥ⲭⲱ ⲙⲙⲟⲥ ⲛⲏⲧⲛ
ⲭⲉ ⲛⲑⲉ ⲛⲥⲉⲛⲣⲱ
ⲙⲉ ⲉⲁⲩⲥⲓ ⲥⲉⲛⲥⲛⲁ
ⲁⲁⲩ ⲛⲭⲓⲟⲩⲉ ⲛⲟⲩⲟ
ⲉⲓⲱⲱ, ⲏ ⲙⲛⲛⲥⲁ ⲥⲉⲛ
ⲣⲟⲙⲡⲉ ⲁⲩⲥⲉ ⲥⲛ ⲧⲉⲩ
ⲧⲁⲡⲣⲟ ⲙⲙⲓⲛ ⲙⲙⲟ
ⲟⲩ, ⲱⲁⲛⲧⲟⲩⲉⲓⲛⲉ
ⲉⲃⲟⲗ ⲛⲥⲱⲟⲩ ⲛⲛⲉ
ⲧⲁⲩⲥⲓⲧⲟⲩ ⲛⲭⲓⲟⲩⲉ:—
Ⲧⲁⲓ ⲥⲱⲧⲏⲩⲧⲛ
ⲧⲉ ⲧⲉⲧⲛⲥⲉ, ⲭⲓⲛ
ⲧⲁⲣⲭⲏ ⲛⲧⲁⲧⲉⲧⲛ
ⲥⲱⲟⲩⲥ ⲉⲥⲟⲩⲛ ⲥⲁⲥ
ⲧⲉⲧⲏⲩⲧⲛ, ⲉⲧⲉⲧⲛ
ⲱⲟⲩⲱⲟⲩ ⲙⲙⲱ
ⲧⲛ ⲥⲙ ⲡⲉⲧⲛⲗⲁⲥ,
ⲭⲉ ⲧⲁⲅⲁⲡⲏ, ⲙⲛ
☥ⲣⲏⲛⲏ ⲱⲟⲟⲡ ⲥⲙ
ⲣⲛⲏ a) ⲡⲉⲧⲛⲥⲏⲧ ⲉⲥⲟⲩⲛ ⲉ
ⲛⲉⲧⲛⲉⲣⲏⲩ, ⲁⲩⲱ

ϩⲙ ⲡⲥⲏⲩ, ⲛ̄ⲧⲁⲧⲉ
ⲧⲛ̄ⲧⲛ̄ⲛⲟⲟⲩ ⲛⲁⲛ̀ ⲛ̄
ⲛⲉⲧⲛ̄ⲱⲁϫⲉ̀, ⲉⲧⲉ
ⲙ̄ⲛ̄ ⲙⲉ̀ ⲛ̄ϩⲏⲧⲟⲩ·
ⲉⲧⲉⲧⲛ̄ⲟⲩⲱⲛ̄ϩ̄ ⲙ̄
ⲙⲱⲧⲛ̄ ⲉⲃⲟⲗ̀ ⲙⲁⲩⲁⲧ̀
ⲧⲏⲩⲧⲛ̄ ϩⲙ̄ ⲡⲉⲓⲛⲉ̀
ⲛ̄ⲛⲱⲁϫⲉ ⲛ̄ⲣⲱⲧⲛ̄,
ϫⲉ ⲉⲧⲉⲧⲛ̄ϫⲓ̀ ⲃⲟⲗ̀ ⲛ̄
ⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ̀ ϫⲉ ⲧⲉ
ⲧⲛ̄ⲙⲉ̀ ⲛ̄ⲛⲉⲧⲛ̄ⲉⲣⲏⲩ,
ϩⲱⲥⲧⲉ̀ ⲉⲧⲣⲉⲡⲱⲁ
ϫⲉ ⲉⲧⲥⲏϩ̀ ϫⲟⲟⲥ ⲛⲁⲓ̈
ⲛ̄ⲙⲙⲏⲧⲛ̄ ϩⲛ̄ ⲟⲩ
ϫⲡⲓⲟ̀ ⲛ̄ⲑⲉ ⲛ̄ϩⲉⲛ
ⲧⲏⲩ, ⲙ̄ⲛ̄ ϩⲉⲛⲕⲁⲟ
ⲟⲗⲉ, ⲙ̄ⲛ̄ ϩⲉⲛϩⲱ
ⲟⲩ, ⲉⲩⲟⲩⲟⲛ̄ϩ̄ ⲉⲃⲟⲗ̀:
Ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ ⲛ̄ⲛⲉⲧⲱⲟⲩ
ⲱⲟⲩ ⲙ̄ⲙⲟⲟⲩ ϩⲛ̄ ⲟⲩ
ⲁⲅⲁⲡⲏ̀ ⲛ̄ⲛⲟⲩϫ·
ⲙ̄ⲛ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ̀ ⲛ̄
ⲛⲟⲩϫ̀, ⲁⲩⲱ ϩⲛ̄
ϩⲱⲃ̀ ⲛⲓⲙ̀ ⲉⲧⲟⲩⲉⲓⲣⲉ̀
ⲙ̄ⲙⲟⲟⲩ:
☩ϩⲟⲙⲟⲗⲟⲅⲉⲓ̀ ⲛⲏⲧⲛ̄
ϫⲉ ⲛ̄ⲑⲉ ⲉⲧⲉ ⲟⲩⲟⲛ
ⲛⲓⲙ̀ ⲁⲛ̀ ⲉⲧϫⲱ̀ ⲙ̄
ⲙⲟⲥ, ϫⲉ ⲡϫⲟⲉⲓⲥ̀
ⲡϫⲟⲉⲓⲥ̀, ⲡⲉⲧⲛⲁ
b)ⲃⲱⲕ̀ ⲉϩⲟⲩⲛ̀ ⲉⲧⲙ̄ⲛ̄
ⲧⲉⲣⲟ̀ ⲛ̄ⲙ̄ⲡⲏⲩⲉ·
ⲁⲗⲗⲁ̀ ⲡⲉⲧⲉⲓⲣⲉ ⲙ̄
ⲡⲟⲩⲱⲱ ⲡⲉ̀ ⲙ̄ⲡⲛ̄ⲉ
ϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉϫ̄ⲥ̄,
Ⲧⲁⲓ̈ ⲟⲛ̀ ⲧⲉ ⲑⲉ ⲛ̄ⲟⲩⲟⲛ
ⲛⲓⲙ̀ ⲉⲧⲙ̄ⲛ̄ⲧ̀ ⲛ̄ⲛⲉⲧ
ϩⲓⲧⲟⲩⲱⲟⲩ ϩⲙ̄
ⲡϩⲱⲃ̀ ⲙ̄ⲛ̄ ⲧⲙⲉ,
ⲛ̄ⲥⲉϩⲉⲡ̄ ⲗⲁⲁⲩ̀ ⲁⲛ
ⲛ̄ϩⲱⲃ̀ ⲉⲛⲉⲧϩⲓ
ⲧⲟⲩⲱⲟⲩ ⲉϥⲣ̀ ⲛⲟϥ
ⲣⲉ, ⲛⲉⲧⲛⲁⲃⲱⲕ
ⲉϩⲟⲩⲛ̀ ⲉⲧⲙ̄ⲛ̄ⲧⲉⲣⲟ̀
ⲙ̄ⲡⲛⲟⲩⲧⲉ,
☩ϩⲟⲙⲟⲗⲟⲅⲉⲓ̀ ⲛⲏⲧⲛ̄
ϫⲉ ⲛ̄ⲧⲉⲣⲓⲱⲱ̀ ⲛ̄
ⲛⲉⲧⲛ̄ⲱⲁϫⲉ ⲉⲧⲃⲟ
ⲟⲙⲉ̀ ϩⲛ̄ ⲛⲉⲧⲛ̄ⲉⲡⲓ
ⲥⲧⲟⲗⲏ̀, ⲛ̄ⲧⲱⲧⲛ̄
ⲡⲉⲛⲧⲁⲓ̈ϫⲟⲟⲥ ϫⲉ
ⲁⲓ̈ⲧⲱϩ̀ ⲙ̄ⲡⲁⲟⲉⲓⲕ̀
ⲙ̄ⲛ̄ ⲡⲕⲁϩ̀, ⲉⲧⲃⲉ
ⲧⲏⲩⲧⲛ̄ ϩⲛ̄ ⲟⲩⲙ̄
ⲕⲁϩ ⲛ̄ϩⲏⲧ̀, ⲉⲃⲟⲗ̀
ϫⲉ ϩⲛ̄ ⲟⲩϩⲃⲁ, ⲁⲧⲉ
ⲧⲛ̄ⲁⲁⲧ̀ ⲛ̄ϩⲃⲁ̀ ϩⲁ
ⲧⲏⲛ̀, ⲉⲧⲃⲉ ϫⲉ ⲁ
ⲧⲉⲧⲛ̄ⲙⲉⲣⲉ ⲡⲡⲉ
ⲧⲱⲟⲩⲉⲓⲧ ⲙ̄ⲛ̄
ⲡⲃⲟⲗ, ϩⲁⲧⲛ̄ⲧⲏⲩ
ⲧⲛ̄, ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ

Notes to the text

113 b,13-14: ⲛ̄ⲧⲉ ⲧⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ is in all likelihood out of place and superfluous here, unless ⲛ̄ⲧⲉ- is to be understood in the sense of "with" or "from the standpoint of" justice, that is things which justice regards as evil.

114 a, 1: The particle ⲛ- is missing at the beginning.

b,24-25: Read ⲛ̄ⲥⲉⲧ̄ⲙⲧⲁϩⲟ.

115: In the space between the columns at the level of the second (counting from below) lines there stands "7", in all probability, continuing the numbering of curses, as was suggested by Leipoldt. The scribe goes on numbering them up to curse no. 11 (on p. 117).

118 a, 4-5: ⲉⲧϩⲁⲧ̄ⲛⲧⲏⲩⲧ̄ⲛ is superfluous.

b, 5: Read ⲉⲩⲱⲁⲛⲧⲁⲙⲟⲟⲩ.

18: Read ⲉⲑⲟⲟⲩ.

119 a, 28: The stroke over ⲓⲥ is missing.

122 b, 17: Read ϫⲓ ⲙⲟⲟⲩ.

125 b, 21: Read ⲁⲧϩⲏⲧ or ⲁⲑⲏⲧ.

126: This page has the quire-mark "8", being the last in the eighth quire.

126 a, 2-3: Read ⲛ̄ⲛⲉⲧⲧⲥⲁⲃⲟ.

b, 20: Read ⲙ̄ⲡⲡⲟⲛⲏⲣⲟⲛ.

127: This page has the quire-mark "9", being the first in the ninth quire.

128 b, 2: Read ⲉⲩⲟⲩⲱⲱ.

14: ⲭ̄ⲣ̄ⲏ̄ⲥ̄ stands for ⲭⲣⲏⲥⲧⲟⲥ.

129 b, 17: Read ⲛⲉⲥⲥⲃⲟⲟⲩⲉ.

130 a,16-17: Read ⲉⲧϩⲟⲟⲩ or ⲉⲑⲟⲟⲩ.

132 a, 21: The parallel MS. (in Paris) has ⲧⲉⲛϩⲉ here, which is preferable to ⲑⲉ in ours.

27-28: Read ⲡⲉⲛⲙⲓⲱⲉ.

31-32: Read ⲉⲛⲱⲛⲉ instead of ⲉⲛⲟⲩⲟⲩ.

b, 6: Read ⲡⲉⲧⲧⲙⲁⲉⲓⲟ.

133 a, 1: Erroneously ⲧⲉϥⲥⲩⲛⲁⲣⲱⲣⲏ in place of the correct ⲧⲉϥⲥⲩⲣⲣⲉⲛⲉⲓⲁ (the Paris MS.).

9: Erroneously ⲛⲁⲩ in place of ⲛⲁⲛ.

134 a, 6-7: Erroneously ⲡ̄ ϩⲟⲧ̄ϥ in place of ⲡ̄ ϩⲟⲧⲉ.

10-11: Leipoldt conjectures ⲛ̄ⲣⲉϥⲥⲛ̄ ⲁⲣⲓⲕⲉ for ⲏ ⲣⲉϥⲥⲛ̄ ⲁⲣⲓⲕⲉ, but here the conjunction ⲏ is well in its place, while ⲛ̄- after the conjunctions ⲏ and ϩⲓ should not be repeated, cf. Elanskaya, *Attributes*.

b, 7-8: Read ⲉⲕⲛⲁⲡⲁⲣⲁⲓⲧⲉⲓ.

135 a, 21-30: These lines erroneously repeat the text of 11. 12-21.

b, 22-23: Read ⲉⲧⲣⲉⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲡ̄ ϩⲟⲧⲉ.

136 b, 4-5: In all likelihood, ⲛⲁ ⲧⲡⲉ ⲁⲛ is to be read here.

23-25: The article ϩⲉⲛ is superfluous.

138 a, 7: Read ⲛ̄ϩⲏⲧⲛ̄.

140 b, 14-15: Leipoldt emends ⲁⲛⲟⲛ ⲛⲉⲧⲛⲁϯ ⲁⲟⲩⲟⲥ. There is no denying that a subject in the plural is usually followed in the cleft-sentence by the demonstrative pronoun also in the plural, but in the case of the independent personal pronouns the demonstrative pronoun in the singular can be used quite normally and their use may by no means be called a mistake. Cf. note to p. 158 b, 20-21 below.

141 b, 29: A stroke erroneously placed over ⲛⲁϣⲧⲉ.

142: This page has the quire-mark "9", being the last in the ninth quire.

142 b, 10: Leipoldt considers the spelling ϣⲁⲉⲛⲉϩ ϩⲛ ⲉⲛⲉϩ (in place of ⲛⲉⲛⲉϩ) to be erroneous, but our MS. has just the very form conjectured by him in his footnote: ⲛⲉⲛⲉϩ.

14: Quite a similar case: Leipoldt emends a non-existent mistake, suggesting the reading our MS. actually has: ⲭⲥⲙⲁ-ⲙⲁⲁⲧ. A mistake in Lemm's copy sent to Leipoldt?

143: This page has the quire-mark "10", being the first in the tenth quire.

144 a, 6: The Paris MS. has ⲁⲩⲱ ϩⲛ ϩⲉⲛⲭⲡⲓⲟ ; in ours the preposition is omitted, though not by any mistake, since after ⲁⲩⲱ it may be omitted.

145 a, 3: Read ⲉⲡⲥⲁϩⲟⲩ.

27: Read ⲟⲩⲉⲙ ⲁⲭ.

b, 24: Read ⲛϩⲉⲑⲛⲟⲥ.

149 a, 4: Read ⲛⲉⲓⲟⲩⲟⲉⲓϣ.

19: Read ϩⲙ ⲡⲉⲓⲟⲩⲟⲉⲓϣ.

24-25: Read ⲉⲛⲉⲛⲧⲁⲩϣⲱⲡⲉ.

150 b, 16-17: Read ⲡⲉⲥⲡⲉⲣⲙⲁ ... ⲛⲛⲁⲥⲉⲃⲏⲥ, cf. 11. 25-26 below.

151 b, 28: The article ϩⲉⲛ is omitted by oversight.

152 a, 7-10: ⲛ̄- before ⲥⲉ and ⲙ̄ⲙⲟⲛ is conditioned by ϣⲱⲡⲉ; cf. 2 Co 1, 17 and 19; Jac 5, 12, where ⲥⲉ and ⲙ̄ⲙⲟⲛ are used both as the subject and the direct object of a phrase, in the second case (object) being introduced by the objectival ⲛ̄-. In our MS. the subject is ⲡϣⲁⲭⲉ and the construction thus becomes ungrammatical, because ⲛ̄ⲥⲉ and ⲛ̄ⲙ̄ⲙⲟⲛ are not in their proper context.

156 b, 25: ⲥⲉ is superfluous here as was duly noted by Leipoldt.

158 b, 20-21: Leipoldt here shifts the comma forward, which is not necessary, since the punctuation is quite correct: there is ⲛ̄ⲧⲱⲧⲛ̄ ⲡⲉⲛⲧⲁⲓⲭⲟⲟⲥ, a cleft-sentence (ⲡⲉ, as is noted above in connection with p. 140 b, 14-15, may be used in phrases of this type when preceded by an independent personal pronoun in the plural) used to stress the fact that "it is to you that I have said."

Translation

(And they also hate their brother whom they see, for he prevents them from hating ... and (doing) all their evil things and especially their disobedience and their)[1]

113 a) coarseness and their incessant quarrel (lit. quarrel that exists), while they have disheartened (lit. overturned) others. It is no wonder, according to the Scriptures, if someone says: "I love God", whom he does not see, hating, however, his brother whom he sees.[2] But it is great (lit. the whole) wonder if someone loves his brother whom he sees and does not love God whom he does not see, that the written Word may bless him: "This one whom you did not see, you love him and this one also, though you do not see him now, but you believe in him, being glad in joy hidden and precious."[3]

b) If the written Word finds fault with those who are soldiers when they mingle with the affairs of the life (of the world),[4] then how much more will he find fault with us if we mingle with hatred and pride towards our neighbour and all the other evil things.

If a thing disgusting and shameful, God once commanded (lit. gave) it to father Abraham that he should circumcise the flesh of his foreskin[5] and that he who would not circumcise the flesh of his foreskin in time, the Lord God said that that soul should be cut off from his (lit. her) people,[6] then

114 a) how much more shall that (one) among us, both man or woman, who does not circumcise the uncircumciseness of his heart,[7] full of hatred and enmity towards his neighbour, be cut off from his people!

Because of this, woe to those among us who will hate their neighbours without a cause and especially those who teach them!

Woe to those among us who will run after their neighbours in fleshly lusts and woe to those who are friends to their neighbours in blasphemy and whispering and all the evil (things), (thus) permitting (lit. giving place to) the Satan to prevail against others through them in their talking too much (lit. their abundance of words), when they say the things which it is not right for them to say at all, being silent over (lit. hiding) the things that it is right for them

b) to say, exciting enmity (lit. enmities) and disturbances in the whole congregation, having forgotten (lit. while they did not remember) all the curses that are written down in every manner in the Epistles.

Because of this, woe to those who will say (about) an evil word or deed which is not among us. (But) blessed are those who will say (about) an evil word or deed which is among us. And those who will say (about) an evil word or deed among us from this day on and will not prove the word or the deed which we have mentioned — these (people) shall be called by the Word of God: "the foxes that spoil

115 a) the vines,"[8] because they are people who spoil the heart(s) of others, so that the written Word should be fulfilled over them: "The (people) of this kind sow (lit. do) discord (lit. discords) in cities and congregations. Because of this, shall their calamity come suddenly."[9]

And those among us who will not say (about) an evil word or deed, while they know about it, from this day on, it shall be said to them out of the written Word: "The portions of foxes",[10] because they became (the) share of the demons in hypocrisy like the false prophets who cover the impieties of those who do

b) guiles and ungodliness (pl).

Those among us, both man or woman, who will run after their neighbours in fleshly lusts and fleshly intercourses, they shall be called by the prophet "the beginning (lit. chiefs) of impurity and defilement and all the bad deeds", according as it written: "She is the beginning (lit. the chief) of the sin, the daughter of Zion, for the transgressions of Israel were found in you."[11] And those among us, both man or woman, who will be caught as friends (lit. while they are friends) to their neighbours in fleshly lusts, they shall be cursed in all their deeds

116 a) which they do. If they are unaware (of it), they shall be free from all the curses that are written down.

Those among us, both man or woman, who will shelter (lit. cover) people who are friends to one another in fleshly lusts — they shall be cursed in all their deeds. And if they are unaware, they shall be free from all the curses that are written down.

Those among us who will say (about) an evil word or deed which does not exist and those among us who will not say (about)

an evil word or deed, knowing of a truth that it exists, both (lit. these and the others) shall be cursed in all their

b) deeds, both man or woman. And if they are unaware, they shall be free from all the curses that are written down.

Those among us who will say about the elder, while talking to their neighbours: "You are cursed" or "Devil" or "A demon is on you" or "Let thy root be plucked away from this place" — these and similar (words) that they will say to their neighbours in contempt (pl.) — they, they shall be cursed in all their deeds. And if they are unaware, they shall be

117 a) free from all the curses that are written down.

And those among us, both man or woman, who will see some deadly sin and will say to some and these (lit. some) will say to some others and these (now) will say to many (people) in the congregation and the whole congregation will be filled with tumult in confusion and they will not tell me, either, that I may know — they shall be cursed in all their deeds. And if they are unaware, they shall be free from all the curses that are written down.

Is it not a marvel that these three congregations are full of deeds that do not exist

b) or else that do exist but neither I myself know (lit. that I should not know), nor the elder,[12] nor the god-fearing elders among us, nor the fathers who are in all the houses (and) who are heads of (the) houses and all the others who come (in hierarchical order) after them? But thanks to God (lit. the mercy of God is received) who brings to light all evil deeds and all guiles! Because of this, those who will see some deadly sin among us, both man or woman, from pollution to theft and a lie, and they will not be able to say to me since they are ashamed, according to what I have heard about some, or else because they could not find me in order to tell me, they shall say to the elder (who is) with us,

118 a) and they shall say to the elder woman (who is) with you or say to the god-fearing elders (who are) with us, or say to the god-fearing forewomen (who are) with you, or say to their fathers who are in the house with them, taking care of them, (and who are) with us, or say to their mothers (lit. fathers)[13] who are in the house with them, taking care of them, (and) who are with you. And the fathers who are in the houses with us or the elders who are among us with us, if they tell them (lit. us) accordingly and

they will know of a sure truth about evil deeds among us (which are) with us, they shall tell me or say to the elder. And the mothers of the houses (who are) with you,

b) themselves, or the forewomen who are among you with you, if they tell them (erroneously: us) accordingly and they know of a sure truth about evil deeds among you (erroneously: us), they shall tell the elder woman. And she also, the elder woman, shall call to the mothers of the houses and to the other forewomen and they shall bear witness to those evil deeds, they making ten women or twenty. And thus the elder woman shall send to the elder, all those who are witnesses knowing (it), that he also, the elder, may tell me that which has been said to him at us and that which you have sent to him from (lit. at) yourselves,

119 a) all these (lit. them) quietly at the time when we are at leisure.

And so if we are of one heart with one another, we shall avoid great condemnations from God and (even) receive blessings, and we shall overcome the Satan and all his evil deeds. And if each one of us is too over-confident (lit. is, to himself, wise) and we do not do accordingly, we shall incur great condemnations from God upon ourselves (lit. we shall be while ... are upon ...) and great curses from our Lord Jesus, and sin will prevail against us together with our enemies, the devil — but far be it (from us) (lit. let it not be).

b) And I have said these (things) concerning the disturbances and those, both man or woman, who will not be able to say to me what they have seen, since they have not found me or since they are ashamed (to tell me), according as I have heard. But (naturally) I do not prevent anybody who will be able to say to me everything which they see, nor shall anyone among us be able to prevent them to say to me (lit. not to permit to say) that which each one knows about, freely.

Because of this, behold, we set forth this matter, salutary and straight, for our congregation that everyone among us, both man or woman, whether great or small, who will see

120 a) evil deeds among us, which are obvious, may tell us, in truth, that which they saw, that they may be blessed in all their deeds and that there come upon us all the blessings that are written down.

Woe to those among us whose tongue gets mastery over them,

saying the (thing) that has not happened (lit. does not exist)!

Woe to those among us who are over-confident (lit. are wise to themselves),[14] hiding a thing that has happened (lit. that exists) at us!

Woe to those among us who will despise men who are zealous (lit. are running) in the affairs of the ministry in truth and in whom no fault has been found!

Woe to those among us who will despise recluses (lit. who are enclosed, resting) and in whom no fault has been found!

Those who object to these words, let these (people) be before all these words, sitting alone like ravens,[15] according to the Scriptures, (and) those who agree with these words, let them be before all these words like doves that are by overflowing waters, having washed themselves in milk, while sitting by overflowing waters,[16] according to the Scriptures.

Those who will not listen to these words, let these (people) be before all these words

121 a) like the land that has not been inundated, according to the word of the prophet (saying): "You are the land that has not been inundated, nor rained upon (lit. nor has the rainfall come down to you) on the day of indignation."[17] (And) those who will listen to these words, let them be before these words like the land which is on a hill (lit. the eminence, height) (and) which is in a (lit. the) valley that drinks (water) out of the rain of heaven."[18]

Those who avert their ears and who turn their heart away not to pay heed to all these words, let them be before all these words like the high mountains upon which no streams (lit. the waters that are many) can go up that they may be inundated

b) at all, and especially (impossible) is it that they should reach fields (up there). (And) those who incline their ears and turn their heart to pay heed to these words, let them be before all these words like places deep and broad which collect water for fields out of these streams full up to overflowing (lit. rivers while they are full to their mouths).

Those who murmur at these words in complaints, let them be before all these words like trees twice dead in their roots[19] and like fountains having no water in them,[20] according to the Scriptures. Those who accept to themselves these words and are

122 a) obedient to them, let them be before all these words like orchards bringing forth fruit,[21] according to the Scriptures, and

like a garden enclosed, and like a fountain sealed,[22] and like streams that flow from Lebanon,[23] according to the Scriptures.

And what, therefore, is (the meaning of the words): "Say to her: You (fem.) are the land that has not been inundated, nor rained upon on the day of indignation"?[24] I say to you that like a field that lies on (lit. to) the sand,[25] according as is written, and like the land that has not been inundated nor rained upon on the day of the indignation of

b) God, according to the Scriptures, thus are also men whom those who teach them left in order not to say to them any word from God in the teaching of the Scriptures, so that these (people), fruitless in their heart, were like the fruitless land that has not been inundated, no rained upon.

And, therefore, like the land that is wont to be inundated, thus are God-fearing people who take the word of the Scriptures from those who teach them: they are wont to bring much fruit,[26] according to the Scriptures,

123 a) because the love of God is poured out in their heart,[27] according as is written, while thy bring forth in themselves peace and truth and all good things like the plant of the field and like the land which brings forth its seed since it has been inundated and since the rain has come down upon it from God.

But like vineyards which were left laid waste in order not to prune their vines (lit. to prune them as to vines) and not to dig them, according to the Scriptures, and in which thorns grow,[28] according as is written, and thus are ignorant and disobedient people whom those who teach them left in order

b)not to blame them nor to say to them any word from God, and all kinds of enmity and all kinds of hatred and all evil things are wont to grow in these (people) like weeds.

Contrariwise, like vineyards which grew and brought their fruit, for they had been pruned at the time of pruning, according to what is known (lit. what is revealed) and according to the Scriptures: "The time of pruning has come and the vineyards has grown:[29] and thus also God-fearing people who are taught in the word of the Lord (and) in the council of the Scriptures by them (sc. their teachers) are wont to bring much fruit,[30]

124 a) while they (sc. teachers) fear the Lord, saying no word (lit. saying not the word) in boast and in vainglory in order to say in themselves in pride that they are orators or that they are

teachers, like the scribes and the pharisees who wished that they should be called by the people "rabbi" or "teacher", [31] but the God-fearing (people) say the Word of the Lord in humbleness, wishing that those with whom they speak should recover (themselves) out of the snares of the devil and come to the knowledge of truth. And verily they do not want at all that

b) anyone should exalt them, speaking (lit. that they should speak) of them: "They are teachers", or calling them "father" or "mother", in vainglory, remembering the written Word: "A long-suffering one is better than a spirit elated without cause by the mind of his flesh",[32] according as is written. And again they pay heed to the Word of the Lord Jesus: "Be you not called Rabbi, for one is you Master, neither be you called "teachers", for one is your teacher, Christ."[33]

I say to you

125 a) and to my self also that, like people who toppled (lit. drew) huge stones over from high on themselves, having broken their own bones and smashed (lit. wasted away) the flesh (pl.) of their own bodies, thus also every one who sins before the Lord, we bringing down upon ourselves great curses from God and toppling over on ourselves all the curses of the Scriptures.

And like people on whom a stone fell, smiting them to the ground, while others ventured to roll it off from

b) them and toppled it over with all their might upon themselves in their ignorance, thus also are people boastful and supercilious, the sinners like myself (lit. of my own kind) also,[34] who teach others that they should flee from the curse of the Scriptures, having brought down upon themselves the curse from God and toppled over upon themselves, in their ignorance, the curse of the Scriptures.

And like soldiers who worsted those who fought (lit. fight) with them in the battle, since they had been taught by others, thus also are wont to worst their diabolic foes who wage war with them

126 a) people, taught of those who are instructed by God[35] in the learning of the Scriptures.

And like soldiers who fell in the battle at the feet of those who fought (lit. fight) with them, since they had not been taught by others, thus disobedient people who had not been taught by others, versed (lit. educated) in the Scriptures, are wont to fall at the feet of

their satanic foes who fight with them in all the sins (i.e. sins are Satan's arms).

And as the Lord said through the prophet that he should take away the hedge of the vineyard and break down its wall that it might be wasted and trodden down, for he had not profited by it, because, instead of producing grapes,

b) it had brought forth thorns,[36] thus also the Lord Jesus is wont to forbid and persuade people fearing him that they should depart from disobedient people in order not to let (for him not to let) them to continue to say any word to these ungrateful and supercilious people, since the Lord did not profit by them, because instead of doing (lit. that they should do) good, they, however, did evil (things), and instead of humbling (lit. that they should humble) themselves before those who teach them and beseech them to depart from all the evil (things), they, on the contrary, exalted themselves extremely over them in the strife and the quarrel in order to flee from them

127 a) in enmity and hatred.

Like a city whose governors are like lions who roar in its midst,[37] according to the Scriptures, and the poor and the needy are oppressed in it,[38] according as is written, thus also are people presumptuous whose minds and whose councils are like lions in them who are roaring, because of (lit. through) which in their self-exaltation over those who teach them, they oppress them in their disobedience as the poor and the needy.

Firstly, now, let it not be before the Lord that we should cease to teach one another before we

b) go to the true Judge, Jesus, this who tasted (himself) in full the reproaches (lit. the whole reproach) of everyone who left his words and his commandments which he had commanded to them, I rather being their first.[39]

But I say to you that like the Lord God had done cruel deeds in the ancient times, from the man who had become disobedient in the Paradise and from the angels who had renounced their rank and from the water of the Flood, even to the fire that had come from the heaven upon the people of Sodom and Gomorra and from the Pharaoh and his army whom the sea had covered,

128 a) even to those whom the earth had swallowed and all the others because of whom God had done cruel deeds even to the last times when the Lord of Glory, Jesus, came into the world, thus

also God-fearing people do cruel deeds in strifes and quarrels, and skirmishes, and reproofs, and curses, and blows, and garment-rending (lit. slappings on their face), and weeping (pl.), and many tears in soliciting (pl.), and consolations, and blessing (pl.), and also many words from God in

b) the teaching of the Scriptures, wishing that others would repent — and yet those who wish to fulfil always their sins have not come from their evil deed(s).

And as the Lord God thought in his goodness and his forbearance to be long-suffering towards everyone[40] who is in all the inhabited world until each one of us goes to him and until the day on which he will judge the whole creation in the consummation of the age, thus also God-fearing people are wont to think, from our

129 a) ancient fathers and from the prophets even to this day, that they should be long-suffering after they have done all they can (lit. their might) with others in everything, casting all their care upon the Lord[41] who will judge the secret(s) (lit. that which is hidden)[42] of each one of us.

Because of this, according to the word of the prophet, he who wishes to hear, let him hear, and he has heard himself, and he who wishes to forbear, let him do,[43] and he has forborne towards himself.

Learn, therefore, O men disobedient and unlearned, that woe to us if those who teach us, of a truth, would leave us

b) and forsake us, since we have not accepted their words, for it has not pleased us to depart from our disobedience (pl.) and all our sins which we do in order to be like Babylon that did not took remedy; because of this, these saints, of whom it was unworthy, ran away from it, having left it in the plagues of its defilements and all its punishments.

Woe to us, if the written Word says to some among us: "You are manifest to the people as righteous, and your inside is full of defilement and fornication, and stealth, and lie, and strife, and struggle, and enmity, and hatred, and disobedience, and deceit,

130 a) and hypocrisy, and all (kinds of) lawlessness, like the whited (lit. smeared, sc. with white) coffins which are beautiful indeed on their outside, while their inside is full of bones of corpses and all uncleanness."[44]

Woe to us if the written Word says to some among us: "You

also, fill up the measure of your disobedience (pl.) and (of) all your evil deeds, serpents, sons of the vipers! How will you escape the judgement of the Gehenna? Because of this, behold, I shall send to you prophets and wise scribes and God-fearing people, and you will kill some out of them and crucify and scourge

b) some (others) out of them in your congregations, and hate them in all (kinds of) enmity, and persecute them from city to city. That should come upon you all the judgement and all the reproaches, and all the reproofs, and all the griefs, and all the righteous blood which was shed out upon the earth, from the blood of Abel the righteous even to the blood of Zacharias, the son of Barachias whom you killed between the temple and the altar."[45]

This is the measure with which it will be measured to people disobedient to the Word of the Lord and rejecting the teaching of those who

131 a) teach them from God and the knowledge of the Scriptures. For sufficient is for us the condemnation coming upon us for all our sins and our impiety (pl.) which we have done from our childhood even to this day. And especially that there shall come upon us in a wroth from God the blood (pl.) of the prophets and all the righteous blood, and the judgement of others who fear God and grieve at heart for us, for we have renounced the Word of the Lord in our disobedience. If there comes upon us the blood of all the

b) saints and the judgement of others for our sins and our disobedience (pl.), then how much more there shall come upon us the blood of our Lord Jesus, for we have sinned against him and have not repented in truth.

Because of this, woe to us if the written Word says to some among us: "Jerusalem, Jerusalem, who kills the prophets, who stones those who were sent to her!"[46] I say to you that as Jerusalem killed the prophets, thus also now we have transgressed the words of the prophets and the apostles and all the words of our Lord Jesus, trampling

132 a) them down in defilement (pl.) and pollution (pl.), and theft (pl.), and lies, and all the sins. But still we shall not be able to trample them (down), (and) they, on the contrary, shall trample us down in reproaches and curses, burning like fire, in wrath and indignation, upon us if we do not repent. And as the people of

Jerusalem stoned those who were sent to them, thus also we, now, we strive against those who teach us, driving them away from us with our fight and our contempt (pl.), and our foolishness rather than with the stones (lit. which is more wicked than the stones). But we

b) shall not be able to drive them away from God, nor will (any) contempt of ours come upon them: "God justifies them, and who will be able to condemn them?"[47] We, therefore, on our part, have driven ourselves away from God and have come to love contempt from his might, according as is written, that it should come upon us from God, for we have chosen for us disobedience, the mother of all death in the sin, and left obedience, the mother of all life in righteousness, behind us.

And as the prophet has no contempt except in

133 a) his generation[48] and in his house, thus also have no contempt the words of the prophets and the words of all the Scriptures, and the teaching (pl.) of those who teach us except among disobedient people who hear them and pronounce them by day and by night and (nevertheless) sin in all evil deeds, like myself also.[49]

And as the prophets and all their words were held in high esteem by (lit. justifies exceedingly before) those who loved them and who feared God at that time, thus also are held in high esteem (lit. justified exceedingly) the words of the prophets and all the words of the Scriptures and

b) the instructions of those who teach us before (sc. in the eyes of) God-fearing people in this time, now, while they rejoice together with those who say to them: "Let us go to the house of the Lord",[50] and exult in the words of the Scriptures and the instruction of those who instruct them like those who found great spoil,[51] according as is written, because it is better to gain an instruction (and) not silver, and knowledge rather than choice gold,[52] according as is written, and better is one day in the courts of that house of the Lord[53] before those who understand him than (a) thousand outside them, according to the Scriptures.

If, therefore, our Saviour who has power over

134 a) all things says to those (people): "Your house is left to you (desolate)"[54] or for you, then how much more will be instructed God-fearing people that they should depart from people disobedient, murmuring, who find fault with the words of the Lord

and the instruction of those who instruct them in the Word of the Lord Jesus and with the word of the apostle: "Your brother or heretic men, after you have reproached them and after you have forbidden them, and after you have besought them, and after you have admonished them, not once and not twice and not thrice, but very many times,

b) and it has not pleased them to hear, according to the wish of God and not according to the wish of each one of them, — you shall refuse from those people and you shall withdraw from them."[55]

If Lot fled from the cities in which he lived lest he perish together with the people of Sodom and Gomorra, according as the angels of the Lord had ordered him: "Hasten, come away from the cities of lawlessness lest you be taken with them into the indignation which comes upon them from God after a certain time",[56] then

135 a) how much more will God-fearing people flee from people disobedient and contentious and striving, lest the wrath of God come upon them together with those (people) upon the earth and again lest they be condemned with the judgement with which the Lord Jesus will judge these (people) of this kind on the day when he will visit them (lit. day of their visit, sc. their death) and the day of the judgement in the consummation of the age.

b) If the God-fearing people in the desert formerly fled from the congregation of the people who sinned in the desert lest they perish with them, according to the Scriptures: "Depart from these wicked men and do not share with them in their sins lest you perish with them in indignation and the condemnation that is coming upon them from God",[57] then it is necessary also, now, that all the God-fearing people in all congregations should flee from people murmuring, finders of faults, whispering and slandering and sinning in

136 a) everything lest they destroy their affairs and all their toils and that they may escape the destruction that will come upon these (people) of this kind in curses and reproaches and condemnations from the Lord Jesus in the day of the true judgement of God.

If, when they do not fill lamps, namely those who take care of them, they are not wont to kindle and they are wont to be quenched, then in how much greater darkness will be dis-

obedient people if those depart from them who give instructions to them in truth from God and not from some other, because many instruct from themselves and not from God,

b) but in traditions of men they instruct to (do) the earthly things (lit. those which belong to the earth) and not the heavenly ones.

And as our ancient fathers and the prophets, and our Lord Jesus, and also his saint apostles were hated by sinful men in that time, but they were loved even more by people sinless (and) righteous, and thus people, both man or woman, who instruct all the congregations, if they are not loved by righteous people, instructed from God,

137 a) who fear our Lord Jesus and who are hated by people disobedient, murmuring, finders of faults and sinful in everything, — these (people) of this kind are not fathers and neither are they faithful, nor instructors in truth, but rather liars like myself,[58] too, beloved of people disobedient and angering God and hated by righteous people, like the false prophets who were hated by the true prophets in that time

b) and beloved of people disobedient and sinful more than anybody, for they and their prophets had erred (lit. fell) from the path of the truth of the Lord. Because of this, his wrath poured (lit. was filled) upon them at that time quickly,[59] according to the Scriptures, in order, at once, to feed them with necessities and to give to drink them bile (pl.) in many distresses.

Miserable are fathers of congregations[60] among us, both man or woman, who will be loved by disobedient people among us, angering God by their disobedience and their

138 a) evil deeds. Wretched are people among us, both man or woman, (who are) hard, contentious, cruel of heart, who are not mild, from whom those who instruct them withdrew because of their disobedience and all their other evil deeds.

Blessed are fathers of congregations among us, both man or woman, who will be loved by people instructed by (lit. pupils of) God[61] among us and the Lord shall bless everyone among us who walks in all submission to (lit. of) God.

Blessed are fathers of congregations, on whose account will go from the

b) congregation of the Lord people stubborn, haughty and seekers of all (kind of) evil in all enmity and all the evil deeds.

Woe to people striving, murmuring, finders of faults who will go out of the congregation of the Lord because of fathers faithful in truth.

Blessed are fathers if people faithful in truth will remain in the congregation of the Lord because of God and because of the love they have towards their fathers who instruct in truth, according to God, and the

139 a) Lord shall bless everyone among us, both man or woman, whether great or small, who trust in God and are of one heart with those who instruct them.

Abominable (lit. abominations) before God are fathers of congregations, both man or woman, who will be like false prophets, hypocritical with people, disobedient and sinful in everything, who are in the congregation with them.

Impure before the Lord Jesus are people, disobedient and sinful, in congregations who will be like Cain and like Ham,

b) and like Esau, and like all those strove against their fathers from the beginning (and) even to this day.

Beloved before God are fathers of congregations who will follow the example of all our ancient holy fathers, Enoch and Noah, and Abraham, and the prophets, and everyone who hearkened to God in everything which he had commanded to them, in faith and openly and manifestly, according as is written.

And chosen are before our Lord Jesus righteous people in the congregations who follow the example of

140 a) Abel the righteous and Shem and Iaphet, and Isaac, and Jacob, and Joseph, and of all those who hearkened their fathers that they might inherit not only their birthright together with all utensils of theirs, but also that those righteous sons should inherit with their faithful fathers life and the Kingdom of God for ever.

Because of this, blessed are everybody among us, both man or woman, to whom the written Word will say: "Everyone who hearkened my Father and was instructed will come to me and

b) will hear my word and will believe in me, and bring forth much fruit, and take the life for ever."[62]

But woe, indeed, to everyone among us, both man or woman, who will say: "We shall give account of ourselves to God in the place where we shall go to." And would that, again, in truth, they would give account of themselves, those disobedient ones! But

they only said this that they might reject the instruction of those who instruct them.

Not insignificant either is (the fact) that we set to ourselves the Scriptures and reject the written words (to the following effect):

141 a) "Hear, my son, the instruction of your father and do not forsake the ordinances of your mother,"[63] and also: "Children, hearken to your fathers in the Lord", and also in many places in the Scriptures, instructing us that we should obey to our great (ones) and be subjected to them, for they keep vigil for our souls, as being about to[64] give account for us to God.[65]

Blessed are all among us whom the written Word will console: "My son, be not discouraged at the chastisement of the Lord nor faint when you are reproved by him. For whom the Lord

b) loves, he is wont to chastise, and he is wont to scourge all the sons whom he will accept to himself. Endure the chastisement, while God is dealing with you as with sons."[66]

But woe to us, indeed, if the written Word says to some among us: "Your disobedience shall correct you and your wickedness shall reprove you. Know, therefore, and see that it is bitter for you to forsake me, said the Lord God."[67]

Blessed is everyone among us to whom the written Word will say: "May the Lord hear you in the day of your trouble; may the name of the God of Jacob defend you; may he send you

142 a) help from the sanctuary; may he accept you from Zion; may he remember all your offerings (sing.); may your burnt sacrifices be to him fat (lit. while they are fat); may he grant you according to your heart and fulfil all your counsel."[68]

But woe to us, indeed, if the written Word says to us: "Those who are evil shall not dwell with you, and neither shall the trespassers abide before your eyes."[69]

Blessed are those among us to whom the written Word will say: "The righteous (one) shall flourish (lit. be exalted, become tall) like a fig-palm and he shall grow (lit. broaden) like the cedar which is in Lebanon, being planted in the house of God."[70]

But woe to us, indeed,

b) if the written Word says to us: "When the sinners sprang as grass and when all the workers of iniquity sprouted that they might be destroyed for ever."[71]

Blessed are those to whom the written Word will say: "Blessed

is the man who put his trust in the Lord, and the Lord will be to him (his) hope."[72]

But woe to us, indeed, if the written Word says to us: "They have laid lie (their) hope and have covered themselves with lie."[73]

I say to you: "Like a tree that grows by (the) water and that spreads out its roots into

143 a) humidity,"[74] as is written, thus also pupils of (lit. taken of instruction from) God strike roots into the soil (lit. base) in love and peace, in the submission to the Gospel of God, that which has been preached to all the creation[75] that is under the sky.

And as the tree that grows by the water shall not dry up when heat will come upon it, nor shall it cease from yielding fruit,[76] according as is written, thus also those who take instruction from God through those who say to them the Word of the Lord will not be afraid of Satanic Barbarians and

b) diabolic temptations, nor will they ever cease to give much fruit in patience[77] in all the good deeds, according to the Scriptures.

And as trees that grow in the desert where there is no water are wont to dry up and become fruitless, thus also are wont to dry up and become fruitless before God disobedient men who trust in themselves only, in their own wisdom, who will quickly wither like grass.[78]

And woe to us, if the written Word says to some (people) among us: "I will not keep silence until I recompense into their bosom their sins and those of their fathers, said the Lord,"[79]

144 a) or: "I will recompense into their bosom their sins and their deeds[80] with necessities and afflictions, and reproaches, and curses", or he (sc. the written Word, God) will say: "I will give you all to the sword, you all shall fall from the sword, for I called to you (and) you did not listen to me, I spoke (and) you ignored (it) (lit. forget themselves); you did evil before me and chose the (things) which I did not wish";[81] or he will say: "They have chosen their iniquities and their deeds, these which their soul(s) had wished. I also, he said, I will choose their mockery (pl.) and I will recompense to them their sins, for I called to them and they did not listen to me, I spoke and they did not give

b) ear and they did evil before me and chose the (things) I did not wish."[82]

Blessed are those among us to whom the written Word will

say: "They shall build houses and inhabit them, and they shall plant vineyards and eat their fruit and drink their wine; they shall not build for others to inhabit them, but (lit. except) for themselves alone, and they shall not plant for others to eat them, but they shall satiate themselves with their fruit. For according to the days of the tree of life shall be of the same number (lit. kind) the days of my people; my elect shall do the deeds of their ancient labours and they shall not labour

145 a) in vain, nor bring forth for curse, for it is a seed blessed by God, and it shall come to pass, that before they call, I will answer; while they are yet speaking, I will say, What has happened?"[83]

And woe to us if the written Word says to some among us: "You shall build a house and you, you shall not inhabit it, you shall plant a vineyard and you shall not gather (the grapes from) it, your calf shall be (lit. is) slain before you and you shall not eat from it."[84]

I say to you that as those who eat swine's flesh and broth, while all their (sacred) vessels are polluted, according as is written, such

b) are also people contentious (and) striving, while all their thoughts are impurity in all (kinds of) uncleanness,[85] whether in impurity (pl.) or in thefts and lies. And like those who prepared a table for the demon[86] and burnt their offerings to Tyche,[87] such also are those who show (lit. make) pride (pl.) and disobedience (pl.) so that those who instruct them are afraid to speak to them out of the greatness (lit. abundance) of their wrath. And like those who mingled with the heathen and (lit. while they) learned all their deeds,[88] according as is written, such are also those who mingled or will mingle with the demonic satans and (lit. while they) learned their deed in

146 a) fornications and all the evil deeds.

And like those who built houses and planted vineyards, and slew their calves, and prepared their bread, and pressed their oil, and did all the preparations (sing.) for (lit. of) their fleshly life, and it did not please God that they should inhabit their houses and that they should eat from all their labours because of their sins which they had done before him, thus again the Lord did not wish that they might dwell in their congregations in which they had laboured and that they might be satiated from all their

labours, from the places which they had built to the bread and all the utensils which they had prepared according to

b) all the preparations (sing.) for (lit. of) their fleshly life, whether those whom God had driven out of his congregations, or those who walk in pride and disobedience and in false wisdom, or those who had done fornications and guiles in all the sins.

And like those who built their houses and inhabit them, and planted vineyards, (and) drank their wine,[89] and satiated from all the labours of the works of their hands, for it pleased God, since they did right (things) before him, thus also the Lord is wont to retain in patience all who are afraid of him

147 a) and to confirm them in his congregations, so that they should have (lit. take) their rest in all their labours, from their places which they built to their bread and their oil together with all the other labours, the works (lit. of the works) of their hands, for his wish was over them, for they did right things before him.

Because of this, (O) beloved, take courage, for great is your reward which is due to you for all your toils, and God shall bless you and shall augment (lit. grow) to you (the fruit of) all your labours, and shall humiliate the fiend before you, the Satan, during the whole time of your life,

b) for you, yourselves, are worthy (lit. your worthiness is it) that the written Word should say to you: "You shall trample (lit. mount) upon a demoniac serpent and a basilisk of the unclean spirit[90] and you shall tread upon a diabolic lion and a satanic dragon full of all (kinds of) iniquity, even as the serpent that is full of poison."[91]

And who (lit. what) is this unclean (spirit) that the Lord Jesus should cast him down under your feet? You are worthy when you cry up to him in all your griefs that he may hear you, because the eyes of the Lord, as is written, "look upon the righteous and his ears are inclined

148 a) to their prayer",[92] and that the written Word may say to you in assurance: "The righteous cried out (and) the Lord heard them (and) delivered them out of all their troubles",[93] and that the written Word should be satisfied also with you and say to you, yourselves, with satisfaction (lit. while it pleased him): "The beloved of the Lord, you shall dwell in safety and God shall cover you all your days long."[94]

And miserable are those among us to whom the written Word

will say: "I will scatter them like the stubble (pl.) that the wind carries (away) to the wilderness."[95]

Because of this, let us pierce our hearts in the

b) fear of the Lord, we, O disobedient men, and pray to God in remorse before we shall become, according as is written, like a "flower that passes away",[96] before the wrath of the Lord comes upon us and before the day of the Lord's anger comes upon us.

Woe to those among us, both man or woman, who will be authors of the evil deeds that will happen among us in the last times. Woe to those among us, both man or woman, because of whom and because of whose evil deeds God will bring his wrath and his anger upon

149 a) sinless men, whether in the present times (lit. these times, now) or in the last times.

If God has not spared at all those who had sinned against him from the beginning to bring his wrath upon them, he shall not refrain (lit. spare) from pouring his anger upon anyone among us who will sin against him at the present time (lit. this time, now) and at the last time.

And if God has not forgotten at all those who have been righteous from beginning to deliver them from all (kinds of) wrath that he has brought down upon all the sinners, he shall never forget, either,

b) anyone who will be righteous among us at the present time (lit. this time, now) and at the last time to deliver them out of all (kinds of) anger that he will bring down upon all those among us who will sin at all times (i.e. at any time, whatever the time).

It is well to us, O brethren, that we should pray, always, in order not to go into temptation.[97] Rise and repent before the (lit. a) time comes, in which it will be said: "God, heathen have come into your inheritance and defiled your holy temple" with fornications and pollutions, and defilements, and theft (pl.), and lies, and

150 a) all the evil deeds that are kindling now like fire in congregations, while we are pouring, on our part, upon them much water (pl.) and scarcely do they smother a little, and (it is) especially (noteworthy) that they should kindle more in the times in which (even) a small vessel of water will not be poured upon them, but rather that (still) greater force should be given to the flame of that fire, that the Lord, on his part, may strengthen

the flame of the wrath of his anger upon them in those times.

Rise and repent before the (lit. a) time comes, in which it will be said by the written Word: "Zion, the city of your holy place,

b) became (a) wilderness, Jerusalem became like a desolation (lit. the places that lay waste),[98] our holy house became cursed (lit. became for the curse) and the glory which our fathers blessed it was burned."[99]

Only the seed of our fathers shall be forever and ever and their memory unto a generation and a generation,[100] according as is written. And the seed of the impious, indeed, shall perish forever,[101] according to the Scriptures, and the Lord shall always wipe out anyone who does evil deeds. The seed of the impious are those among us who will always do lawless deeds (lit. lawlessness, pl.). The seed of our fathers are those among us who will always do

151 a) righteousness.

Rise and repent and gather together for us mercy (lit. a mercy) that it should come upon us before the Lord in the place to which we shall go, while we are still upon the earth even to this day (lit. to now).

I say to you that, as we cannot (lit. it is impossible to us to) retain to ourselves the (present) day with us if it fulfils its hours and the night comes (lit. happens), neither (lit. thus also) can God's mercy come (lit. it is impossible for God's mercy to come) upon us in the place into which we shall go, when we die in our sins and our guiles, and all our impiety (pl.)

b) which we have done before him while we are still (lit. now) upon the earth.

It is not repentance that we should only observe (lit. do) fasts and prayers and be at the same time guileful in all evil deeds, and it is not repentance, either, that we should observe all the words of the Scriptures, sweeter than honey,[102] according as is written, while we are, indeed, in strifes and envy (pl.), and heart corrupting (pl.), and fights, and disobedience (pl.), and slanders, and hatred (pl.), and enmity (pl.) against one another, and all the other (things) similar to these, these which are worse than

152 a) all bitterness.

Look: in many places of the Scriptures it was commanded to us not to swear any oath but that our word should only be "Yes, yes" and "No, no."[103] Look, however, how often all the Saints swore by

the heaven and the earth (, saying): "You shall indeed perish (lit. by a perishing you shall perish), if you forsake the words and the commandments of the Lord you God."[104] Because of this I say to you that if we transgress the words of the Lord and if we will not repent, and if we forsake all the words written in all the Epistles, I bear witness before God,

b) that we shall indeed perish (lit. by a perishing we shall perish) and great evil (things) and great afflictions, and great temptations shall come upon us from our Lord Jesus, these about which we shall not believe that they are coming upon us when some people say them to us.

Is it not a marvel that God is so forbearing towards disobedient people who sin in congregations?

I say to you that if wise people remember of the forbearance of God, they are wont to be anxious, because he is forbearing towards them, so that he should take revenge upon them at the proper time on the day of wrath.

153 a) But, according as is written, "I shall recline my head and sigh. And all my members quiver (lit. I am shaken in all my members) in grief, for if I say them, I shall forget (my complaint) while speaking."[105] More especially we said them, we repeated, we said them and they were very numerous, "more than any number,"[106] namely all these (words) which we have said, according as is written.

And if it is a miracle that we said numerous words and that we, also, heard them, (then) by far greater, indeed, is the marvel if we observe them in order to fulfil (lit. do) them, if we say them and if we hear them, for us to do also deeds peaceful and loveable, and purifying, and sensible, and all the good deeds

b) without a number, according as we have said words without a number and have heard them.

And if it is a marvel that we observe short fasts and short prayers, (then) it is an outstanding marvel (lit. the whole marvel) that we should not be found and that we should not be caught by the Word of God that we are boastful or proud or disobedient or unfriendly towards our neighbour without cause (lit. for nothing) or that we are guileful (lit. do guiles) secretly in all impious deeds (lit. impiety, pl.).

And after these (things), look, (O) brethren, how you have attached hardening of heart and negligence towards your soul

like a stone, while you have drowned yourselves like lead in your

154 a) deep ignorance (pl.) (and) hypocrisy and men-pleasing, not only like in the depth of the sea (lit. marine depth), but like in the midst of the hell and destruction, these which are not wont to be satiated,[107] according to the Scriptures.

Perhaps you think that the judgement of the evil deeds which we have done was obliterated before God? I say to myself and to you, (O you) wretched, strife-makers, murmurers, fault-finders, ignorant (and) disobedient (ones), sinners in all deeds even as I, myself, too.[108]

And wherefore did I send to you in anger in the days of summer the elder who is with you, saying that I am inimical towards you in all my heart?

b) Is it not only because I know that the Lord does not agree with many (lit. some numerous) among yourselves, because I wrote to you in the letter entreating you that you should reveal everything to the elder in truth when he comes to you, and you, however, did not say anything truth(ful) to him, because you were not ashamed and neither were you afraid of all the words written in the Epistles in curses and in blessings, and neither had you compassion upon the word which I had said: "We have failed in grief, we and you." But you, on the other hand, have added to (lit. upon) us all sorrow

155 a) and groaning, as you were about to stand up against the elder with an evil eye, lying before him and before the Lord (and) you said not a word (lit. no word) to him rightly, and as the fear of God is not complete in yourselves in truth, not only you did not say what was right to say to the elder, when he came to you, but you gathered, on the contrary, words of deception together out of your heart(s) full of falsehood (and) wrote them to us hypocritically when the elder came from you to us in sorrow, for he had not seen (any) straightforwardness among you.

b) And thus I was burning in my heart when he told me your words and your deeds, so that I was stricken (lit. pierced) (to such an extent) as to go (lit. that I should go) on that night because of the sorrow, but thanks to God (lit. the mercy of God is accepted), him who holds each of us even till now. And thus I was slow with (lit. in) my anger, not only all that night and all that day long, but many times had I kindled in my heart in anger, like

fire, because of you. And though the elder and the elders who are with you saw me lifting up my hands to the heaven, swearing in wrath before the Lord that

156 a) I am pure from your blood [109] and I have nothing to do with (your) soul, not because you did not do many fasts and prayers, and many continual cares, and numberless toils in the Lord, but rather because you are full of enmity and envy and hatred towards one another, yourselves burning your good deeds in the strife and murmuring, and slander, and all the sins, these more evil than fire, and, again, because your words which you wrote to us are like words of small children who play in the markets,[110] so that a (lit. the) fool who will hear them

b) will laugh in his foolishness and a (lit. the) wise who will hear them will weep over your ignorance and your hardening of heart. Instead of your sending to us (the report of) your manifest evil deeds which you commit (lit. do) at you(r place), these for which the Lord will judge us if we are forgetful concerning them, you have indeed caused yourselves to delve into (lit. after) the wickedness and the fornication which are hidden in the heart of each one (fem.) of you and to send to us the (reports of the things) about which neither we sent to you, nor God commanded to us in the Scriptures that we should seek

157 a) after them in confusion, nor God will judge us, because he will judge the (things) hidden in the darkness and disclose the counsels of the hearts and give each one according to his deeds.[111]

Who told us of your love towards one another which is withered with you but God alone, inasmuch as from the first even to now you have been lying (lit. lie), saying hypocritically that you love one another? And because just is the Lord, because of this he confused your mind in disturbance so that (lit. until) you told us unawares (lit. in your ignorance) about the hatred of your

b) heart towards one another by the words which you sent to us in your letters and by the mouth of those who belong (lit. are ascribed) to you and especially by the elder when he came to us, going from you, while you have been (lit. are) sending them to us many times.

I say to you that like people who carried (away) some goods by stealth at one time and years after were caught from their own mouth so that (lit. until) they were accused of (taking) the (goods)

which they had carried (away) by stealth, thus also you, from the beginning you have been gathered together at you(r place), praising yourselves with your tongue that love and peace abide in

158 a) your heart, and at the time when you sent to us your words in which there was no love, you, on your own part, expose yourselves by the manner of the words of your mouth that you have been lying (lit. lie) at all times, (when saying) that you love one another, so that the written Word should say to me[112] and to you in reproof: like winds and clouds and rains that are (only) menacing (lit. "appear", but come to nought), thus are those who boast themselves of a false love and a false peace and all the deeds which they do.[113]

I confess to you that like "Not everyone who says "Lord, Lord" will go

b) into the Kingdom of the Heavens, but (it is) he who will do the wish of our Lord Jesus Christ",[114] thus also everyone who loves his neighbours (lit. all who love their neighbours) "in deed and truth"[115] and do not hide anything from their neighbours that is useful, they will go into the Kingdom of God.

I confess to you that when I read your perverse words in your letters, it is of you that I have said: "I mingled my bread with dust because of you in sorrow",[116] because indeed in confusion you have made me confused at our (place), because you loved vanity (lit. that which is empty) and lie[117] at you(r place), according as is (written).

Notes to the translation

1. The end of p. 112 is translated here to show the gist of the phrase with which p. 113 begins. The folio of the same MS. that directly precedes our p. 113 is in Paris.
2. Cf. *1 Jh* 4, 20.
3. *1 Pe* 1, 8.
4. Cf. *2 Ti* 2, 4.
5. *Gn* 17, 11.
6. *Gn* 17, 14.
7. Cf. *Ac* 7, 51; *Ro* 2, 29; *Col* 2, 11.
8. *So* 2, 15.
9. Cf. *Pr* 6, 14-15.
10. *Ps* 62, 11.
11. *Mi* 1, 13.
12. Shenoute's deputy or second in command.
13. The plural of "father" is used in the sense of "parents", encompassing in itself both sexes, the father and the mother of a person. In this case, however, it denotes not one's "parents according to the flesh", but rather a specific office in the convent. This and similar designations are characteristic of monasteries and convents, but in a convent it can only be filled by a nun, whence our translation here and further in such cases as "mothers".
14. Cf. *Lc* 18, 9.
15. Cf. *Ps* 101, 8 where, however, the bird referred to is a sparrow, Shenoute changes it into crows, wishing to contrast them with doves.
16. *So* 5, 12.
17. *Ezk* 22, 24.
18. *Dtm* 11, 11.
19. *Jud* 12. The Greek text has "twice dead, plucked up by the root."
20. *2 Pe* 2, 17.
21. *Ec* 2, 6.
22. *So* 4, 12.
23. *So* 4, 15.
24. *Ezk* 22, 24.
25. *Hs* 10, 4; 12, 11.
26. Cf. *Ps* 1, 3.
27. *Ro* 5, 5.
28. *Is* 5, 6.
29. *So* 2, 12.
30. Cf. *Ps* 1, 3.
31. *Mt* 23, 7.
32. Cf. *Ec* 7, 8; *Col* 2, 18.
33. *Mt* 23, 8-10.
34. A case of self-humiliation characteristic of Shenoute, cf. notes 39, 49, 58, 108, 112.
35. Cf. *Is* 54, 13; *Jh* 6, 45.
36. *Is* 5, 6.

37. *Zph* 3, 3.
38. *Ezk* 22, 29.
39. See note 34.
40. *1 Th* 5, 14.
41. Cf. *Ps* 54, 23.
42. Cf. *Ro* 2, 16.
43. Cf. *Ezk* 3, 27.
44. *Mt* 23, 27.
45. *Mt* 23, 32-35.
46. *Mt* 23, 37.
47. *Ro* 8, 33.
48. Cf. *Mt* 13, 57; *Mc* 6, 4; *Lc* 4, 24; *Jh* 4, 44. Instead of "in the generation" the MS. erroneously has "in the congregation", cf. notes to the text (p. 130 a, 1).
49. See note 34.
50. *Ps* 121, 1.
51. *Ps* 118, 162.
52. Cf. *Pr* 3, 14; 8, 10 and 19; cf. *Jb* 28, 15.
53. *Ps* 83, 11.
54. Cf. *Mt* 23, 38.
55. Cf. *2 Th* 3, 6; *Tit* 3, 10.
56, Cf. *Gn* 19, 15.
57. *Nm* 16, 26; cf. *1 Ti* 5, 22.
58. See note 34.
59. Cf *Ps* 2, 12.
60. Literally an attribute of adjectival type and not a Genitive, as also in the subsequent text in the same collocation.
61. Cf. *Is* 54, 13; *Jh* 6, 45.
62. Cf. *Jh* 5, 45; cf. also 5, 24 and 3, 36.
63. *Pr* 1, 8; 6, 20; cf. 4, 1.
64. Futurum II, denoting that something is bound to happen; debitive.
65. *Heb* 3, 17.
66. *Heb* 12, 5-7; cf. *Pr* 3, 11-13.
67. *Jr* 2, 19.
68. *Ps* 19, 2-5.
69. *Ps* 5, 4-6.
70. *Ps* 91, 13-14.
71. *Ps* 91, 8-9.
72. *Jr* 17, 7.
73. *Is* 28, 15.
74. *Jr* 17, 8; cf. *Ps* 1, 3.
75. *Mc* 16, 15.
76. *Jr* 17, 8.
77. Cf. *Lc* 8, 15.
78. Cf. *Ps* 36, 2.
79. *Is* 65, 6.
80. *Is* 65, 7.
81. *Is* 65, 12.
82. *Is* 66, 3-4.
83. *Is* 65, 21-24.

84. *Dt* 28, 30-31; cf. *Am* 5, 11; *Zph* 1, 13.
85. *Is* 65, 4.
86. *Is* 65, 11.
87. The goddess of good fortune.
88. *Ps* 105, 35.
89. Cf. *Is* 65, 21; *Ezk* 28, 26; *Am* 9, 14.
90. The words "of unclean spirit" are used here as an epithet of adjectival type, something like "unclean-spirited".
91. *Ps* 90, 13; *Lc* 10, 19.
92. *Ps* 33, 15; *1 Pe* 3, 12.
93. *Ps* 33, 18.
94. Cf. *Dt* 33, 12.
95. *Jr* 13, 24; cf. *Jb* 21, 18.
96. *Is* 40, 6; cf. *Jac* 1, 10-11; *1 Pe* 1, 24.
97. *Mt* 26, 41; *Mc* 13, 48; *Lc* 22, 40 and 46.
98. *Ps* 78, 1.
99. Cf. *Is* 64, 10-11.
100. *Si* 44, 12-13; cf. *Ps* 36, 28-29.
101. *Ps* 36, 28.
102. *Ps* 118, 103.
103. *Mt* 5, 37; *Jac* 5, 12.
104. Cf. *Dt* 4, 25-26.
105. *Jb* 9, 27.
106. Cf. *Ps* 39, 6.
107. *Pr* 27, 20.
108. See note 34.
109. Cf. *Ac* 20, 26.
110. Cf. *Mt* 11, 16.
111. *1 Co* 4, 5; cf. *Ro* 2, 16.
112. See note 34.
113. *Pr* 25, 14.
114. *Mt* 7, 21.
115. *1 Jh* 3, 18.
116. *Ps* 101, 10.
117. *Ps* 4, 3.

8. PORTION OF SHENOUTE'S INSTRUCTION TO THE MONKS
I.1.b.716 (5694, Copt. 32)

PARCHMENT. 1 leaf, 33.7 x 27 cm. Small breaks along the edges, stains. A good general state of preservation.

The text in two columns is on both sides. The margins are intact. Page-numbers are 143 and 144. On p. 144 (on its inner corner) there is a quire-mark "9". The initials are ornamented with dots in their inside, the initial **ⲟ** with a small circle or concentric circles in its center, and the initial **ⲉ** with a pattern of scrolls.

This is a folio from a codex which contained Shenoute's works. The text of the first page and of one half of the second corresponds to that of the *Codex Borgianus* CCXXXIII, published by Amélineau (*AS* II, pp. 251–267; our fragment covers his pp. 258, 12 – 260, 10); there is a gap in Amélineau's publication (2 folios are missing here in the *Codex Borgianus*), which is filled up in part by the Golenischev MS. (the end of the first column and the second column of p. 144). It is interesting to note that one codex of Shenoute's works is now reconstructed by Young out of folios kept in many libraries and museums (Young, *Unp.Sh.*, pp. 251–267; cf. Young, *ObsWM*, pp. 763–766). The text of its pp. 172–173 (the MS. of the University of Michigan 158, no. 15) coincides with that of pp. 225–226 of the *Codex Borgianus* (*AS* II, pp. 251–252). At this point the *Codex Borgianus* has two folios missing, and the text that follows this gap is altogether different from that of the Michigan MS. So these two Shenoute's codices have different contents, coinciding with each other only in part, and the Golenischev folio belongs either to a codex similar to the *Codex Borgianus* or to some other. Be it as it may, the folio I.1.b.716 is of importance as it introduces into the scope of scientific research one more fragment of the works of the famous Shenoute, which is still unknown to Coptologists.

DIALECT: Sahidic.

DATE: about the 10th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, pp. 90–96.

BIBLIOGRAPHY: the MS. is mentioned by Lemm (Lemm, *Alexanderroman*, p. 101) as "Fragm. der Samml. Golenischeff

(Admonitio ad monachos oder ähnliches)" in connection with the meaning of the word ⲍⲱⲣⲙ̄ and even quoted from: ⲍⲱⲣⲙ̄ ϩⲛ̄ ⲛⲉϥⲃⲁⲗ "mit weinen Augen blinzeln, winken, ein Zeichen geben"; Elanskaya, *CLT*, p. 266.

ρμγ a) ϫωρⲙ ϩⲛ ⲛⲉϥⲃⲁⲗ ⲉⲉⲓ
ⲣⲉ ⲛ̀ⲟⲩⲕⲣⲟϥ · ⲏ ⲉⲭⲣⲱ
ϩⲟⲗⲱⲥ · ⲛⲟⲩⲥ̄ⲭⲏⲙⲁ̄
ⲛ̄ⲧⲉⲓⲙⲓⲛⲉ · ⲏ̄ ⲉⲕⲓⲙ
ⲃⲉ ⲗⲁ̄ⲁ̄ⲩ ⲙ̄ⲙⲉⲗⲟⲥ ⲉⲡ
ⲧⲏⲣ̄ϥ · ϫⲉⲕⲁⲥ ⲛ̄ⲛⲉϥ
ⲗⲩⲡⲉⲓ̈ ⲙ̄ⲡⲉϥⲥⲟⲛ ·
ϩⲛ̄ ⲟⲩⲙⲛ̄ⲧⲕⲁⲧⲁ
ⲫⲣⲟⲛⲏⲥⲓⲥ · ⲡⲉⲓ̈ⲕ
Ⲉⲧ ⲇⲉ ⲟⲛ · ⲱ̄ⲫⲉⲗⲉⲓ̈ⲁ ⲁⲛ ·
ⲉⲧⲣⲉⲟⲩⲁ̄ ⲧⲥⲁ̄ⲉⲓⲟϥ · ϩⲛ
ⲧⲉϥϩⲉⲃⲱ̄ · ⲏ̄ ϩⲛ̄ ⲛϩⲩ̄
ⲡⲟⲇⲏⲙⲁ̄ · ⲉⲧϩⲛ̄ ⲛⲉϥ
ⲟⲩⲉⲣⲏⲧⲉ · ⲡⲉⲓ̈ϩⲱⲃ
ⲅⲁⲣ ⲟⲩⲙⲛ̄ⲧⲉⲡⲉⲣ
ⲡⲉⲣⲟⲥ ⲡⲉ · ⲁⲩⲱ ⲛⲉϥ
ⲡⲣⲉⲡⲉⲓ̈ ⲁⲛ · ⲛ̀ⲛⲉⲧⲡⲟ
ⲗⲉⲓⲧⲉⲩⲉ ϩⲙ̄ ⲡⲉⲭ̄ⲥ̄
Ⲟⲩ ⲡⲉⲧ̄ⲱ̄ⲱⲉ ⲇⲉ ⲛ̀ⲧⲟϥ
ⲉⲣⲟϥ ⲡⲉ ⲉⲧⲣⲉϥⲱⲱ
ⲡⲉ ⲛ̀ⲧⲉⲓ̈ϩⲉ ϩⲛ̄ ⲧⲉⲭ
ⲣⲓⲁ ⲧⲏⲣ̄ⲥ̄ ⲙ̄ⲡⲥⲱⲙⲁ
ϩⲛ̄ ⲟⲩⲑ̄ⲃⲃⲓⲟ̄ ⲙ̄ⲛ̄ ⲟⲩ
ⲥⲱⲱ̄ⲩ̄ ⲛ̄ⲛⲁϩⲣ̄ⲙ̄
ⲡⲉⲧⲛⲁⲩ ⲉⲣⲟϥ · ⲟⲩⲇⲉ
ⲉⲧ̄ⲙ̄ⲧⲁⲕⲉ ⲗⲁ̄ⲁ̄ⲩ ϩⲛ̄
ⲟⲩⲙⲛ̄ⲧⲁⲧ+ⲥⲟ · ⲡⲁ
ⲣⲁ ⲧⲉⲭⲣⲓ̈ⲁ · ϩⲱⲥ ⲉⲛⲟ̄ⲩ̄
ⲟⲩ ⲁⲛ ⲛⲉ ⲛⲉⲛⲕⲁ̄ ⲉⲧⲟⲩ
+ ⲙ̄ⲙⲟⲟⲩ ⲛⲁⲩ : ⸗
Ⲉⲧ̄ⲙ̄ⲱⲓⲛⲉ ⲇⲉ ⲟⲛ ⲛ̄ⲥⲁ
ⲃ) ⲟⲩⲉⲟ̄ⲩ̄ ⲉϥⲱⲟ̄ⲩⲉⲓⲧ ⲛ̀
ⲧⲛ̄ⲣⲱⲙⲉ · ⲟⲩⲇⲉ ⲉⲧ̄ⲙ̄
ⲡⲱ̄ⲧ ⲛ̀ⲥⲁ ⲟ̄ⲩⲙⲛ̄ⲧ
ⲛⲟⲃ · ⲁⲗⲗⲁ ⲙⲁⲣⲉⲡⲟⲩⲁ̄
ⲡⲟⲩⲁ̄ ⲧⲙⲁⲉⲓ̈ⲉ ⲡⲉϥⲥⲟⲛ
ϩⲛ̄ ⲟⲩⲑ̄ⲃⲃⲓⲟ̄ · ϩⲱⲥ ⲉϥ
ⲥⲟⲧⲡ̄ ⲉⲣⲟϥ · ⲧⲛ̄
Ⲟⲩⲉϩ ⲥⲁϩⲛⲉ ⲇⲉ ⲟⲛ · ⲭⲉ
ⲡⲉⲧⲛ̄ⲁⲣ̄ ϩⲱⲃ ⲁⲛ ⲙ̄
ⲡⲣ̄ⲧⲣⲉϥⲟⲩⲱⲙ · ⲛ̀
ⲛⲉⲛⲧⲟⲩⲱⲟⲩ ⲉⲡⲣⲟⲟⲩⲱ :⌐
ⲉⲓⲙⲏⲧⲉⲓ̈ ⲛ̀ⲧⲉⲟⲩⲛⲟⲃ
ⲛⲁⲅⲕⲏ ⲱⲱⲡⲉ : ⲉⲩ
ⲛⲁⲱ̄ ⲡⲁⲣⲁⲓ̈ⲧⲉⲓ̈ ⲙ̄ⲙⲟⲥ
ⲁⲛ · ⲉⲧⲣⲉⲟⲩⲁ̄ + ⲧⲟⲟⲧⲥ̄
ⲙ̄ⲛ̄ ⲟⲩⲁ̄ · ⲉⲧⲃⲉ ⲧⲉⲩⲙ̄ⲛ̄
ⲧⲁⲧⲃⲟⲙ̄ · ⲁⲗⲗⲁ ⲉⲣⲉ
Ⲡⲟⲩⲁ̄ ⲡⲟⲩⲁ̄ ⲛⲁⲃⲱ̄ ϩⲙ̄
ⲡⲉⲩϩⲱⲃ ⲛ̀ⲧⲁⲩⲧⲟ̄

ϣϥ ερος· ϫεκας ⲛ̄
ⲛεϥⲣ̄ ϩογⲟ̄ επεϥϣι
ⲛ̄ϥϫιϲε ⲛ̄ϩητ εϫⲛ̄
ⲛεττⲏϣ ·· εϊⲙⲏ
Τεϊ ⲛ̄ϲεδοκιⲙαϲε ⲛ̄
ϣορⲡ̄ · ⲛ̄ⲃι ⲛενταϒ
ταⲛϩⲟ̄ϒτοϒ̄ ετοϊ
κονⲟ̄ⲙια ·· ϩοταⲛ̄
Ⲉγϣανναϒ̄ εγϲⲟⲛ ·
ϥϥⲣ̄ⲛ ογϩⲱⲃ ϥϣⲁ
ⲁ̄ⲧ ⲛ̄κεογⲁ̄ · ετρϥ+
τⲟⲟⲧ̄ϥ ⲛ̄ⲙⲙαϥ ϩⲙ̄
πεϥϩⲱⲃ :— ⲧⲛ̄+
Ⲙⲁ̄ δε αⲛ ⲟⲛ̄ ετρεογα ⲡ
ⲱⲱⲛε ⲛογⲣ̄ϫαϲτη
ριον · εκεερϫαϲτⲏ
ριον · ογδε ⲃε ετⲙ̄τ
ρεϥⲣ̄ ⲃελⲁ̄ⲁϒ ⲛ̀ϩⲱⲃ
ϩⲟⲗⲱⲥ ϩⲛ̄ ογⲙⲓϣε
ϑ̄ ⳓⲙⲛ̄ ⲟ̄ϒ+ τⲱⲛ · ϥⲟϒ
εϣ ϲεϣⲧ̄ϥ πετϩιτογⲱ
ⲱϥ ϩⲛ̄ ⲟ̄ϒφⲑⲟⲛⲟϲ
ετⲃε ⲡταⲓⲟ ετεογⲛ̄
ταϥⲧ̄ϥ ϩⲙ̄ ⲡϩⲱⲃ ετεϥ
ειρε ⲙ̄ⲙοϥ — ερϣαⲛ
Ογⲁ̄ δε ϩⲉ̄ ϩⲛ̄ ⲛεϲⲛⲏⲩ
ⲛ̄ⲛ̄ⲉⲛραϣε εϫⲙ̄ ⲡ̄ϥϩε ·
αλλα ϩⲛ̄ ταγαⲡⲏ ⲙ̄
πεⲭⲥ̄ ⲛ̄ⲛαλγπεϊ
ⲛ̀ϩογⲟ̄ ⲛ̀τεⲛⲙ̄καϩ
ⲛ̄ϩⲏⲧ εϫⲙ̄ ⲡϩⲉ̄ ⲙ̄
ⲡεⲛϲⲟⲛ · ϣαⲛτε
ⲡⲛⲟγτε εϲαϩϣϥ
ϩⲙ̄ πετϥⲑⲓⲏⲩ ⲛ̀ϩητϥ
Ογδε ρⲱ · ⲟ̄ⲩⲡετ̄ϣ
ϣε αⲛ ⲡε ετρεⲛτα
ϣε οειϣ ⲛεⲛⲛοⲃε
ⲛ̄ⲛ̄ⲉⲛϲⲛ̄ⲏⲩ · ⲉⲛⲟ ⲛ̄
ⲑε ⲛ̄ⲛεττⲃαⲉⲓⲟ̄ ⲙ̄ⲙο
ογ εⲃολ ϩαϩτⲛ̄ ρⲱ
ⲙε ⲛιⲙ · ογδε ετⲙ̄
ⲃⲱ ⲟⲛ ⲉⲛⲟγεϣⲛ ϫο
ογ ϩαϩτⲛ̄ ⲛαⲓ ⲛ̀τεⲓ
ⲙιⲛε ετε ⲟⲩⲛ̄ ⲃⲟⲙ̄
ⲙⲙⲟ̄ⲟγ ετογⲛεϲ ⲛετ
ⲑⲓⲓⲏⲩ ϩⲛ̄ ογϩοτε
ⲙⲛ̄ ογⲙογϣⲧ̄ ⲛ̄
τε πεⲭⲥ̄ · πετ
Ⳓπⲓο δε ϩⲛ̄ ⲑοτε ⲙ̄π
ⲛογτε · ⲙαρεϥⳓπⲓⲟ

Notes to the text

143 a, 12: An omission. Read ⲧⲉⲩϩⲃ̄ⲥⲱ.
b, 1-2: Read ⲛ̄ⲧⲉ ⲛ̄ⲣⲱⲙⲉ.
144 a, 2-3: An omission. Read with Amélineau ⲛ̄ⲛⲉⲛⲧⲁⲩⲧⲟϣⲟⲩ.
5: An omission. Read with Amélineau ⲛ̄ⲁⲛⲁⲅⲕⲏ.
b, 14: A dittography for ⲡⲛⲟⲩⲧⲉ ⲥⲁϩⲱⲩ.
27: Read ⲑⲏⲏⲩ.

Translation

143 a) (it is not well that anyone) should give a sign with his eyes in order to do anything on the sly, or, in general, to use a(ny other) sign of this kind, or to stir any limb (of his) at all, lest he should offend his brother by (his) (lit. a) contempt. And another (lit. this other) also: it is not proper (lit. not a useful (thing)) that anyone should adorn himself with his clothes or sandals which are on his feet, for it is vanity and it does not suit those who live in Christ. But what is proper for him is that he should thus live (lit. be) in extreme poverty (lit. in all poverty) with respect to his body, in humbleness and humility before him who sees him; (and it is also proper)[1] not to destroy anything ruthlessly beyond necessity, as if they were not theirs, these things that are given to them,[2] and not to seek after

b) a vainglory with men, nor to pursue grandeur. But let everyone respect his brother in humility as one who is better (lit. more chosen) than he (himself). And we order, likewise, that he who will not work, let him not eat, as the apostle commanded.[3] And he who is not occupied in the service[4] for the sake of Christ's glory, let him trouble himself to do some small job within his power. Let thus everyone devote himself to his work with a stout heart and a praising word, according to what the steward[5] will assign (to him to do), (even) when he eats or drinks (lit. whether he eats (or whether) he drinks), (that is) in general, (let him do everything) for the glory of God. And neither should he

144 a) pass form one work to (another) work without (lit. besides) a command of those who are ordered to take care (of the works), unless an extreme urgency occurs when it will not be possible for one to refuse to help another on account of the latter's (lit. his) weakness, but let everyone mind (lit. remain in) the job to which he has been appointed, lest he should do more than his (daily) quota and become supercillious with regard to the superiors (lit. those who are appointed), unless they arrange (it) beforehand, namely those who are entrusted with the administration. When they see a brother at work who is in need (of the help) of another, let him help him in his task. Neither do we appreciate[6] that anyone should pass from one workshop to another workshop, or that he should do any work in general[7] in strife

b) and contention, wishing to set at nought his neighbour out of envy for the respect due to (lit. which belongs to) him for (lit. in) the work he is doing. And if one of the brethren falls, we should not be glad of his fall, but in the love of Christ we must grieve extremely and be in sorrow for the fall of our brother until God reforms him from the sin (lit. in that) into which he has (now) fallen. Neither is it necessary that we should expound our sins to our brethren resembling those who put themselves to shame before all (lit. before all the people). But, however, we should not be wordless before those (lit. these of such a kind) who can set up the fallen ones in the (lit. a) fear and contemplation of Christ. And he who reproaches in the fear of God, let him reproach

Notes to the translation

1. A number of causatival and simple infinitives introduced by ϵ- here depend on ⲟⲩ ⲡϵⲧⲱ̄ⲱϵ ... ⲡϵ, the causatival one having its logical subject indicated, while the simple ones are impersonal.

2. ϥⲱⲥ may serve to introduce the clause of cause and here it was interpreted accordingly by Amélineau: "car ce qu'on leur donne ne leur appartient pas." However, when the verb form that follows it is circumstantial, this small word mostly serves as a marker of equivalence: "as", "entant que". Then the phrase acquires the sense which is opposite to that assumed by him. The monks are admonished to handle monastic property as sparingly as if they used their own, because this monastic property is theirs in point of fact.

3. 2*Th* 3, 10.

4. διακονία, both the Church service and the economy of a monastery and its administration, cf. the *Apophthegmata Patrum* above, note 20 to the translation.

5. The official entrusted with the supervision of the economy of a monastery.

6. As the Copts do not separate words, sometimes there appear cases when a text becomes ambiguous. Here the negation ⲁⲛ is followed by the particle ⲟⲛ and ⲁⲛⲟⲛ can be understood as the pronoun "we". Since such pronouns are frequently used after verbal forms to emphasize the personal element in the construction, such rendering as "and we appreciate, we, that ...." is quite possible. That was the interpretation chosen by Amélineau: "nous permettons, nous, que ...". In our MS., however, there is a stroke over the ⲟ in ⲟ̄ⲛ, which could not have been used in ⲁⲛⲟⲛ. But the decisive factor is the parallel phrase "nor that ...", which shows that the phrase that precedes it is also negative. It is here that Amélineau's text breaks off. If his text had been a little longer, he would doubtless have understood it correctly.

7. In Coptic, in common with many other languages, the construction depending on the verbs negative in meaning (implying refusal, prohibition etc.) are usually negative, and such a phrase as e.g. "he did not permit him to speak" would be rendered as "he did not permit that he should not speak" (cf. *BiOr* XXXV, no. 1/2, 1978, p. 131). Therefore the literal rendering here is as follows: "neither that he should not fulfil ...".

9. FRAGMENT OF SHENOUTE'S SERMON
I.1.b.663 (5688, Copt. 38)

PARCHMENT. 1 leaf, 33 x 25 cm. The bottom margin is broken a little; gaps, breaks, stains.

The text in two columns is on both sides. Initials. On one side a central rosette is in the top margin. Page numbers: 391 and 392. P. 391 has, near the inner edge, a quire-mark: "26", and, below, in a small cursive hand, the title of a composition: "21. On the anchorites", apparently added later.

DIALECT: Sahidic.

DATE: 9th or 10th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Lemm, *KM*, CXXIV, pp. 523–526 (413–416).

BIBLIOGRAPHY: Elanskaya, *CLT*, p. 255.

ⲕⲍ ⲧⲛⲁ

ⲕⲁ·ⲉⲭⲛ̄ ⲛⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ

a)ⲛⲍⲏⲕⲉ· ⲛⲓⲙ
ⲟⲛ ⲛⲉⲛⲧⲁⲛⲉⲩ̈
ⲏⲓ ⲱⲱⲥ· ⲍⲱⲥ
ⲧⲉ ⲉⲧⲣⲉⲩⲧⲱⲃⲍ̄
ⲁⲩⲱ ⲛ̇ⲥⲉⲣ̄ ⲃⲉ ⲛ̇
ⲛⲉⲛⲧⲁⲩⲧⲁⲁⲩ
ⲉⲃⲟⲗ ⲛⲛ(ⲉⲛ)
ⲧⲁⲩⲍⲓ ⲉⲭⲱⲟⲩ
ⲛⲧⲟⲟⲧⲟⲩ· ⲏ
ⲁⲩⲧⲁⲁⲩ ⲙ̇ⲙⲓⲛ
ⲙⲙⲟⲟⲩ ⲛⲉⲟⲩⲱ̀
ⲛ̄ⲛ̄ⲇⲁⲛⲓⲥⲧⲏⲥ
ⲛ̇ⲑⲉ ⲙ̄ⲡⲉⲓⲁⲛⲟ̄
ⲙⲟⲥ ⲛⲍⲏⲅⲉⲙⲱ̄
ⲛ̇ⲧⲁⲩⲟⲃⲱⲩⲫ̄ ⲉ̀
ⲧⲉⲑⲗⲓⲯⲓⲥ ⲛ̇
ⲟⲩⲙⲏⲏⲱⲉ ⲛ̇
ⲍⲏⲕⲉ· ⲛⲟⲩⲧⲛ̄
ⲛⲉ̄ ⲍⲛ̄ ⲛ̇ⲥⲩ
ⲛⲁⲅⲱⲅⲏ ⲙ̄
ⲡⲛⲟⲩⲧⲉ ⲛⲉ·
ⲍⲁⲙⲟⲓ ⲟⲛ ⲉⲛⲉ̄
ⲟⲩⲃⲟⲙ ⲙⲙⲱ
ⲧⲛ̄ ⲉⲩⲉⲓ ⲍⲁ ⲟⲩ
ⲙⲛⲧⲍⲏⲕⲉ· ⲛ̄
ⲣⲉⲩⲍⲓ ⲟⲩⲁ ⲧⲁ
ⲭⲏ ⲉⲧⲃⲉ ⲡⲱⲱ
ⲱⲧ ⳾·—

ⲁⲛⲟⲛ ⲧⲛⲍⲟ̄

b)ⲛⲧ ⲍⲛ ⲍⲱⲃ ⲛⲓⲙ
ⲕⲁⲛ ⲉⲛⲱⲩⲁⲛ
ⲕⲱⲕ ⲁⲍⲏⲩ·
ⲕⲁⲛ ⲉⲛⲱⲩⲁⲛ̄ⲣ̄
ⲃⲣⲱⲱⲍ ⲙⲡⲟⲉⲓⲕ
ⲧⲛⲱⲩⲡ ⲍⲙⲟⲧ ⲛ̇
ⲧⲟⲟⲧⲏ ⲛⲓⲥ̄· ⲡⲍⲱⲃ
ⲣⲱ ⲡⲉ ⲡⲁⲓ ⲛ̄ⲛⲉ
ⲡⲣⲟⲫⲏⲧⲏⲥ
ⲙ̄ⲛ ⲛ̇ⲇⲓⲕⲁⲓⲟⲥ
ⲧⲏⲣⲟⲩ·····—

Ⲡⲉⲧⲥⲏⲍ ⲣⲱ ⲛⲁⲛ
ⲡⲉ ⲃⲉ ⲉⲩⲣ̄ ⲃⲣⲱⲍ
ⲉⲩⲑⲗⲓⲃⲉ ⲉⲩⲙ̄ⲟ̄
ⲕⲍ̄· ⲁⲩⲱ ⲟⲛ̄ ⲃⲉ
ⲍⲛ ⲟⲩⲃⲁⲍ ⲙ̄ⲛ
ⲟⲩⲕⲱⲕ ⲁⲍⲏⲩ̈·
ⲟⲩ ⲙⲟⲛⲟⲛ ⲃⲉ ⲁⲩ
ⲥⲍⲁⲓ ⲛⲧⲉⲓⲍⲉ· ⲁⲗ
ⲗⲁ ⲥⲉⲃⲱ ⲙⲙⲟⲥ
ⲟⲛ̄ ⲃⲉ ⲙⲛ ⲗⲁⲁⲩ
ⲍⲛ̄ ⲛⲉⲛⲧⲁⲩⲃⲟ
ⲟⲩ ⲧⲏⲣⲟⲩ· ⲱⲁ
ⲍⲣⲁⲓ ⲉⲩⲍⲕⲟ̄ ⲙⲛ̄
ⲟⲩⲕⲱⲕ ⲁⲍⲏⲩ
ⲛⲁⲱ ⲡⲟⲣⲃⲛ̄ ⲉ
ⲧⲁⲅⲁⲡⲏ ⲙⲡⲛⲟⲩ
ⲧⲉ̄· ⲛⲉⲧⲟⲩⲥⲱⲱ
ⲅⲁⲣ ⲙ̄ⲙⲟⲟⲩ ⲉⲧⲃⲉ ⲓⲥ̄

ⲧⲛⲃ a) ⲓⲥ̄ ⲟⲛ̄ ⲛⲁⲧⲁⲉⲓⲟ
ⲟⲩ ⲛ̄ⲍⲟⲩⲟ̄· ⲉⲣ
ⲱⲁⲛⲡⲉⲧⲥⲏⲍ
ⲇⲉ ⲍⲱⲱⲩ ⲥⲉⲱ̈
ⲧⲍⲩⲡⲟⲗⲩⲙⲯⲓⲥ
ⲛ̄ⲛ̄ⲣⲉⲩⲣⲓⲛⲟ̀ⲟ
ⲛⲥ· ⲃⲉ ⲁⲩⲡⲱ
ⲍⲧ ⲛⲟⲩⲥⲱⲱ̈ⲩ̈ⲩ·
ⲉⲭⲛ̄ ⲛⲁⲣⲭⲱⲛ
ⲁⲩⲡⲗⲁⲛⲁ ⲙ̄ⲙⲟ̀
ⲟⲩ ⲍⲛ ⲟⲩⲭⲁⲓⲉ
ⲍⲛ̄ ⲟⲩⲍⲓⲏ̄ ⲁⲛ̀

NIM ΠETNAϤÏ
T̄Ϥ MMAY ϩIXW
TN̄· MH MΠE
Oγnoб NϩIME·
N̄TOϤ ϫOOC ϩM
ΠEϩOOγ NTAN
Ϥ1 NEIΔWΛON̄
NNATNOγTE·
EBOΛ ϩN̄ NEγMA
N̄ψωΠĖ ECWψ
EBOΛ EPOI ϩWWC
ON ϫE AKTAKE
ΠEKEOOγ MΠO
Oγ AKTAKE
ΠEKEOOγ· NTAÏ
OγWψB NAC
ϫE Oγ· NTAIOγ
WψB NAC· ϫE
b) +NATAKOϤ +
NATAKOϤ ON
ΠEOOγ ETM
MAY· +NACPEϤ
PWϤ̄Ϥ̄ EϩPAI E
ΠKAϩ· EOγMN
T[MAK]APIOC
NA̤Ï AγW NAN̄
NTENAψ +
ϫPOΠ NAN̄ AN̄·
OγTĖ ϩENKÔ
OγĖ NTOγϩĒ·
ϩ̄Ω ETPENP B°Λ
EΠAÏ ϫE OγOI
NHTN̄ EPψAN
N̄PWME TH
POγ TAEIETHγ
TN̄: AγW ϫE

Oγatбom πe·
etpepωme
мepe πeooγ м̄
πexc̄ мπeϤ
p̄ ψpп мecte
πeṑỳ nnpω
мe н eψxe
oγϩhγ nai πē
πtaeio nnpω
мe aγω oγo
ce nai an πe
naψωoγ nбi

Notes to the text

The quire-mark is "26". Lemm notes that, to judge from the pagination, not all the quires may have had 16 pages. Indeed, if the quire-mark in question is in the quire's *prima*, the preceding quires must have contained 400 pages, whereas the page number here begins with ⲧ. Lemm reads these numbers as 381 and 382. The middle digit, however, is not ⲡ, but ϥ, and the page numbers, therefore, are 391 and 392.

392 a, 6-7: An error in the text: ⲣⲓ ⲛⲥⲟⲛⲥ for ⲍⲓ ⲛⲥⲟⲛⲥ.

b, 8: Lemm restored ⲛ[ⲉ], but traces of the lower portions of two letters in the lacuna show that ⲛⲁⲓ is to be read

Translation

391. (Note at the page's bottom:) 21. About the anchorites.

a) poor. Who, again, are those whose houses are empty so that they should beg (alms) and become like those who have sold themselves to them from whom they borrowed (money)[1] or have given themselves of their own accord as pledges to the usurers even as this lawless governor who was oblivious to the affliction of a multitude of poor people? Are they yours or are they the congregations of God?[2] Would that, again, you could endure poverty, (O) you who murmur (lit. murmurers) exceedingly[3] because of the shortage![4]

We are tried

b) in all things; (but) even though we are naked and even though we are in want of bread, we thank Jesus. Indeed, this is the way (lit. thing) of all the prophets and the righteous. Indeed, it is written to us: "Bring destitute, afflicted, pained."[5] And again: "In cold and nakedness."[6] And not only did they write thus, but they say, again: "Nothing in all that they have said even to famine and nakedness will be able to separate us from the love of God."[7] For those who are held in contempt because of Jesus,

392 a) 392 a) Jesus also shall reward them extremely. And if what is written also holds in contempt the retort of the wrongdoers, namely: "He has poured contempt upon the princes and caused them to wander in the wilderness, (and) not in a road,"[8] (then) who will carry it (sc. the written words) off from you? Did not a (certain) noble (lit. great) woman say on the day when we carried the idols of the godless (people) away from their sanctuaries (lit. dwelling places), while she was crying out, herself, to me, again; "You have destroyed your glory today, you have destroyed your glory!" What did I answer to her? I answered to her:

b) "I shall destroy, I shall destroy again that glory. I shall cause it to fall to the ground for a [bless]edness to me and to us and neither you will be able to hinder us (lit. to give obstacle to), nor any other of your sort." It is enough for us that we should avoid this: "Woe to you if all the men should honour you,"[9] and "It is impossible for anyone to love the glory of Christ without having hated, first, the glory of the people."[10] Or if it is any gain to me the veneration of the people and not any loss to me, (then) many are

Notes to the translation

1. Debtor's slavery is also mentioned in *Apophthegmata Patrum* (Chain, *AP*, 225, p. 65).
2. Presumably these words are to be understood in the way that follows: "Do monastic congregations belong to you and not to God?"
3. An interesting case of the adverb "speedily", "at once", etc. having the meaning "very", "exceedingly" and the like; cf. above I, 1 (*Apophthegmata Patrum*), note 46 to the translation.
4. In all likelihood, an allusion to the monks murmuring about the shortage of something, though they do not suffer, in fact, from poverty, whereas poverty is the ideal of the righteous.
5. *Heb* 11, 37.
6. *2 Co* 11, 27.
7. *Ro* 8, 35-39.
8. *Ps* 106, 40.
9. *Lc* 6, 26.
10. In such a form the phrase is not attested, but cf. *1 Th* 2,6.

10. A DISCOURSE ON THE SPIRITUAL EDUCATION
I.1.b.655 (–, Copt.33)

PARCHMENT. 1 leaf, 33.5 x 25.5 cm. The edges broken; gaps, stains; the writing is in part faded, the lower lines suffered from water.

The text on the front page is in two columns, the back has a colophon with an additional text and a drawing (a man in prayer), made by an inexperienced hand, very probably even that of a child. The initials are painted with red and ornamented with floral *diple*-signs or *obeli*. The colophon is preceded by a tail-piece formed of strokes, dots and a row of small *diple*-signs. The leaf is paged 201 and 202. The front page has, at its bottom, in the clear space under the columns, the washed out lines (13 in all) of a prayer or something jotted down at a later date. The text is unintelligible; a few letters only are recognizable. In the last line one discerns ⲋⲁⲙⲏⲛ ... ⲯⲱⲡⲉ and the date ⲯⲗⲉ (732 = A.D. 1015–1016).

DIALECT: Sahidic.

DATE: The colophon is dated to Year 696 of the era of Diocletian (A.D. 979–980).

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, pp. 106–111. The colophon is published in Lantschoot, fasc. 1, LVIII, pp. 95–96; cf. fasc. 2, p. 40.

BIBLIOGRAPHY: Lemm, *KM*, CL, p. 561; the MS. is mentioned in connection with the expression ⲛⲓⲕⲉⲫⲁ[ⲗⲁⲓ]ⲟⲛ ⲛ̄ⲍⲱⲱⲙⲉ (cf. I, 8); Elanskaya, *CLT*, pp. 250–251.

ⲥⲁ a) ⲙⲛ̄ⲧⲥⲙ̄ⲥⲁⲗ ⲅⲁⲣ
ⲧⲉ · ⲭⲥⲛⲥ ⲅⲁⲣ
ϫⲉ ⲧⲱⲛ̄ⲅ · ⲡⲉⲧⲛ̄
ⲕⲟⲧⲕ̀ · ⲛ̄ⲅⲗⲟ · ⲟⲩ
ⲇⲉ ⲛⲉⲧⲙⲟⲟⲩⲧ
ⲧⲁⲣⲉⲡⲉϫⲥ · ⲉⲣ ⲟⲩ
ⲟⲉⲓⲛ ⲉⲣⲟⲕ · ⲉⲕⲉ
ⲙⲟⲟⲩⲉ ⲥⲙ ⲡⲉⲭⲟⲩ
ⲟⲉⲓⲛ · ⲉⲕϫⲟⲟⲣ
ⲛⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ
Ⲡϫⲟⲉⲓⲥ · ⲉⲭⲉⲧⲣⲉ
ⲛⲉⲧⲉⲛⲥⲛⲧ · ⲉⲣ
ⲥⲟⲧⲉ ⲛ̄ⲥⲛⲧⲭ
ⲛⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ
ⲁⲩⲱ ⲛ̄ⲃⲙ̀ⲃⲟⲙ
ⲥⲛ̄ ⲃⲟⲙ ⲛⲓⲙ · ⲕⲁ
ⲧⲁ ⲑⲉ ⲉⲧⲥⲛⲥ · ϫⲉ
ⲡⲉⲧⲉⲙⲛ̄ ⲃⲟⲙ · ⲙ
ⲙⲟⲭ · ⲙⲁⲣⲉⲭϫⲟⲟⲥ
ϫⲉ ⲫⲃⲙ̀ⲃⲟⲙ · ⲁⲛⲟⲕ
ⲁⲩⲱ ⲧⲛ̄ⲙⲟⲟⲩⲉ ⲥⲛ̄
ⲛⲉⲭⲉⲛⲧⲟⲗⲏ
ⲛ̄ⲭⲁⲣⲓⲍⲉ ⲛⲁⲛ
ⲛ̄ⲛⲉⲭⲥⲙⲟⲧ · ⲉⲛ
ϫⲏⲕ ⲉⲃⲟⲗ ⲥⲛ̄
ⲑⲟⲧⲉ ⲙ̄ⲡⲛⲟⲩⲧⲉ
ⲛⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ
ⲁⲩⲱ ⲧⲉⲭⲁⲅⲁⲡⲏ :—
Ⲭⲥⲙⲁⲙⲁⲁⲧ ⲛ̄ⲃⲓ
ⲡⲉϫⲥ · ⲉⲭⲧ ⲛⲁⲛ
ⲙⲡⲉϫⲣⲟ ⲛⲟⲩⲟ
ⲉⲓⲱ ⲛⲓⲙ · ⲡⲧⲁⲓⲟ
ⲡⲁ ⲡⲛⲟⲩⲧⲉ ⲡⲉ
Ⲡⲁⲓ ⲉⲃⲟⲗ ⲥⲓⲧⲟⲟⲧⲭ
ⲉⲣⲉⲟⲟⲩ ⲛⲓⲙ · ⲡ[ⲣⲉ]
ⲡⲉⲓ ⲛⲁⲭ · ⲙⲛ̄ ⲡⲉ
ⲭⲉⲓⲱⲧ ⲛⲁⲅⲁⲑⲟⲥ
ⲙⲛ̄ ⲡⲉⲡⲛ̄ⲛ̀ⲁ · ⲉⲧⲟⲩ
ⲁⲁⲃ · ⲛ̄ⲣⲉⲭⲧⲁⲛⲥⲟ
ⲙ̀ⲡⲧⲏⲣⲭ̀ · ⲁⲩⲱ
ⲛ̄ⲍⲟⲙⲟⲟⲩⲥⲓⲟⲛ :—
ⲉⲛⲟⲩ ⲁⲩⲱ ⲛⲟⲩⲟ
ⲉⲓⲱ ⲛⲓⲙ · ⲱⲁ ⲉ
ⲛⲉⲍ ⲛⲉⲛⲉⲍ · ⲍⲁ
ⲙⲏⲛ : ———

ⲓⲅ ⲥⲃ Ⲡⲓⲱⲧ ⲙⲛ̀ ⲡⲱⲏⲣⲉ ⲙⲛ̀ ⲡⲉⲡⲛ̄ⲛ̀ⲁ ⲉⲧⲟⲩⲁⲁⲃ
ⲥⲙⲟⲩ ⲁⲩⲱ ⲍⲁⲣⲉⲍ ⲉⲡⲱⲛ̄ⲍ ⲙ̄ⲡⲙⲁⲓⲛⲟⲩⲧⲉ ⲛ̀ⲥⲟⲛ
]ⲡⲱⲏⲛ̀[
]ϫⲉ ⲛⲧⲟⲭ ⲡⲉⲛⲧⲁⲭⲭⲓ ⲡⲓⲕⲉⲫⲁ
ⲗⲉⲟⲛ ⲛ̄ϫⲱⲱⲙⲉ · ⲙⲛ̀ ⲡⲁⲥⲟⲛ ⲓⲁⲕⲱⲃ ⲡⲉϥ
ⲱⲏⲣⲉ · ⲥⲙ̀ ⲡⲉⲩⲱⲉⲡ ⲍⲓⲥⲉ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲟⲩ ⲁⲩ
ⲧⲁⲁϥ ⲉⲍⲟⲩⲛ̀ ⲉⲧⲉⲕⲗⲏⲥⲓ[ⲁ
ⲍⲁ ⲡⲟⲩϫⲁⲓ ⲛⲧⲉⲩⲯⲩⲭⲏ ϫⲉⲕⲁⲥ ⲉⲣⲉⲡⲛⲟⲃ
ⲥⲛⲁⲩ ⲛⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲙⲛ̀ ⲅⲁⲃⲣⲓⲏⲗ
ϫⲓ ⲡⲉⲍⲙⲟⲧ ⲙ̀ⲡⲛⲟⲩⲧⲉ ⲍⲓϫⲱⲩ · ⲛ̄ⲭⲕⲱ ⲛⲁⲩ

ⲉⲃⲟⲗ ⲛ̄ⲛⲉⲩⲛⲟⲃⲉ· ⲛⲩⲥⲙⲟⲩ ⲉⲣⲟⲟⲩ ⲭⲙ̄ ⲡⲉⲥ
ⲙⲟⲩ ⲛ̄ⲧⲡⲉ ⲛ̄ⲧⲡⲉ ⲁⲩⲱ ⲡⲉⲥⲙⲟⲩ ⲙ̄ⲡⲕⲁⲩ ⲉⲧⲁϩⲏⲕ
ⲉⲃⲟⲗ· ⲛ̄ⲩⲧ ⲛⲁⲩ ⲙ̄ⲡⲉⲩⲉⲣⲏⲧ ⲭⲛ̄ ⲑⲓⲗⲏⲙ̄
ⲛ̄ⲧⲡⲉ· ⲧⲡⲟⲗⲓⲥ ⲛ̄ⲛⲉⲇⲓⲕⲉⲟⲥ ⲭⲁⲙⲏⲛ

ⲁⲩⲱ ⲁⲣⲓ ⲡⲙⲉⲩⲉ ⲛ̄ⲧⲁⲙⲛ̄ⲧⲉⲃⲓⲏⲛ ⲁⲛⲟⲕ ⲡⲁⲩ
ⲗⲟⲥ ⲋ ⲓⲱⲥⲏⲫ ⲛⲉⲭⲙ̄ⲭⲁⲗ ⲙ̄ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ
ⲅⲁⲃⲣⲓⲏ[ⲗ]ⲛⲉ ⲧⲉⲡⲟⲥ ⲕⲱ ⲛⲁⲛ ⲉⲃⲟⲗ
ⲛ̄ⲛⲉⲛⲛⲟⲃⲉ ⲁⲩⲱ ⲛ̄ⲩⲧ ⲡⲥⲟⲟⲩⲛ ⲛⲁⲛ ⲭⲁⲙⲏⲛ
ⲧⲟⲛ ⲁⲅⲓⲟⲛ ⲛ̄ⲑ̄ ⲭ̄ⲩ̄ⲥ̄ :—

ⲁⲩⲱ ⲁⲣⲓ ⲡⲁⲩⲛⲁ ⲡⲉⲧⲟⲩⲁⲁⲃ
ⲱⲗⲏⲗ ⲭⲓⲃⲱⲓ ⲧⲉⲡⲛⲟⲩⲧⲉ ⲕⲱ ⲛⲁ
ⲉⲃⲁⲗ ⲁⲛⲁⲕ ⲡⲓⲃⲓⲛ ⲧⲁⲗⲉⲡⲣⲱⲥ ⲙ
ⲡⲁⲣⲁ ⲱⲙⲉ ⲛⲓⲙ ⲥⲁⲙ̄ⲡⲁ ⲡⲱⲩ ⲓⲱⲥⲏⲫ
ⲭⲁⲙⲏⲛ ⲛ̄ⲑ̄ ⲭ̄ⲩ̄ⲥ̄ ———————

Notes to the text

201 a, 4-5: That is, ⲟⲩⲧⲉ.
b, 8: Read ⲉⲣⲉⲉⲟⲟⲩ.
15: The initial ⲧ is left out (ⲧⲉⲛⲟⲩ).

202, 4: An omission; after ⲡⲉⲛⲧⲁϥϥⲓ read ⲡⲉϥⲣⲟⲟⲩⲱ ϩⲁ.
12: A dittography.
17: Note the Bohairic form ⲡⲥ̅ⲥ̅.
20: Lantschoot reads ⲛⲁ ⲩⲛⲁ and remarks: "Pour ⲟⲩⲛⲁ." However, ⲡⲁⲩⲛⲁ reads here without any doubt. It must be remembered that these jottings were made by some uneducated person, probably a boy. It rather seems that the possessive article ⲡⲁ was here added to ⲟⲩⲛⲁ, instead of the correct ⲁⲣⲓ ⲟⲩⲛⲁ, on the analogy with ⲁⲣⲓ ⲡⲁⲙⲉⲉⲩⲉ.
21: Read ⲕⲱ ⲛⲁⲓ.
22: Lantschoot reads ⲡⲥⲃⲓ, remarking: "sans doute pour ⲡⲥⲃⲟⲩⲓ." But ⲡ is followed by a clear ⲓ, not by ⲥ, since in these jottings ⲥ has always the shape of a semicircle, and here it is a straight vertical line. ⲡⲓⲃⲓⲛ is written doubtless for ⲡⲉⲃⲓⲏⲛ, and the second ⲛ which must have preceded the next word is omitted.
22-23: Instead of ⲙⲡⲁⲣⲁ ⲣⲱⲙⲉ.
23: Lantschoot reads ⲡⲩ (the Greek υἱός), but ⲡⲱ, for ⲡⲱⲏⲣⲉ, is clearly seen.

Translation

201 a) for it is slavery, for it is written, "Raise yourself, you who sleep, and cease (being) among the dead, that Christ may enlighten you,"[1] and you will walk in his light always (lit. at all times). The Lord, may he make your hearts fearful of him always, while we are strengthened with all strength according to what is written: "He who cannot, let him say, I surely can (lit. I can, I)".[2] And we are walking in his commandments that he may grant his grace (pl.) to us, while we are complete in the fear of God always, until we leave (lit. come out of) this word, growing strong in the struggle, (and) firm, (and) humble (lit. while we are being strengthened ... while we are being fortified, while we are being humbled) through

b) his love, blessed is Christ who gives us strength always. Worship belongs to God, through whom all glory[3] is m[ee]t to him and his good Father and the Holy Spirit, giving life to all creation and consubstantial, now and always for ever and ever. Amen.

The Colophon

202. (O) Father and Son and the Holy Spirit, give blessings and preserve life to the God-loving brother ..., son of ..., because he took care of this book, and to brother Jacob, his son. It is through their own diligence[4] that they gave it to the chur[ch] ...[5] for the salvation of their soul, that the two great Archangels, Michael and Gabriel, may get God's mercy upon them, that he may forgive their sins and that he may bless them with the perfect blessing of heaven and earth, and that he may requite them their vow in the Jerusalem of heaven, the city of the righteous. Amen.

And remember my unworthiness, (namely)[6] Paul &[7] Joseph, the servants of the Archangel Gabrie[l] ... that the Lord may forgive us our sins and give knowledge to us. Amen.

According to the era of the Holy Martyrs, Year 696.

And be merciful to me, (O) saint, pray for me that God may forgive me, (namely) the most humble and miserable of all people (lit. the humble (one), miserable more than all men), Sampa, son of Joseph.

Amen. According to the era of the Martyrs, Year 696.

Notes to the translation

1. *Eph* 5, 14.
2. Cf. *Php* 4, 13.
3. Cf. *1 Pe* 4, 11.
4. That is, at their cost.
5. Evidently, the church of Gabriel the Archangel (cf. e.g. Lantschoot, fasc. 1, p. 184, CVII, 11. 5–6). Lantschoot is of the opinion that this church is a church of two Archangels, Michael and Gabriel (Lantschoot, fasc. 2, p. 40), perhaps for the reason of their being invoked in the first part of this colophon. The scribes Paul and Joseph, however, call themselves, in the second part of the colophon, servant of Gabriel the Archangel, thereby implying their appurtenance to the monastery/church of this Archangel, and Lantschoot himself calls them "moines du topos de l'archange Gabriel." The two Archangels are evidently mentioned in this colophon because Gabriel is usually invoked together with Michael, and not alone. In the third part of the colophon, however, the "saint" invoked is doubtless Gabriel.
6. Cf. Elanskaya, *Co-ordination*, pp. 92–96.
7. The English & corresponds in our translation to the Coptic ligature of the same meaning in the text.

11. THE BEGINNING OF A HOMILY CONDEMNING A TRANSGRESSOR OF THE MONASTIC RULES
I.1.b.657 (5682, Copt. 23)

PARCHMENT. 1 leaf, 36 x 26.5 cm. The edges are broken; gaps, breaks, stains.

The text in two columns is on both sides. The beginning of a codex, because the first page has preserved the quire-mark "1". The page opens with a very large initial, the letter ⲡ, which is ornamented with a plaited pattern and has the height of six lines. The other initials are comparatively small. Ornamental patterns between the columns consist, on the first page, of the stylized pen-drawing of a vase full of grapes and, on the other, of a floral *coronis* as well as the drawing of a bunch of grapes.

DIALECT: Sahidic.

DATE: 8th cent., cf. Hyvernat, pl. VIII, 2 (Clarendon Press 31).

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, pp. 102–105.

BIBLIOGRAPHY: Elanskaya *CLT*, p. 252.

ā [ā]a)Πεχε πεπρο
φητης · χε
νιμ πετνα+
νογμο[ο]ϥ
εχν̄ ταα[πε]
αγω ογπη
γη νρμειη̄ εχν̄
ναβαλ · ν̄τᾱριμε
ṁπειλαος μπε
ϩοογ μν τεγ
ωη · ναϊ νταγωϩ
ōβογ ν̄τε τωε
_ ερε ṁπαλαος-
ω̄ πειηοβ νμκαϩ
_ ν̄ϩητ νεсṅηγ
ω̄ τειηοβ ṅλγπη
_ ναтωχν̄ —
ω̄ τειηοβ ṁφθο
νηρια · ενταπει
φθονηρια φθο
νει ερο ν̄ϩητс
κсο γορт[1] ν̄τοκ
πδιαβολος · мпм
το εβολ ṁπνογ
τε · νιμ πετ
Na+ παεϊωт νογ
мооγ εχν τεκα
πε ϩm̄ пма ётκν̄
ϩητϥ̄ · αγω ογ
пнгн̄ n̄рm̄ειн̄ ё
χν̄ νεκβαλ · nг̄рι
мε ṅαṅ ṁπεϩοογ
b) [мн т]ε̣γωн · εβολ χ[ε]
]. ṇωοοβ
]. пχωϩṃ
λа]ос ν̄τε пϩι
]κбιχ · ач
ωϥ[ωπε н]θε ётκογа[2]
ωϥ̄ ммос ан ÷
ἀληθως ϩενρωмε
ṁпонηрос · ау
ωορωϥ̄ nтχо` м̄
пма νελοōλε ·
αγω ачει εβολ
ν̄бι петχι εβολ
ϩιтоōтϥ̄ мпεн
тачтннооγч ё
ωϥ̈ αγω тнпе тṇ
рс̀ ннвω νελοō
λε · ναϊ ν̄таγтако`
ογ ν̄бι ν̄рωмε м
понηрос · ν̄τε
ρεчογω ечωι ач
сгаї ν̄тнпе ν̄нεн
тачωιтоγ · ṅ̄ νεн
тач+ ωϥ̈ ероογ
ачвωк ачωϥ̈ поγω̄
ṁпεнтачтν̄но
ογч ечωι · αγω νεн
тагωорωϥ̄ ν̄τχо
ṁпма νελοōλὲ ·
νεṁпογ+ со пе
ezωм` αγω ета
ко ν̄ν̄вω νελοō[λε]
[b̄] a)ετ[c]ṭṇ̄ · αγ[ω ετ]
νανογο[ϒ εϩεν]
понηро[с ем]
мате не [αγω εγ]
ωоōве л[ааγ] ан е[3]
пϩевно[с] ётχо
ор етемнтч ṅ̄
пе · паї ν̄тачωрп̄

cemane m̄moq
nb̄i ïωhл пепро
фнтнс · хε aq
ει ε̄xm̄ пакаz · n
bi ouzεθnoc
εqxoop ε̄mn
tq n̄пε · nεqob
zε εγo n̄θε ǹzε
novbzε mṃo̗ị̈
aγw nεqnax̣
zε εγo n̄θε ǹ
zenmac m̄moγï
aqkω n̄tabω
nελooλε εγ
tako · aγω
nabω n̄kn̄tε
εγoγω̄ωq̄ εq
zotẓt · aqzεt
zωtc · aqkωk
nnecωγ̄ẓ · aqno
xc εboλ ÷
ω̄ qczoγorт nb̄i prω
mε n̄taqωωπε
nxaγmoειt
b) nnεntaγωγoṛ
ωp̄ n̄txo · aγω
aγtako n̄nbω
nελooλε ετco
ṭn̄ aγω ετnanoγ
oγ · n̄θε̣ ε̣tq̄czoγ
ōr̄t n̄bi пεntaq
ωωπε nxaγmo
eit n̄nεntaγbω
пε n̄ic̄ ÷ ω̄ epe
Пcazoγ m̄пnoγtε
nanωt n̄cwq zm̄

пṃa̗ etqn̄ẓṇtq
ω̄ [kczoγor]t
n̄to̗ zn̄ tek
biṇei ezoγn
ω[ar]o̗n —
λγω kczoγorт
zn̄ tekbinbωk
eboλ zitoo`
tn ÷ akei men
ezoγn
etcγnaгω
гн m̄пnoγtε
ekmoste m̄
пecmoγ · ek
me m̄пcazoγ
aqtazok n̄bi
пcazoγ en̄tak
merit̄q ēaq
пωт ēboλ m̄
mok n̄bi пecmoγ

Notes to the text

[1] a, 22: So instead of ⲕⲥⲥⲟⲩⲟⲣⲧ ⲛ̄ⲧⲟⲕ. Blank space between ⲟ and ⲩ.

b, 6: ⲟ and ⲩ form a monogram here as well as in l. 6 of the second column on the next page.

[2] a, 5: The edge of the folio is turned down here so that these letters are seen overleaf.

Translation

[1] a) The prophet said: "Who will give wa[t]er upon my he[ad] and a fountain of tears upon my eyes that I may weep for this people, day and night, (for) these who were smitten of the daughter of my people?"[1] Oh, this great grief, brethren! Oh, this great unceasing sorrow! Oh, this great envy with which this envious (man; lit. envy) envies you (i.e. the community)! Cursed are you, Devil, before God! Who will give water, my father, upon your head in the place in which you are and a fountain of tears upon your eyes that you may weep for us, day

b) [and n]ight, because ... smite ... pollution ... your hand[s]. He (apparently, the people) be[came s]uch as you do not wish him (to be). Verily, evil men overturned the wall of the vineyard and he departed who had taken over from him who had sent him to measure. And the whole number of the grape-vines — these which the evil men destroyed (after his departure) — when he finished measuring, he wrote the number of those he had measured or those to whom he had set measure and went and rendered (lit. gave) account to him who had sent him to measure. And those who had overturned the wall of the vineyard mercilessly trampled (lit. "did not spare to trample) down and destroyed the grape-vi[nes]

[2] a) [ch]osen an[d g]oo[d, being] evi[l ex]ceedingly [and] not differing in a[nything] from the "natio[n] strong (and) without number", this to whom Joel, the prophet, referred (lit. signified) long before, (saying:) "A nation is come (up) upon my land, strong and without number; their (lit. his) teeth are like the teeth of (a) lion and their fangs are like (those) of lion's whelps. They (lit. he) have laid my vine waste and my fig-trees broken. Seeking they (lit. he) have sought it out, stripped it of its boughs and cast it away."[2]

Oh, cursed is the man who became guide

b) to those who overturned the wall and destroyed the vines, chosen and good, even as he is cursed who became guide to those who took hold of Jesus. Oh, may the curse of God pursue him into the place in which he is. Oh, [curse]d you (sing.) are in your coming to us and you are cursed in your going away from us. For you entered the assembly of God, hating the blessing (and)

loving the curse. The curse that you loved has attained you, while the blessing has fled from you.

Notes to the translation

1. *Jr* 9, 1.
2. *Jl* 1, 6-7.

12. PART OF A SERMON ON THE PUNISHMENT FOR SINS
I.1.b.652 (5691, Copt. 26, same as I.1.b.668)

PARCHMENT: 1 leaf, 29 x 27 cm. The lower part is missing; breaks, stains.

The text in two columns covers both sides. The leaf is paged 128 and 129. Initials. Quotations are marked in the margin with *diple*-signs in the shape of an angle with a dot inside (cf. I.1.b.651, 660, 664, 293–294, 301–302). The inner edge of the leaf is mended with a strip from an older MS.

DIALECT: Sahidic.

DATE: about the 10th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, pp. 112–115.

BIBLIOGRAPHY: Elanskaya, *CLT*, p. 249.

ρκη a) ⲃⲉ ϩⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲡⲉ
ⲉϥⲙⲟⲟⲩⲧ · ⲡⲛⲟⲃⲉ
ⲇⲉ ⲛⲉⲩⲱⲡ ⲙⲙⲟϥ
ⲁⲛ ⲡⲉ ⲉⲙⲛ̄ ⲛⲟⲙⲟⲥ ·
Ⲙⲏⲡⲟⲧⲉ ⲇⲉ ⲛ̄ⲧⲛ̄ⲥⲱ
ⲧⲙ̄ ⲭⲉ ⲛⲉⲩⲱⲡ ⲙ̄
ⲙⲟϥ ⲁⲛ ⲡⲉ ⲉⲙⲛ̄ ⲛⲟ
ⲙⲟⲥ · ⲛ̄ⲧⲛ̄ⲙⲉⲉⲩⲉ
ⲭⲉ ⲛⲉⲩⲱⲡ ⲙ̄ⲙⲟϥ
ⲁⲛ ⲛ̄ⲛⲁϩⲣ̄ⲙ ⲡⲛⲟⲩⲧⲉ ·
Ⲉⲱⲭⲉ ⲧⲁⲓ̈ ⲧⲉ ⲑⲉ ⲉⲧⲃⲉ
ⲟⲩ [ⲁϥ]ⲓ̣ⲛⲉ ⲙ̄ⲡⲕⲁⲧⲁ
ⲕ[ⲗⲩⲥⲙ]ⲟⲥ ⲛ̄ⲑⲓ ⲡⲭⲟ
ⲉⲓⲥ ⲁϥ[ϥ]ⲱⲧⲉ ⲉⲃⲟⲗ ⲛ̄
ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲛⲟ
ⲃⲉ · ⲕⲁⲓⲧⲟⲓⲅⲉ ⲙ̄ⲛ̄ ⲛⲟ
ⲙⲟⲥ ⲱⲟⲟⲡ ⲛⲁⲩ ·
Ⲥⲟⲇⲟⲙ ⲇⲉ ⲟⲛ ⲙ̄ⲛ̄ ⲅⲟ
ⲙⲟⲣⲣⲁ · ⲁⲩⲱ ⲁⲇⲁⲙⲁ
ⲙⲛ̄ ⲥⲉⲃⲱⲉⲓⲙ · ⲁϥ
ϩⲱⲟⲩ ⲉ̄ϩⲣⲁⲓ̈ ⲉⲭⲱⲟⲩ
ⲛ̄ⲟⲩⲕⲱϩ̄ⲧ̄ ⲙⲛ̄ ⲟⲩ
ⲑⲏⲛ ⲁϥⲧⲁⲕⲟⲟⲩ · ⲟⲩ
ⲕⲟⲩⲛ ⲉϥⲱⲁⲛⲭⲟⲟⲥ
ⲭⲉ ⲡⲛⲟⲃⲉ ⲇⲉ ⲛⲉⲩⲱⲡ
ⲙ̄ⲙⲟϥ ⲁⲛ ⲡⲉ ⲉⲙⲛ̄
ⲛⲟⲙⲟⲥ · ⲉϥⲧⲁⲙⲟ
ⲙ̄ⲙⲟⲛ ⲭⲉ ⲙⲉⲩⲭⲓ ⲕⲃⲁ
ⲛ̄ⲛ̄ⲣⲉϥⲣ̄ ⲛⲟⲃⲉ ⲙ̄ⲡⲁ
ⲧⲉϥⲱⲱⲡⲉ ⲛ̄ⲑⲓ ⲡⲛⲟ
ⲙⲟⲥ · ⲁⲩⲱ ⲭⲉ ⲭⲓⲛ
[ⲧⲁⲡⲛⲟⲙ]ⲟⲩ [ⲱ]ⲱⲡⲉ
. . .
b) ⲛ̄ⲧⲉⲓϩⲉ · ⲭⲉ ϩⲉⲓⲧⲛ̄
ⲙⲛ̄ⲧⲣⲉ ⲥⲛⲁⲩ ⲏ ⲱⲟ
ⲙⲛ̄ⲧ̄ · ⲉⲣⲉⲱⲁⲭⲉ ⲛⲓⲙ
ⲁϩⲉ ⲣⲁⲧⲟⲩ · ϩⲱⲥⲧⲉ
ⲉⲙⲟⲩⲟⲩⲧ ⲛ̄ⲟⲩⲟⲛ
ⲛⲓⲙ ⲉⲧⲃⲏⲡ ⲉⲛⲟⲃⲉ
ϩⲛ̄ ⲛ̄ⲛⲟⲃⲉ ⲛ̄ⲧⲁⲩ† ⲙⲁ
ⲉⲓⲛ ⲉ̄ⲣⲟⲟⲩ ⲭⲉ ϩⲉⲛⲛⲟⲃⲉ
ⲛ̣ⲉ ⲉⲩⲭⲓ ⲉ̄ϩⲟⲩⲛ ⲉⲡⲙⲟⲩ
Ϩⲟⲧⲁⲛ ⲇⲉ ⲉϥⲱⲁⲛⲭⲟ
ⲟⲥ ⲭⲉ ⲁⲡⲙⲟⲩ ⲣ̄ ⲣⲣⲟ
ⲭⲓⲛ ⲁⲇⲁⲙ ⲱⲁ ⲙⲱ
ⲩⲥⲛⲥ ⲉⲭⲛ̄ ⲛ̄ⲕⲟⲟⲩⲉ
ⲉⲧⲉⲙⲡⲟⲩⲣ̄ ⲛⲟⲃⲉ
ϩⲙ̄ [ⲡⲉ]ⲓⲛⲉ ⲛ̄ⲧⲡⲁⲣⲁ
ⲃⲁⲥⲓⲥ ⲛ̄ⲁⲇⲁⲙ · ⲉⲧⲉ
ⲡⲁⲓ ⲡⲉ ⲡⲧⲩⲡⲟⲥ ⲙ̄
ⲡⲉⲧⲛⲁⲱⲱⲡⲉ ·
ⲉϥⲧⲁⲙⲟ ⲙ̄ⲙⲟⲛ ϩⲙ̄
ⲡⲁⲓ̈ ⲉⲧⲃⲉ ϩⲟⲓⲛⲉ ϩⲛ
ⲛⲉⲧⲟⲩⲁⲁⲃ · ⲛⲁⲓ̈ ⲉⲧⲉ
ⲙ̄ⲡⲟⲩⲣ̄ ⲁⲧⲥⲱⲧⲙ̄
ⲛ̄ⲥⲁ ⲡⲛⲟⲩⲧⲉ · ⲛ̄ⲑⲉ
ϩⲱⲱϥ ⲛ̄ⲁⲇⲁⲙ ·
ⲁⲗⲗⲁ ⲁⲩϩⲉ ϩ[ⲙ ⲡ]ⲡⲁ
ⲣⲁⲡⲧⲱⲙⲁ ⲕⲁⲧⲁ ⲛ̄
ⲧⲩⲡⲟⲥ ⲛ̄ⲧⲁⲩⲭⲓⲧⲟⲩ ·
Ⲛ̄ⲑⲉ ⲉⲧⲥⲛϩ ⲉⲧⲃⲉ ϩⲣⲟⲩ
ⲃⲏⲛ · ⲭⲉ ⲁϥⲃⲱⲕ ⲉ̄
[ ] ⲁ̣ϥ . . [
. . .

ρκθ a) ⲙⲉ ⲙ̄ⲡⲉϥⲱⲏⲣⲉ ·
ⲁⲩⲱ ⲙ̄ⲡⲁⲧⲣⲓⲁⲣ
ⲭⲏⲥ ⲛ̄ⲧⲁⲩⲕⲱϩ̄ ⲉ̈ⲓ̈ⲱ
ⲥⲛⲫ ⲡⲉⲩⲥⲟⲛ ·
Ⲉϥⲱⲁⲛⲭⲟⲟⲥ ⲇⲉ ⲭⲉ
ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲡⲧⲩ
ⲡⲟⲥ ⲉⲧⲙ̄ⲙⲁⲩ ⲙ̄ⲡⲉⲧ
ⲛⲁⲱⲱⲡⲉ · ⲉϥ

ϣaxε ενετεмπογ
ρ ατсωτм̄ ν̄сa πνογ
τε ϩν̄ ν̄τγπος м̄
πνομος· мν̄ м̄πa
ρaδωсιc ν̄тaчтa
aγ nan ϩειτn̄ мω
γснс· εaπмογ [p̄] p̄po
εxωογ ϩωογ εвол
xε aγδιωκε ν̄сa
πϣнρε м̄ппνγτε
ν̄ογογοειϣ ϩν̄ ογ
мn̄̄тaтсοογν· ν̄θε
м̄пaγλος мn̄ νετει
νε м̄мοч· пai ν̄
тaчxοος xε aiϣω
πε ν̄aτνοвε· κaтa
тδικaιοсγνη ετ
ϣο[ο]п̣ м̄ппνομος·
ϩm̄ πτρεчxω м̄
пaï чογωνϩ м̄
моч εвол· xε м̄
[печ]ϣω[пε] ϩ[m̄]
...
b) πνομος· ετвε xε
aпмογ aε p̄ p̄po εxωч
м̄пεчxнaaγ ε̄ϩο
мολογει· εчxω м̄
мос xε ν̄+м̄пϣa
aν ε̄моγτε ε̄poι xε
aпостолос· xε aï
aιωκε ν̄сa τεκ
κλнсια м̄ппνγτε·
6 ωϣt̄ 6ε νεснну
м̄пr̄τρεντ6aïε a
aaм мn̄ теч̣с[ϩιме]
κaтa πτγп̣о[c ν̄]
тaγϣωπε ν̄ϩнтч̄·
apну гap ене м̄πογ
ϣωπε ϩn̄ теιπa
paвaсιc· нερεϩοινε
ϩn̄ неγϣнρε мn̄
ν̄сωογ naϣωπε
ν̄ϩнтc̄· ν̄сеr̄ ϣm̄
мο επxοεις aγω
νεγειοτε ν̄тaγ
xпοογ ε̄вол ν̄ϩнтογ
a aaм гap мn̄ теч
сϩιме· ν̄тερογϣω
пε ϩn̄ ογм̄n̄̄тaтсω
тm̄· ογ мονον xε
aч+ со ерооγ ν̄б̣ι пεν
тaчплассε м̄мοογ
ετm̄тстοογ ε̄вол xε
νεчϣорп̄ м̄плас
м̣ν̣ n[ε
...

Note to the text

128 b, 26: The stain after ⲡⲁⲣⲁⲡⲣⲱⲙⲁ is perhaps a point.

Translation

("For until the law the s)

128 a) in [was] in the world, being dead, but the sin was not reckoned, there not being law."[1] But (beware) lest you should understand (lit. hear) (these words so) that it was not reckoned, there not being law, and think that it was not reckoned before God. (For) if it were (lit. is) so, why (then) did the Lord bring the f[loo]d and [de]stroy all because of the sin, though they had no law (lit. though there is no law to them)? And Sodom, again, together with Gomorra and Adama together with Seboim, he rained upon them fire and brimstone (and) he overthrew them.[2] So even if he says "but the sin was not reckoned, there not being law", he (only) tells us that the sinners were (lit. are) not taken vengence upon before the law came (lit. happened) and that since [the la]w [c]ame ...

b) thus: "By (the mouth) of two or three witnesses every word shall stand",[3] in order to put to death everyone who is guilty of (a) sin among the sins that were marked (as) sins (lit. that they are sins) which lead to death.[4] And when he says, "Death reigned from Adam until Moyses even over those who did not sin in [the l]ikeness of the transgression of Adam, who is this, the type of him who will be",[5] he tells us thus (lit. by it) of certain saints, these, who were not disobedient to God as Adam himself was, but who fell in[to the] transgression according to the types which they accepted, as is written about Ruben that he went ... and he ...[6]

129 a) love[d] his son and the patriarchs who envied Joseph, their brother. And when he says: "who is this, the type of him who will be", he is speaking of those who were not disobedient to God in the types of the law and the traditions which he gave us through Moyses, while death [r]eigned over them also, because they persecuted the Son of God in their time (lit. on a time, once) in ignorance as Paul did and those like him. He who said: "I became sinless according to the righteousness which i[s] in the

law",[7] in speaking this, he shows (lit. reveals himself) that [he] wa[s] not i[n] ...

b) the law, because death reigned over him, he did not delay to confess, saying: "I am not worthy to be called apostle, for I persecuted the church of God".[8]

Look, therefore, (O) brethren, let us not blame Adam and his w[ife] according to the typ[e] (of transgression) in which they were. For if, perchance, they had not been in this transgression, some of their children after them would have been in it and would have become alien to the Lord and their fathers from whom they were born. For Adam and his wife, when they were in disobedience, not only did he who had moulded them spare them in order not to repudiate them, for th[ey] are his first mouldings ...

Notes to the translation

1. *Ro* 5, 13.
2. Cf. *Gn* 19, 24–25.
3. *Mt* 18, 16; *2 Co* 13, 1; cf. *Dt* 17, 6.
4. The term originated in *1 Jh* 5, 16–17 (ⲟⲩⲛⲟⲃⲉ ⲉϥϫⲓ ⲉϩⲟⲩⲛ ⲉⲡⲙⲟⲩ̄ / ἁμαρτία πρὸς θάνατον), the deadly or mortal sin, lit. "a sin that leads to the death." Cf. also the words of Shenoute: ⲟⲩⲟⲛ ϩⲉ ⲛⲓⲙ ... ⲉⲧⲛⲁⲛϩⲁⲩ ⲉⲩϩⲱⲃ ⲛ̄ⲕⲣⲟϥ ϩⲛ̄ ⲟⲩϫⲱϩⲙ̄ ⲏ ϩⲛ̄ ⲟⲩϫⲓⲟⲩⲉ ⲏ ϩⲛ̄ ⲥⲉϧⲁϩⲁⲩ ⲛ̄ⲛⲟⲃⲉ ⲉϥϫⲓ ⲉϩⲟⲩⲛ ⲉⲡⲙⲟⲩ̄ ... (*LS* IV, p. 126, 11. 8–10) "and everyone .. who will see a foul deed, be it (lit. in) iniquity or theft or any other sin which leads to death ..."
5. *Ro* 5, 14.
6. Cf. *Gn* 35, 22 and 49, 4.
7. *Php* 3, 6.
8. *1 Co* 15, 9.

13. PART OF A SERMON DEALING WITH THE FATE OF SINNERS AND THE RIGHTEOUS
I.1.b.660 (5685, Copt. 29)

PARCHMENT. 1 leaf, 33 x 27.5 cm. The edges broken; gaps, cracks, stains. One fragment got separated.

The text in two columns is on both sides. The leaf is paged 61 and 62. The initials are ornamented with *diple*-signs, *obeli* and *coronides*. A quotation is marked in the margin with small *diple*-signs (looking almost like dots) at the beginning of each line (cf. I.1.b.651, 652, 293–294, 301–302).

DIALECT: Sahidic.

DATE: 10th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, pp. 116–119.

BIBLIOGRAPHY: Elanskaya, *CLT*, pp. 253–254.

ⲝⲁ a)]
]ⲁⲩ
]ⲥⲣⲁⲓ
ⲭⲉ]ⲕⲁⲥ ⲇⲉ
]ⲛ̣ⲱⲁⲭⲉ
ⲙⲛⲧ]ⲁⲩ ⲡⲛⲟⲩ
ⲧ̣[ⲉ . . ⲙ̣ⲙ̣ⲁⲩ ⲙⲛⲧⲁⲩ
ⲥⲉⲗ[ⲡⲓⲥ] ⲥⲟⲗⲱⲥ ⲥⲙ
ⲡⲙⲁ ⲉⲧⲙⲙⲁⲩ · ⲟⲩⲧⲉ
ⲉⲙⲛ ⲡⲉⲧⲛⲁⲱⲟⲟⲡⲟⲩ
ⲉⲣⲟⲕ ⲁⲙⲛⲧⲉ ⲇⲉ ⲙⲁⲩ
ⲁⲁⲕ ⲡⲉⲧⲛⲁⲱⲟⲡⲟⲩ
ⲉⲣⲟⲕ · ⲁⲩⲱ ⲡⲧⲁⲕⲟ
ⲡⲉⲧⲛⲁⲕⲗⲏⲣⲟⲛⲟ
ⲙⲉⲓ ⲙⲙⲟⲟⲩ[·] ⲡⲕⲉⲟⲩⲁ
Δⲉ ⲟⲛ ⲉⲧⲉⲟⲩⲛⲧⲁϥ
[ⲥ]ⲉⲛⲁϥⲓⲧϥ ⲛ̄ⲧⲟⲟⲧⲟⲩ
[ⲡⲉ]ⲧⲱⲛⲥ ⲡⲉ ⲙⲡⲉⲓ
[ⲁⲓⲱ]ⲛ ⲙⲛ ⲡⲉϥⲟⲩ
ⲛⲟϥ ⲙⲛ ⲥⲱⲃ ⲛⲓⲙ
ⲉⲧⲟⲩⲕⲱ ⲛ̄ⲥⲧⲏⲩ
[ⲉ]ⲣⲟⲟⲩ ⲥⲉⲛⲁⲣ ⲱⲙ̄
ⲙ̣ⲟ ⲅⲁⲣ ⲉⲣⲟⲟⲩ · ⲡⲙⲁ
[ⲉ]ⲧⲉⲣⲉⲡⲉⲩⲉⲓⲱⲧ
ⲉⲧⲉ ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲡⲉ
[ⲛ]ⲁⲱⲟⲡⲉ ⲛ̄ⲥⲏⲧϥ
[ⲉⲩ]ⲛⲁⲱⲟⲡⲉ ⲙ̄ⲙⲁⲩ
[ⲛ]ⲙⲙⲁϥ · ⲉⲧⲃⲉ ⲭⲉ ⲁⲩ
[ⲟⲩ]ⲁ̣ⲥⲟⲩ ⲛⲥⲱϥ ⲧⲉ
[ⲛⲟ]ⲩ · ⲥⲓⲭⲙ ⲡⲕⲁⲥ
b) ⲥⲛ ⲧⲉⲩⲙⲛ̣ⲧⲁⲧⲛⲁⲥ
ⲧⲉ · ⲙⲛ ⲛⲉⲩⲕⲉⲥⲃⲏⲩⲉ
ⲧⲏⲣⲟⲩ ⲙⲡⲟⲛⲏⲣⲟⲛ
Πⲙⲁ ⲉⲧⲉⲣ[ⲉ]ⲡⲉⲓⲱⲧ
ⲛⲛⲉⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ
ⲙⲙⲁⲩ ⲉⲩⲛⲁⲱⲱ

ⲡⲉ ⲛ̄ⲙⲙⲁϥ ⲥⲛ [ⲧ]
ⲙⲛⲧⲉⲣⲟ ⲛⲙⲡⲏ[ⲩⲉ]
ⲭⲉ ⲁⲩⲥⲱⲧ̄ⲙ ⲉⲧⲉϥ
ⲥⲙⲏ ⲧⲉⲛⲟⲩ ⲥⲓⲭⲙ
ⲡⲕⲁⲥ · ⲁⲩⲟⲩⲁⲥⲟⲩ
ⲛ̄ⲥⲱϥ · ⲉⲩⲛⲁ
Πⲣ̄ⲱ ⲥⲁⲣⲟϥ ⲙⲡⲥⲁⲧⲁ
ⲛⲁⲥ ⲇⲉ ⲧⲱⲛ · ⲏ ⲟⲩ
ⲛⲉ ⲛⲉϥⲡⲣⲏⲱ · ⲉⲩ
ⲛⲁⲡⲣ̄ⲱ ⲥⲁⲣⲟϥ ⲙ
ⲡⲭⲟⲟⲗⲉⲥ ⲛ̄ⲥⲉⲥⲟⲃⲥ̄ϥ
ⲙⲡⲃⲛ̄ⲧ · ⲛⲥⲉⲗⲗⲏ
ⲇⲉ ⲟⲛ ⲙ̄ⲛ ⲣⲱⲙⲉ ⲛⲓⲙ
ⲉⲧⲉⲙⲡⲟⲩⲥⲟⲩⲛ̄ ⲡⲛⲟⲩ
ⲧⲉ ⲙⲛ ⲡⲉϥⲭ̄ⲣⲥ ⲓ̄ⲥ̄
ⲛⲓⲡⲣⲏⲱⲉ ⲛⲟⲩⲱⲧ
ⲛⲉⲧⲟⲩⲛⲁⲥⲟⲃⲥⲟⲩ
ⲉⲭⲱⲟⲩ · ⲛ̄ⲥⲉⲡⲟⲣ
ⲱⲟⲩ ⲥⲁⲣⲟⲟⲩ ⲛ̄ⲙ̄
ⲙⲁϥ ⲥ̄ⲙ ⲡⲙⲁ ⲉⲧ̄ⲙ
ⲙⲁⲩ · ⲛⲱⲩⲏⲣⲉ ⲇⲉ
ⲛⲧⲟⲟⲩ ⲙⲡⲛⲟⲩⲧⲉ
ⲛⲉⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ
ⲝⲃ a)ⲙⲁⲩⲁⲁⲩ · ⲉⲩⲛⲁⲱⲱ
ⲡⲉ ⲥⲙ ⲡⲙⲁ ⲉⲧⲙⲙⲁⲩ
ⲥⲛ ⲧⲙⲏⲧⲉ ⲙⲡⲉⲟ
ⲟⲩ · ⲉⲣⲉⲡⲉⲥⲙⲟⲩ ⲙⲡ
ⲭⲟⲉⲓⲥ ⲥ[ⲓ]ⲭⲱⲟⲩ · ⲉⲛ
ⲧⲁϥⲭⲟⲟⲥ ⲭⲉ ⲡⲁⲉⲓⲱⲧ
[ⲛ]ⲉⲛⲧⲁⲕⲧⲁⲁⲩ ⲛⲁⲓ
[+]ⲟⲩⲱⲱ ⲭⲉⲕⲁⲥ
ⲡⲙⲁ ⲁⲛⲟⲕ ⲉ+ⲙ̄ⲙⲟϥ
ⲛⲧⲟⲟⲩ ⲥⲱⲟⲩ ⲟⲛ ⲉⲩ
ⲛⲁⲱⲱⲡⲉ ⲛⲙⲙⲁⲓ
ⲭⲉⲕⲁⲥ ⲉⲩⲉⲛⲁⲩ ⲉⲡⲁ
ⲉⲟⲟⲩ · ⲥⲉⲛⲁⲱⲱⲡⲉ

Δε ον ϩ̄м̄ πτοπ ν̀
νεγειοτε αβραϩαм
м̄ν̄ ισααк мн ια
κωβ· мн νεπро
φητнс· αγω νа
ποστολος мн νε
τογααβ тнроγ:—
ⲇιϫοος ν̄κεсоп
αγω он +νаϫοος
ϫε nim пετογεωϥ
месте пкосмос ā·
м̄ν̄ ν̄ϩγдонн тн
роγ мпвιос мαлιс
тα· ппонηрон·
ν̄ϥбν̄ ϩнγ ннαга
θον νετϫнк евол·
ν̄ϩελπις nim
b) n[
тṃ[
ετв̣[
снϥ[
Ⲉϥ+.[
ма· αγ[
таαγ nϩο[ϫε]ⲕас
ενναϫι ν̄νϥ̣[а е]νεϩ:—
ν̄θε мπεντаϥ+
ϩнγ ноγноγв ⲉ̣п
ма ноγелаχιс
тон ν̄таϩ̄т· nim
Πετογωϥ αν εϫι
ν̄ν̄аι· αγω ειϥχε
т̄ноγаωоγ· ϣλнλ
етρεγϥωпе нαн
αγω πετемпе[ϥ]
+ со е+ мпεϥс[моγ]
ϩαρον νϥνα.[

αν мπετνααγω
nize ενετρ̄ анаϥ
тнроγ· поγа п[оγа]
ν̄θε ν̄таϥтоϥ̣[ϥ]
ϩм̄ πεϥϩнт· ερ̄ т̣[аι]
καιοсγνη мпм̄[то]
евол мπεнтаⲡ̣[рнϥ]
мπεϥεοογ ϩв̄с̄ [м]
пнγе· αγω ато[ικογ]
мενη моγϩ ϩ[м]
πεϥсмоγ:———
——·——·——

Notes to the text

61 a, 7: Perhaps read ⲡⲛⲟⲩⲧ[ⲉ ⲁⲉ ⲙ̄]ⲙⲁⲩ.
b, 18: That is ⲅⲉⲗⲗⲏⲛ.
20: ⲟⲩ, as a monogram, is above ⲛ at the end of this line.
62 a, 24: The tilda above ⲁ stands for ⲛ, that is ⲁⲛ.

Translation

61 a) ... and [in order] that ... the words ... [and] they ha[ve not] God [t]here, they have no ho[pe] whatever in that place and neither have they him who will accept them. But Hell (Amente) alone shall accept them and destruction shall inherit them. And even (lit. also) the one (talent) which they have, they shall be deprived of it:[1] they it is [who] live[2] in this [ag]e with its pleasure and with all things [o]n which they rely. For they (scil. the things) will be alienated from them. The place in [wh]ich their father, that is devil, [sh]all be, [they] shall be there [w]ith him, because they have followed him now upon the earth

b) in their unbelief and all their evil deeds.

The place in whi[ch] the father of the Christians is, they (i.e. the Christians) shall be with him, in the Kingdom of Hea[ven], for they have hearkened to his voice now upon the earth and followed him.

And where shall (a bed) be spread for Satan and what is his covering (pl.)? The moth[3] shall be spread for him and he shall be covered with the worm. And the gentiles, too, and all people who have not confessed (lit. known) God and his Christ Jesus,[4] it is with the same covering (pl.) that they shall be covered and (a bed) shall be spread for them in the same place with him.

But the children of God, the Christians,

62 a) alone, they shall be in this place (scil. with their father) in the midst of glory, the Lord's blessing being u[p]on them. (For) he said: "My Father, [th]ose whom you have given to me, [I] wish that (in) the place, in which I am, they should also be with me, that they should see my glory."[5] And they shall be, too, in the bosom of their fathers, Abraham and Isaak, and Jacob, and the prophets, and the apostles, and all the saints.

I have already said and will say (it) again; who does not want to hate the world and all the pleasures of life, especially the Evil One, and to get (lit. to find profit in) the perfect good things of all (kinds of) hope[6]

b) ... that he may receive the eter[na]l (good things) even as he who acquired (lit. gave profit in) gold instead of poor lead? Who does not want to get (all) these (things)? And if we desire them, pray for them to be given to us and he who did not refrain to give

his b[lessing] to us, he will not (refuse?[7]) to him who will strive unto all the things which are pleasing to him, each according to what was decided in his heart, (namely) to [ri]ghteousness be[fo]re him, the c[loak] of whose glory covers [the] heavens and o[f w]hose blessing the u[niv]erse is full.

Notes to the translation

1. Cf. *Mt* 25, 28. This quotation alludes to one man, while in our text "people" (pl.) are mentioned; hence a confusion of "he" and "they": "and the one which he has will be alienated from them."
2. Once again the confusion of singular and plural forms.
3. The word is masculine here.
4. The same transposition as in I.1.b.668.
5. *Jh* 17, 24.
6. Or as two homogeneous objects: (and) all (kinds of) hope.
7. To judge by the context, a verb with a negative, undesirable meaning is expected here, something like "refuse", "repell", "deny" and the like. The traces of the first letter of this word suit ⲍ, ⲁ, ϫ, ⲉ. The gap is about three or four letters long (average letters, I mean, not such broad ones like ⲱ or ⲯ). ⲉⲓ ⲡⲉⲟ would perhaps fit here, but the expression is attested only in Bohairic.

14. PART OF A SERMON ON FRAILTY OF HUMAN LIFE
I.1.b.654 (5690)

PARCHMENT. 1 leaf, 33.2 x 27 cm. The edges broken; gaps, breaks, stains.

The text in two columns covers both sides. Initials. The leaf is paged 65 and 66. The face is so darkened and damaged that reads only in part. The alpha's mast in the upper line of the first column is prolonged into the top margin. This letter as well as the first one in this and the last lines of the first column are painted with red. Coloured and enlarged is also the letter ϵ in the middle of the second column, in the middle of a line (this is indeed rare).

DIALECT: Sahidic.

DATE: 10th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, pp. 120–125.

BIBLIOGRAPHY: Elanskaya, *CLT*, p. 250.

ⲍ̅ⲉ̅ (a) ⲛⲉⲧⲉⲙⲡⲉⲃⲁⲗ ⲛⲁⲩ
[ⲉⲣ]ⲟⲟⲩ ⲙⲡⲉⲙⲁⲁϫⲉ
[ⲥⲟⲧⲙⲟⲩ] ⲙⲡⲟⲩⲁⲗⲉ
ⲉϩⲣⲁⲓ ⲉϫⲙ̄ ⲡϩⲏⲧ ⲛ̣
ⲛ̣ⲣⲱⲙⲉ· ⲛⲁⲓ ⲛⲧⲁ̣
ⲥⲃ[ⲧ]ⲱⲧⲟⲩ ⲛⲛⲉⲧ
ⲙⲉ ⲙⲡⲁⲣⲁⲛ·
ⲛ̣ⲁⲓⲁ̣ⲧⲟⲩ ⲛⲟⲩⲟⲛ ⲛ[ⲓⲙ]
ⲉ̣ⲧⲛ̣ⲁ̄ⲣ ⲙⲡⲱⲁ
ⲛⲥ̣ⲱⲧⲙ ⲉⲛⲉⲓ̈ⲱⲁ
ϫⲉ ⲉ̣ⲧ̣[ⲟⲩⲁⲁⲃ]·
]ⲱⲁⲱ
]ϫ̣[ⲟ]ⲟⲥ ⲛ̣ⲑⲓ
]ϫⲉ ⲁ̣ⲧⲡ̣[ⲉ]
ⲃⲱⲗ ⲛ̣ⲑⲉ ⲛⲟⲩϫⲱ
ⲱⲙⲉ ⲉⲩⲃ̣ⲏⲗ· ⲁ[ⲩ]ⲱ
]ⲕⲁϩ ⲃⲱⲗ
]ⲛⲉⲫⲧⲁⲕⲟ ⲱⲁ [ⲉ]
ⲛⲉ[ϩ]ⲛⲧⲉⲟⲩ
ⲡⲉ[ ]ⲉ
ⲙⲛ[
. . ⲧ̣[ ]ⲥⲁ.ⲛⲉ
ⲙ̣ⲡ[ ]ⲧ ⲛⲧⲉ
ⲛ̣ⲁⲓⲕⲁⲓⲟⲥ ⲧⲏⲣⲟⲩ
ⲙ̄ⲛ̄ ⲛⲉⲧⲟⲩⲁⲁⲃ ⲧⲏ
[ⲣⲟ]ⲩ· ⲟⲩⲱϩ ϩⲓϫⲱⲩ
ⲕⲁⲧⲁ̣ ⲑⲉ [ⲛⲧⲁⲡⲉ]ⲛ̣
ⲉⲓⲱⲧ ⲇⲁⲩⲉⲓⲇ
(b) ⲍ̣ⲟⲟⲥ ⲍ̣[ⲉ] ⲛ̣ⲁⲓⲕ̣[ⲁⲓ]
ⲟⲥ [ⲛ]ⲁⲕⲗⲏⲣⲟⲛ̣[ⲟ]ⲙⲉⲓ
ⲙⲡⲕ̣ⲁϩ [ⲛⲥⲉ]ⲟⲩⲱϩ
ϩⲓϫⲱⲩ ⲱⲁ ⲉⲛⲉϩ
ⲛⲉⲛⲉϩ· ⲙ̄ⲛ̄ ⲥⲉⲛⲟⲩ
ⲥⲓ̈ⲁ̣ ϫⲱⲱⲡⲉ ⲛ̣ⲁⲩ
ⲟⲩⲇⲉ ⲙⲉⲩϫⲓ̈ ⲥϩⲓ̈ⲙ[ⲉ]
ⲛⲕⲉⲥⲟⲛ ⲟⲩⲇⲉ ⲙⲉⲩ

ϩⲙⲟⲟⲥ ⲙ̄ⲛ̄ ϩⲁ[ⲓ̈ ⲁⲗ]ⲗⲁ
ⲉⲩⲛⲁⲣ ⲑⲉ ⲛⲛⲁⲣ[ⲣⲉ]
ⲗⲟⲥ· ⲕ̣ⲁⲧ[ⲁ ⲑⲉ ⲛⲧⲁⲡϫⲟ]
ⲉⲓ̈ⲥ ϫⲟⲟⲥ ⲛⲛ̣[ⲥⲁⲇ]
ⲇ̣ⲟⲩⲕ̣ⲁⲓ̈ⲟⲥ· [ⲛⲧⲁⲩ]
[ϫⲟ]ⲟⲥ ϫ̣ⲉ [ⲙ̄ⲛ̄ ⲁⲛⲁⲥ]
ⲧⲁϩ̣ⲓ̈ⲥ ⲛ̣[ⲁⲱⲱⲡⲉ·]
Ⲧⲉⲛⲟⲩ ⲟⲉ ⲱ ⲛ̣ⲁⲱ[ⲏ]
ⲣⲉ ⲙⲁⲣⲉⲛ̣ⲙ̄ⲓ̈ⲱⲉ̣
ⲉⲣⲟⲛ· ⲁⲩⲱ [ⲛ]ⲧⲛ̄
ⲣ̈ⲓⲙⲉ ⲉϫⲛ̄ ⲛ̣ⲉⲛⲛⲟ
ⲃⲉ ⲙⲡⲉⲧ[ⲛⲁ]ⲱⲓ̈
ⲛⲉ ⲛⲥⲱⲛ ⲉⲧⲃⲉ
ϫⲉ ⲙⲉⲩⲕⲁⲛ ⲱⲁ
ⲃⲟⲗ· ⲙⲉⲱⲧⲕ
ⲟⲉ ⲱ ⲡⲣⲱⲙⲉ ⲛⲓ̣
ⲛⲁⲩ ϫⲉ ⲟⲩⲗⲁⲁⲩ
ⲛ̣ⲉ ⲡⲉⲕ . . . . ⲍⲓϫⲙ
ⲡⲕ̣[ⲁ]ⲍ· ⲟⲩ ⲡⲉ
ⲛ̣ϩⲏⲩ ⲙⲡⲉⲓ̈ⲕ̣ⲟⲥ
ⲍ̄ⲍ̅ (a) ⲙⲟⲥ· ⲛⲥⲁ ⲍⲓⲥⲉ· ⲍⲓ̈
ⲙⲕⲁⲍ ⲛⲍⲏⲧ· ⲍⲓ̈
ⲧⲁⲗⲁⲓ̈ⲡⲟⲣⲉⲓ̈ⲁ· ⲍⲓ̈
ⲍⲃⲏⲩⲉ ⲉⲩⲍⲟⲟⲩ· ⲍⲓ̈
ⲥⲁⲕ ⲛⲁⲧⲕⲁⲣⲡⲟⲥ —
ⲱ ⲡⲧⲁⲗⲁⲓ̈ⲡⲱⲣⲟⲥ
ⲛⲉⲃⲓ̈ⲏⲛ ⲡⲣⲱⲙⲉ
ⲙⲏ ⲁⲩ+ ⲛⲟⲩⲡⲣⲟⲥ
ⲑⲉⲥⲙⲓ̈ⲁ ⲛⲁⲕ ⲍⲓ̈ϫⲙ̄
ⲡ[ⲕ]ⲁⲍ· ⲙⲏ ⲁⲩϫⲟⲟⲥ
ⲛ[ⲁ]ⲕ ϫⲉ ⲙⲉⲕⲙⲟⲩ
ⲱⲁ ⲉⲛⲉⲍ·—
[Ⲙ]ⲏ ⲕⲛⲁⲣ ⲡⲁⲍⲉ ⲙⲙⲁ
[ⲑ]ⲟⲩⲥⲁⲗⲁ· ⲉⲁⲩⲣ ⲯⲓ̈ⲥ
ⲱⲉ ⲥⲉ ⲯⲓ̈ⲧⲉ ⲛⲣⲟⲙ
ⲡⲉ ⲉⲩⲟⲛⲍ̄· ⲁⲩϫⲟ

ⲟⲥ ⲅⲁⲣ ⲛⲑⲓ ⲡⲭⲟⲉⲓⲥ
ⲙⲡⲛⲁⲩ ⲛⲧⲁϥⲥⲁ
ϩⲟⲩ·ⲛⲛⲉⲛⲧⲁⲩⲣ̄
ⲛⲟⲃⲉ ⲉⲣⲟϥ ⲭⲓ̄ⲛ
ⲛⲱⲟⲣⲡ· ⲭⲉ ⲛⲛⲉⲡⲁ
ⲡⲛ̄ⲁ ⲟⲩⲱϩ ϩⲛ̄ ⲛⲓ̈
ⲣⲱⲙⲉ ⲱⲁ ⲉⲛⲉϩ
ⲭⲉ ϩⲛ̄ⲥⲁⲣϫ ϩⲓ̈ ⲥⲛⲟϥ
ⲛⲉ· ⲉⲣⲉⲛⲉⲩϩⲟⲟⲩ
ⲇⲉ ⲛⲁⲱⲱⲡⲉ ⲱⲁ
ⲱⲉ ⲭⲟⲩⲱⲧⲉ
(ϧ) ⲛⲣⲟⲙⲡⲉ· ⲡⲉϩⲟⲩⲟ
ⲇⲉ ⲉⲛⲁⲓ̈· ϩⲓ̈ⲥⲉ ⲡⲉ
ϩⲓ̈ ⲙⲕⲁϩ ⲛϩⲏⲧ
ⲛⲁⲧⲱⲭⲛ̄·
Ⲉⲧⲃⲉ ⲡⲁⲓ̈ ⲇⲉ ⲧⲉⲛⲟⲩ
ⲱ ⲛⲁⲱⲛⲣⲉ ⲙⲙⲉ
ⲣⲓ̈ⲧ· ⲙⲁⲣⲛ̄ⲙⲟⲱ
ⲧⲛ̄ ⲛⲧⲛ̄ⲉⲓ̈ⲙⲉ ⲭⲉ
ⲙⲓ̀ⲛ ⲣⲱⲙⲉ ⲛⲛⲟⲃ
ⲛⲁϩⲉ ϩⲙ̀ ⲡⲉⲓ̈ⲕⲉⲣⲟⲥ
ⲡⲁⲓ̈ · ⲁⲗⲗⲁ ⲥⲉϥⲓ̈
ⲛⲥⲱⲛ ⲙ̄ⲙⲏⲛⲉ
ⲁϥⲱ ⲛⲧⲛ̄ⲁⲥⲑⲁⲛⲉ
ⲁⲛ· ⲉϥⲧⲱⲛ
ⲡⲉⲕⲉⲓ̈ⲱⲧ ⲏ ⲡⲉⲓ̈
ⲱⲧ·ⲙⲡⲉⲕⲉⲓⲱⲧ
ⲭⲉ ⲉⲩⲛⲁⲕⲁⲁⲕ
ϩⲱⲱⲕ ⲱ ⲡⲣⲱ
ⲙⲉ· ⲁⲗⲗⲁ ⲡⲁⲛ
ⲧⲱⲥ· ⲭⲉ ⲕ̣ⲛⲁⲭⲟ
ⲟⲥ ⲛ̣[ⲁ]ⲓ̈ [ⲭⲉ ⲁⲛ]ⲟⲕ·ⲟⲩ
ⲕⲟⲩⲓ̄· ⲙ̣[ⲡⲁ]ⲧⲉⲓ̈ⲣ̄
ⲧⲟⲟⲧ ⲙⲡⲁⲉⲓ̈ⲱⲧ
☩ⲛⲁⲭⲟⲟⲥ ⲛⲁⲕ ϩⲱ
ⲱⲧ ⲭⲉ ⲥⲉϥⲓ̈· ⲙ

ⲡⲉⲧⲥⲟⲃ̄ⲕ ⲉⲣⲟⲕ
ⲙ̄ⲙⲏⲛⲉ· ⲥⲉϥⲓ̈
ⲙⲡⲉⲕⲱⲛⲣⲉ

Notes to the text

65 a, 12-14: Perhaps read [ϵⲧⲃϵ ⲛϵⲧⲛⲁ]ⲯⲱ[ⲡϵ ⲁϵ ⲁϥ]ⲭ[ⲟ]ⲟⲥ ⲛⲱⲓ [ⲓⲱϩⲁⲛⲛⲏⲥ]. The stains and holes either do not permit to discern the traces or disfigure them beyond recognition.

17: ⲕⲁϩ has been preceded by the definite article, which follows the traces of two letters that look like ⲧϵ, with a space for one letter before. However, [ⲛ]ⲧ̣ⲉ̣ [ⲡ]ⲕⲁϩ would hardly be possible here. The traces at the end of the line are perhaps mere cracks of the parchment. If they are not, something like ⲝ or ⲝϵ can be postulated here, with the result ⲝ̣ⲉ̣[ⲕⲁⲥ] ⲛϵϥⲧⲁⲕⲟ (Fut. III written with one ⲛ).

22: At the end of the line, between ⲥⲁ and ⲛϵ, ϩ (ⲥⲁϩⲛϵ) may be guessed.

b, 1: What looks like ⲁ at the beginning of the line is a stain.

6: ⲝⲯⲱⲡϵ is a mistake, perhaps for ⲁϵ ⲯⲱⲡϵ, but naturally ⲛⲁⲯⲱⲡϵ would be expected here.

8: The text is quoted closely enough, though it is not a literal quotation. For instance, it has the adverb ⲛ̄ⲕⲉⲥⲟⲛ added at the end. It is noteworthy that the same addition seems to have been made in this phrase quoted in the eschatological portion of the Encomium on Michael the Archangel (*Michael*, p. 57, 76 a). There the quotation is incorporated as a component member into a series of sentences, parallel to one another, both syntactically and semantically, and ending each in ⲛ̄ⲕⲉⲥⲟⲛ. Though the end of the quotation is lost, there can be no doubt but that this adverb should be restored there, the more so that the line, without that addition, becomes abnormally short:

ⲝⲓⲛ ⲡⲉϩⲟⲟⲩⲉ̄ⲧⲙ̄	ⲁⲛ ⲛ̄ⲕⲉⲥⲟⲛ:~
ⲙⲁⲩ ⲙⲛ̄ ⲯⲏⲛ	ⲟⲩⲁⲉ ⲙⲛ̄ ϩⲟⲟⲩⲧ
ⲛⲁⲯⲱⲡϵ ⲛ̄ⲕⲉ	ⲛⲁⲝⲓ ⲥϩ̂ⲓⲙⲉ · ⲟⲩ
ⲥⲟⲡ · ⲟⲩⲁⲉ	[ⲁⲉ] ⲙⲛ̄ ⲥ̄ϩ̂ⲓⲙⲉ ⲛⲁ
ⲡⲣⲏ · ⲟⲩⲁⲉⲡⲟⲟϩ	[ⲝⲓ ϩⲁⲓ ⲛ̄ⲕⲉⲥⲟⲛ:~]
ⲛ̄ⲥⲉⲛⲁⲯⲱⲡϵ	

So to be emended in my edition of the Encomium.

17–18: Cf. *BAp*, p. 170, l. 14.

25-27: The passage is so damaged that its reading is only tentative. Two more letters (or is it just stains?) can be discerned at the end of line 25: ⲙⲁ. The first letter in the next line is not perhaps dissimilar to ⲛ. But ⲙⲁⲛϵ (*status constructus* of ⲙⲟⲟⲛϵ) does not suit the context.

66 a, 4: ϵϥϩⲟⲟⲩ erroneously for ϵⲩϩⲟⲟⲩ.

15: The second letter, ϵ, was passed over by the scribe and added later by him.

Translation

65 a) "The (things) which eye(s) did not see (and) ear(s) did not [hear] (and) which did not mount upon the heart of the men, these (things) I pre[p]ared for those who love my name."[1] Blessed is everyon[e] who will deserve (lit. be worthy of) hearing these Ho[ly] Words.

(About that which is bound to (?)) hap[pen Iohannes] s[a]id: "The heav[en] was rolled up as a scroll rolled up."[2] And ... [the] earth[3] ... that it (the earth?) may not perish fo[r] eve[r] ... that[4] all the righteous and al[l] the saints may live on it (scil. the earth), according to (the words) [which ou]r father David

b) said: "The righteous [sh]all inhe[r]it the earth [and shall] live on it for ever and ever",[5] (and) they have no sexual intercourse (lit. sexual intercourse does not exist for them) and neither are they wont to take wife again, nor are they wont to be married to husba[nd, bu]t they will be as the an[ge]ls,[6] accord[ing to what the Lo]rd said to the [Sad]ducees [who has sa]id that there wo[uld be no resu]rrection.

Now, therefore, O my ch[il]dren, let us fight with ourselves and weep (over) our sins before (lit. to) him who[will] call us to account, because we shall not be expelled.

Examine yourself, therefore, O man, and you will see that your ... upon the earth is (as) nothing (lit. nothing is your ... upon the earth). (And) what is the profit of this

66 a) world beside suffering and pain, and affliction, and evil deeds, and vain (lit. fruitless) appearances? O miserable and wretched man! Was a surplus to the predestined years[7] given to you upon the [e]arth? Was it said t[o] you that you should never die? Will you reach the age of Ma[th]usala who lived nine hundred sixty nine years (lit. did ... years, living)? For the Lord said at the time when he was cursing those who had sinned against him from the beginning: "My Spirit shall not remain in the (lit. these) men for ever, for they are flesh and blood; and their days shall be up to one hundred twenty

b) years",[8] and what is more (lit. the greater part of these), it is endless suffering and pain. For that reason, therefore, now, O my beloved children, let us consider and we shall see that there are no men of great age in this time, but that (on the contrary) we are

taken away (from the world)[9] daily and we do not (even) notice (that). Where is your father and the father of your father that you, for your part, should be left (here), O man? But obviously you will say t[o] me: ["I] am young, I have not [yet] attained the age of my father." (Then) I, for my part, shall say to you that they who are (lit. he who is) younger than you are taken (away) daily (and that) your son is taken (away).

Notes to the translation

1. Cf. *1 Co* 2, 9.
2. *Apc* 6, 14.
3. The damaged text does not permit to see whether ⲃⲱϧ here is used in good or bad sense.
4. If [ⲟⲩⲉϩ] ⲥϧϩⲛⲉ is to be read here, it remains unspecified to whom God addresses the command, since the word in the middle of the line (ⲙⲡ ... ⲛⲧⲉ) is illegible. ⲧ seems to be at the end of the word.
5. *Ps* 36, 29.
6. Cf. *Mt* 22, 30; *Mc* 12, 25.
7. Προσθέσμια an addition to something ordained or determined, one's destiny so far as his or her years upon the earth are concerned. The term does not seem to have been noticed by lexicographers.
8. *Gn* 6, 3.
9. Crum could give a unique example of ϥⲓ ⲛ̄ⲥϧ- from a papyrus written in Sahidic influenced by Fayyumic (Crum, p. 621 a), the expression, however, there having a different meaning. Later in our text, in place of the expression with ⲛ̄ⲥϧ-, the usual construction with ⲛ̄ is employed.

15. PART OF A HOMILY READ AT CHRISTMAS (?)
I.1.b.632 (5712)

PAPYRUS. Fragment, 23 x 17.5 cm. Gaps, the writing is extremely faded.

The text in two columns covers both sides. The top margin has survived, but the lower part of the leaf is missing.

DIALECT: Sahidic.

DATE: about 8th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, 207–208.

BIBLIOGRAPHY: Elanskaya, *CLT*, pp. 239–240.

(1)↓ a)]ⲛⲣⲉⲛⲟⲥ
[ⲛⲣⲱ]ⲙⲉ·
]ⲉ ⲟⲩⲛⲟⲃ̀
] ⲛⲉ ⲛⲧⲁ
[ⲉ]ⲓⲟ ⲭⲉ ⲁⲡⲛⲟⲩ
[ⲧ]ⲉ ⲙⲉⲣⲏⲧⲛ̄ ⲁϥ
ⲉⲓ̈ ⲱⲁⲣⲟⲛ·
ⲉⲱⲁⲭⲉ ⲡ̄ⲣⲣⲟ
ⲙ̄ⲡⲕⲁϩ ⲥⲟⲟⲩϩ
[ⲛ̄]ⲙ̣[ⲙ]ⲁⲛ
[ ]
]ϩ
...

b)Ⲛⲁⲓ̈ⲁⲧⲕ ⲛ̄ⲧⲟⲕ
ⲱ̄ ⲡ̄ⲣⲣⲟ̄ ⲛ̄ⲉⲩ
ⲥⲉⲃⲏⲥ· ⲭⲉ ϩⲓ̈
ⲧⲛ̄ ⲛⲉⲕⲙⲛ̄ⲧ
ⲣⲉϥⲣ̄ ⲡⲉⲧⲛⲁ
ⲛⲟⲩϥ ⲉⲕⲉⲓⲣⲉ
ⲙ̄ⲙⲟⲟⲩ ⲙⲛ̄
ⲟⲩⲟⲛ ⲛⲓⲙ
ⲉⲕⲟ̣[ⲩ]ⲱ̣ⲛ̄ϩ
ⲉⲟ̣[ⲩⲟⲛ ⲛ]ⲓ̈ⲙ
ⲛ̄ⲃⲣ̄ⲣⲉ [ⲁⲩ]ⲱ
ⲛ̄ϩⲁⲉ ⲟ[ⲛ] ⲕⲁⲛ
ϩⲛ̄ ⲛⲉⲡ̣[ⲗ]ⲩ̣
ⲅⲏ ⲁⲛ[
]ⲣⲁ
]ⲧⲉ̣ ⲛⲉⲧ
]ⲍⲉ
...

(2)→a) ⲉⲓ ⲉϩⲣⲁⲓ̈ ⲉⲭⲛ̄
ⲧⲁⲛⲁⲅⲛ̣ⲱ
ⲥⲓ̄ⲥ ⲙ̄ⲡⲉⲩⲁⲣ
ⲅⲉⲗ̣ⲓ̣ⲟⲛ ⲉ̀ⲧⲟⲩ
ⲁⲁⲃ· ⲧⲛ̄ⲕⲁ

ⲧⲁⲗⲁⲙⲃⲁⲛⲉ
ⲙ̄ⲡⲱⲁⲭⲉ
ⲙ̄ⲡⲉⲡⲣⲟⲕⲓ̄
ⲙⲉⲛⲟ̣ⲛ·
Ⲉ̈ⲓⲥ ⲡ̄ⲣⲣⲟ ⲛ̄
ⲉⲩⲥⲉ̣ⲃⲏⲥ ⲥⲟ
ⲟⲩ[ϩ] ⲛⲙ̄ⲙⲁⲛ
ⲉⲩ[†] ⲉⲟⲟⲩ
ⲙ̄ⲡⲣ̄ⲣⲟ ⲛ̄ⲛ̄ⲣ̄
ⲣ[ⲟⲟⲩ] . . . . ⲩ̣
...[
ϩⲛ ⲧ̣[
ⲛⲁⲩ̣[
...
b) ⲟⲩϩ ⲛ̣[ⲙⲙⲁⲛ]
ϩⲱⲱ[ⲛ ϩⲙ ⲡ]
ⲉⲟⲟⲩ ⲙ̣[ⲡⲱⲏ]
ⲣⲉ ⲕ̄ⲟⲩⲓ̈ [ⲛⲧⲁⲩ]
ⲭⲡⲟϥ ⲉⲃⲟ[ⲗ]
ϩⲛ ⲧⲣ̄ⲣⲱ̄ [ⲛ]
ⲛⲉϩⲓⲟⲙⲉ ⲭ[ⲱ]
ⲣⲓ̄ⲥ ⲥⲡⲉⲣⲙⲁ
ⲛ̄ⲣⲱⲙⲉ·
Ⲉ̈ⲓⲥ ⲛ̄[ⲣ̄ⲣ]ⲟⲟⲩ̣
...

Translation

(1) r° a) ... the [hu]man race ... it is a great ho[n]our that Go[d] loved us (and) came to us. If the king of the earth meets [u]s ...

b) Blessed are you, O pious king, that by your doing good you do good to (lit. with) everyone, ma[n]ifesting yourself to ev[ery o]ne firstly [an]d lastly, too, even if not in the w[o]unds[1] ...

(2) v° a) come up for (lit. upon) the reading of the Holy Gospel (and) we understand the word of the prokeimenon: Behold, the pious king mee[t]s with us, [g]lorifying the King of the kin[gs] ...

b) [me]ets wi[th us], to[o, in the] glory of [the] Little [Ch]ild [who was] born b[y] (lit. from) the Queen [of] the women wi[th]out male seed. Behold, the [ki]ngs ...

Note to the translation

1. The damaged context does not permit to ascertain, whether or not the suggested restoration is correct. ⲡⲩⲅⲏ "fountain", "well" would be less suitable, because this reading would leave much space between ⲡ and ⲩ.

16. A HOMILY ON CHRIST'S MIRACULOUS BIRTH
I.1.b.659 (5683, Copt. 24)

PARCHMENT. 1 leaf, 38.5 x 25.5 cm. Gaps, breaks, stains; the upper corners are broken off, the writing on one side is faded.

The text in two columns covers both sides. The initials are ornamented with *diple*-signs or *obeli*.

DIALECT: Sahidic.

DATE: 10th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, pp. 196–201.

BIBLIOGRAPHY: Lemm, *KM*, XLIX, p. 1076 (92), where this text is mentioned and quoted from; Elanskaya, *CLT*, p. 253.

[пє]

(1) a) [νταϥει єт]сωτє
[ммоn ϩ]ñ̄ тāїх̄
[малωс]ία мпту
[рannoc] аγω єт
[сωτє м]моn ϩм
[пє]ϣтєко·
[Пєn]таϥει єр̄ паϩ
[ре є]nєnϣωnє
[аγ]ω єθєрапєγє̄
[n]nєnлоблєб̀·
[о]γ пєтnахоοϥ
мпооγ ñ̄тсοογn
ан· ѧ̄ оγ пєтnа
таγоϥ ñ̄тєїмє ā·
Пєхпо мпєх̄с̄
пєткн nан єϩраї·
Пмісє мпєnс̄ѡ̄р
пєтϩñ̄ nєnбїх̄·
єцр̄ оγоєїn ϩñ̄
nакτїn nτєϥ
мñ̄тnоγтє ñ̄
θє єтєϥсοογn̄ м̄
моϥ оγааϥ·
Ϩотан ϩ̣ар єїϣан
nаγ єпϣнре ϣнм
нταγхпоϥ ϩñ̄
nавал· ñ̄та
nаγ єтєнтас х
поϥ ахñ̄ ϩїсє·
нтанаγ єтєn
тасмісє єсо м
парθєnос нтєс
ϩє· аγω таϣї
ϣїnє nса бn ратц̄
b) мпϩωв єїna[γ]
єпхїnхн· аγω̣
мñ̄ бом ммоі є
єїмє єратц̄ мпϩω̣[в]
Пϩωв мєn нтаϥ
ϣωпє єїnатω
ωвє єрωϥ ϩїтñ̄
тпістїс· тєϣ
Пнре нтасϣω
пє· єїnасфраγїс
ммос· ϩм̄ пка
рωϥ мпалас·
Аϣ гар nϣпнре
єnєϩ аϥϣωпє·
єцо nnоб ñ̄θє ñ̄
тєїϣпнре·
Н аϣ nθаγма пєт
ϩї тпє мпєїθаγ
ма· нтєоγпар
θєnос мїсє nс
бѡ єсо мпарθє
nос ñ̄тєсϩє· ал
Ла мнϣак оγñ̄
оγа nахоос· хє а
рнγ м̄пєсмісє
рѡ· пϣнре єт
ϩа ратс̄ пєтєр
мнтре мпєс
мїсє· пєвре
Фωс єтоγтωоγ
ннєспат пє
пмартγрос м
пєсхпо·: ~
Кnахоос оn хє
(2) a) [є]ϣхє ạсмісє· ñ̄
т̣асбѡ єсо мпар
θєnос nаϣ ñ̄ϩє
Т̣ефγсїс мпєссѡ

ⲙⲁ · ⲧⲉⲧⲟⲩⲱⲛⲥ̄
ⲙⲙⲟⲥ ⲉⲃⲟⲗ·
ⲁⲕⲛⲁⲩ ⲛⲧⲟⲕ ⲉⲛⲉⲥ
ⲉⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲩ
ⲥⲏⲡ · ⲉⲩⲟⲩⲟⲛⲥ̄ ⲉ
ⲃⲟⲗ · ⲟⲩⲁⲧⲁⲙⲁⲥ
ⲧⲉ ⲙⲙⲟⲩ ⲡⲉ · ⲡⲁ
ⲗⲓⲛ ⲟⲛ ⲟⲩⲱⲟⲩⲁ
ⲙⲁⲥⲧⲉ ⲙⲙⲟⲩ ⲡⲉ·
ⲁⲩⲱ ⲉⲕⲱⲁⲛⲟⲩⲱⲱ
ⲉⲁⲙⲁⲥⲧⲉ ⲙⲙⲟⲩ
ⲛⲣⲛⲁⲃⲓⲛⲉ ⲙⲙⲟⲩ
ⲁⲛ · ⲱ ⲡⲉⲓⲙⲩⲥ
Ⲧⲏⲣⲓⲟⲛ ⲛⲁⲙⲉⲣⲁⲧⲉ·
ⲛⲓⲙ ⲡⲉⲧⲉⲙⲡⲉⲩ
ⲛⲁⲩ ⲉⲙⲁⲣⲓⲁ ⲧⲉⲩ
ⲙⲁⲁⲩ · ⲛⲓⲙ ⲡⲉ
ⲧⲉⲛⲩⲥⲟⲟⲩⲛ ⲁⲛ
ⲙⲡⲉⲥⲙⲁ ⲛⲙⲓⲥⲉ·
ⲉⲥⲙⲓⲥⲉ · ⲉⲥⲭⲡⲟ ⲙ̄
ⲡⲉⲥⲱⲏⲣⲉ · ⲟⲩ
Ⲱⲏⲣⲉ ⲛⲣⲉⲙⲡⲉ ⲉⲩ
ⲛⲁⲩ ⲉⲣⲟⲩ · ⲉⲩⲁⲧ
ⲛⲁⲩ ⲉⲣⲟⲩ ⲡⲉ·
Ⲟⲩⲣⲉⲙⲡⲉ ⲡⲉ ⲕⲁⲧⲁ
ⲧⲉⲫⲩⲥⲓⲥ ⲛⲧⲉⲩ
ⲙⲛ̄ⲧⲛⲟⲩⲧⲉ · ⲉ
ⲁⲩⲫⲟⲣⲉⲓ ⲛⲟⲩⲥⲁⲣⲝ̄
ⲛⲣⲱⲙⲉ ⲉⲧⲃⲏⲏ
ⲧⲛ ⲟⲩⲁⲧⲛⲁⲩ
Ⲉⲣⲟⲩ ⲡⲉ ⲕⲁⲧⲁ
ⲡⲉⲡⲛ̄ⲁ · ⲟⲩⲱⲟⲩ
b)ⲁⲙⲁ[ⲥⲧⲉ ⲙⲙⲟⲩ]
ⲡⲉ ⲕⲁ[ⲧⲁ ⲡⲥⲁⲣⲝ̄]
ⲟⲩⲁⲧⲁ[ⲙⲁⲥⲧⲉ]
ⲙⲙⲟⲩ [ⲡⲉ ⲕⲁⲧⲁ]
ⲡⲗⲟⲅⲟⲥ [·ⲛⲧⲟⲩ ⲡⲉ]
Ⲡⲉⲭ̄ⲥ̄ · ⲟⲩⲛⲟ[ⲩⲧⲉ ⲡⲉ]
ⲉⲟⲩⲛ̄ ⲃⲟⲙ [ⲙⲙⲟⲩ]
ⲥⲛ̄ ⲥⲱⲃ ⲛⲓ[ⲙ ⲛ̄]
ⲑⲉ ⲛⲧⲁⲩⲟⲩⲱ[ⲱ]
ⲉⲟⲩⲟⲛⲥ̄ⲩ ⲉⲃⲟⲗ [ⲥⲓ]
ⲭⲙ̄ ⲡⲕⲁⲥ · ⲁⲩ[ⲟⲩ]
ⲟⲛⲥ̄ⲩ · ⲁⲗⲗⲁ
Ⲧⲃⲓⲛⲙⲓⲥⲉ ⲛⲧⲟⲩ
ⲛⲧⲉⲓⲡⲁⲣⲑⲉⲛⲟⲥ·
ⲧⲉⲧⲉⲓⲣⲉ ⲙⲙⲟⲓ
ⲛⲥⲃⲁ · ⲡⲉⲓⲝ
Ⲡⲟ ⲛⲟⲩⲉⲱ ⲛⲟⲩ
ⲛⲟⲩⲥⲓⲁ ⲡⲉⲧⲡⲱ
ⲱⲥ̄ ⲙⲡⲁⲥⲏⲧ ·
Ⲧⲉⲓⲡⲁⲣⲑⲉⲛⲟⲥ ⲅⲁⲣ
ⲛⲧⲁⲥⲉⲓ ⲁⲛ ⲉⲃⲟⲗ
[ⲥ]ⲙ̄ ⲧⲡⲉ · ⲉⲛⲉ
Ⲟⲩⲛ ⲅⲁⲣ ⲧⲉ ⲉⲃⲟⲗ
ⲥⲙ̄ ⲧⲡ[ⲉ] ⲛⲉⲥⲛⲁ
ⲱⲱⲡⲉ ⲁⲛ ⲛⲱⲟⲩ
ⲣ̄ ⲱⲡⲛⲣⲉ ⲙⲙⲟⲥ
ⲛⲧⲉⲓⲥⲉ ⲧⲏⲣⲥ̄ ·
ⲁⲗⲗⲁ ⲟⲩⲉⲓ ⲉⲃⲟⲗ ⲧⲉ
ⲥⲙ̄ ⲡⲕⲁⲥ · ⲟⲩⲭ
ⲡⲟ ⲧⲉ ⲛⲑⲉ ⲛⲟⲩ
ⲟⲛ ⲛⲓⲙ · ⲟⲩⲉⲃⲟⲗ
ⲧⲉ ⲥⲙ̄ ⲡⲉⲥⲡⲉⲣⲙⲁ
ⲛⲇⲁⲩⲉⲓⲇ · ⲛⲟⲩ
ⲡⲛ̄ⲁ ⲁⲛ ⲧⲉ ⲉⲃⲟⲗ
ⲥⲛ ⲧⲟⲩⲥⲓⲁ ⲛⲛⲉ

Notes to the text

(1) a, 14: The tilda above ⲁ̃ stands for ⲛ; that is ⲁⲛ.
33-34: A dittography: one ⲯⲓ is superfluous.
(2) b, 17-18: Another dittography: one ⲛⲟⲩ is superfluous.

Translation

(1) a) [He who came to] redeem[1] [us fr]om the capti[vity][2] of the ty[rant] and to re[deem] us from [the] cell; [he] who came to cu[re][3] our illnesses[4] [an]d to heal our sicknesses. What I shall say[5] today, I do not know,[6] and what I shall preach, I have no idea.

The Nativity[7] of Christ[8] is for us[9] (and) the birth of our Saviour is with us (lit. in our hands). He is shining with the rays of his divinity as he alone can.

For when I see the young child who was born, with my eyes, and see her who brought him forth[10] without labour,[11] and see her who bore (the child), being still a virgin, and try to fathom[12]

b) this (lit. the) matter,[13] I se[e] the futility[14] (of such an attempt) and it is not possible for me to get to the bottom of this (lit. the) matter; as for the matter[15] that happened,[16] I shall seal[17] it with faith,[18] and as for the miracle that happened, I shall seal it up with the silence of my tongue. For what [19] miracle[20] has ever been as great[21] as this miracle and what marvel, which is higher than this marvel, that a virgin[22] should bring forth (a child) and continue being virgin (lit. still being virgin)?

But, perchance,[23] someone will say: "Perhaps she did not bring forth (the child)?" The child[24] (, however,) who is at her feet[25] bears witness[26] of her lying in.[27] The infant who is between her knees is the witness of her delivery.

You will again say:

(2) a) "[I]f she did bear (a child), being still a virgin, how (then) does the nature of her body reveal[28] itself?" But (lit. you) have you ever seen (a) mystery that is hidden to reveal (lit. that it reveals) itself? It is intangible[29] (lit. something that cannot be grasped) and at the same time (lit. anew again) it is tangible.[30] And if you want to touch (lit. grasp) it, you will not find it.

O this mystery, my beloved! Who has not seen Maria, his mother? Who does not know the place of her accouchement? She brings forth,[31] she delivers her child. He is a heavenly child, visible and invisible.[32] He is a heavenly being according to the substance of his divinity, who took (upon himself) a human body (lit. flesh) for our sake. He is invisible according to (his being) the Spirit.

b) He is ta[ng]ible so far as [the flesh] is concerned (lit. acco]rding to the flesh]). [He is] int[angible] so far as the Logos is concerned (lit. [according to] the Logos). [He is] Christ. [He is] a g[od] who has power over al[l] things. [W]hen[33] he wi[sh]ed to appear (lit. appear himself) [up]on the earth, he did /ap/pear.

But the lying in[34] of this virgin, on the contrary, baffles me,[35] this childbirth without a substance embarrasses my mind. For this virgin did not come down [fr]om heaven. For had she been from heav[en], it would not have been necessary[36] to accomplish miracles with her in this way at all (lit. in all this way). But she is of this world (lit. one of the earth); she is born (lit. person born) like everybody (else); she is out of the seed of David; she is not a spirit out of the substance of the [37]

Notes to the translation

1. In this discourse its author gives full play to synonyms, arranging them in pairs, mostly consisting of a Greek and a Coptic word. The first such pair on this page is probably [ⲧ] ⲥⲱⲧⲉ and ⲧ [ⲥⲱⲧⲉ]. The text is in all probability a translation from Greek; the Coptic translator does not seem always to be able to find a suitable pair of synonyms to correspond and therefore in some cases has to repeat a word twice, cf. notes 13 and 28 below.
2. ⲁⲓϫⲙⲁⲗⲱⲥⲓⲁ and ⲯⲧⲉⲕⲟ. The restoration in these lines is only tentative.
3. ⲣ̄ ⲡⲁϩⲣⲉ and ⲑⲉⲣⲁⲡⲉⲩⲉ.
4. ⲯⲱⲛⲉ and ϫⲟⲥϫⲉⲥ.
5. ϫⲱ and ⲧⲁⲩⲟ.
6. ⲉⲓⲙⲉ and ⲥⲟⲟⲩⲛ̄.
7. ϫⲡⲟ and ⲙⲓⲥⲉ.
8. ⲡⲉϫ̄ⲥ and ⲡⲉⲛⲥ̄ⲱⲣ̄.
9. ⲡⲉⲧⲕⲏ ⲛⲁⲛ ⲉϩⲣⲁⲓ and ⲡⲉⲧϩⲛ̄ ⲛⲉⲛⲥⲓϫ.
10. ϫⲡⲟ and ⲙⲓⲥⲉ.
11. For the concept "without birth-pangs" cf. *Is* 66, 7, quoted by Demetrius of Antioch (BMis, p. 105, 11. 22–24), who however, describes the process of Maria's childbirth as painful. Unlike Demetrius, Cyril of Alexandria does not commit such a *non sequitur* and "quotes" Maria's "own" words, "I suffered no pain when I brought forth" (ib., p. 141, 11. 21-22).
12. ⲥⲛ ⲣⲁⲧⲫ̄ and ⲉⲓⲙⲉ ⲉⲣⲁⲧⲫ̄.
13. Perhaps there was a pair of synonyms here in the original text, though both are translated into Coptic as ϩⲱⲃ.
14. ⲉⲡϫⲓⲛϫⲏ and ⲙⲛ̄ ⲥⲟⲙ.
15. ϩⲱⲃ and ⲯⲡⲏⲣⲉ.
16. Another pair of synonyms left without distinction in the Coptic translation (ⲯⲱⲡⲉ)?

17. ⲧⲱⲱⲃⲉ and ⲥⲫⲣⲁⲅⲓⲍⲉ (ⲥⲫⲣⲁⲅⲓⲥ in the text).
18. ⲧⲡⲓⲥⲧⲓⲥ and ⲡⲕⲁⲣⲱϥ ⲙⲡⲁⲗⲁⲥ.
19. ⲁⲯ repeated twice may have corresponded to a pair of synonyms in the original text.
20. ⲯⲡⲏⲣⲉ and ⲑⲁⲩⲙⲁ.
21. ⲉϥⲟ ⲛⲛⲟⲩ and ⲡⲉⲧϩⲓ ⲧⲡⲉ.
22. ⲡⲁⲣⲑⲉⲛⲟⲥ as a substantive and an adjective may have formed a pair in the original text.
23. ⲙⲉⲯⲁⲕ (ⲙⲏⲯⲁⲕ is actually written) and ⲁⲣⲏⲩ.
24. ⲯⲏⲣⲉ and ⲃⲣⲉⲫⲟⲥ.
25. ⲉⲧϩⲁ ⲣⲁⲧⲥ and ⲉⲧⲟⲩⲧⲱⲟⲩ ⲛⲛⲉⲡⲁⲧ.
26. ⲉⲧⲉⲣ ⲙⲛⲧⲣⲉ and ⲙⲁⲣⲧⲩⲣⲟⲥ.
27. ⲙⲓⲥⲉ and ⲭⲡⲟ.
28. ⲟⲩⲱⲛϩ̄ repeated twice may have corresponded to a pair of synonyms in the original text.
29. ⲁⲧⲁⲙⲁϩⲧⲉ as "intangible", "imperceptible" is not in Crum.
30. A pair of antonyms; the prefix ⲁⲧ- "which (can)not" is contrasted here and below (cf. note 36) with the prefix ⲯⲟⲩ- "which can:" "(the thing) which can be grasped/touched" or the like. It is the exact equivalent of the English -able/-ible, tangible; doubtless an extension of the root-meaning of this word: "worth", "worthy", hence "necessary", "proper" and so on.
31. A pair of synonyms: ⲙⲓⲥⲉ and ⲭⲡⲟ.
32. Here and further in the text the author bases his argumentation on antonyms arranged in pairs exactly as the synonyms.
33. Cf. Elanskaya, *N̄θε-clauses*, pp. 32–33.
34. A pair of synonyms: ⲥⲓⲛⲙⲓⲥⲉ and ⲭⲡⲟ.
35. ⲉⲓⲣⲉ ⲙⲙⲟⲓ ⲛϩⲃⲁ and ⲡⲱⲯⲥ̄ ⲙⲡⲁϩⲏⲧ.
36. Another case of ⲯⲟⲩ- meaning "necessary", "proper" and the like, cf. note 30.
37. Plur.

17. A DISCOURSE ON THE TIME OF CHRIST'S RESURRECTION
I.1.b.717 (4775, Copt. 27)

PARCHMENT. 1 leaf, 31.1 x 25.8 cm. The edges are broken; the front side is much rubbed; breaks, stains.

The text in two columns is on both sides. No ornamentation in the initials. Paragraphs are separated by dots, and sections by dots and a dash. Page-numbers are 65 and 66.

DIALECT: Sahidic.

DATE: 10th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, pp. 202–206.

BIBLIOGRAPHY: Elanskaya, *CLT*, p. 267.

ⲗⲉ a) ⲧⲙ ⲥⲓ ⲟⲩⲥⲟⲛ
ⲛⲩ+ ⲛⲏⲧⲛ
ⲙⲡⲉⲛⲧⲁⲧⲉ
ⲧⲛⲱⲩⲓⲛⲉ ⲛ
ⲥⲱⲩ ⲧⲉⲛⲟⲩ
Ⲡⲁⲓ ⲇⲉ +ⲛⲁⲥⲓ
ⲧⲟⲟⲧ ⲉⲁⲁⲩ
ⲁⲩⲱ +ⲛⲁⲥⲉⲣ
ⲙⲏⲛⲉⲩⲉ ⲙⲙ
ⲟⲩ · ⲛⲛⲉⲛ
ⲧⲁⲩⲭⲟⲟⲥ · ⲭⲉ
ⲁⲛⲁⲡⲟⲣⲉⲓ ⲉⲧ
ⲃⲏⲏⲧⲩ · ·—
Ⲛⲥⲩⲛⲅⲣⲁⲫⲉⲩⲥ
ⲉⲧⲟⲩⲁⲁⲃ ⲛ
ⲛⲉⲩⲁⲅⲅⲉⲗⲓ
ⲟⲛ · ⲛⲧⲁⲩ
ⲭⲟⲟⲥ ⲁⲛ ⲭⲉ ⲁ
ⲡⲭⲟⲉⲓⲥ ⲧⲱ
ⲟⲩⲛ ⲥⲓ ⲣⲟⲩⲥⲉ·
ⲛⲛⲥⲁⲃⲃⲁⲧⲟⲛ
Ⲏ ⲭⲉ ⲁⲡⲉⲥⲟⲩⲟ ⲛ
ⲧⲉⲩⲱⲏ ⲥⲓⲛⲉ
Ⲏ ⲭⲉ ⲛⲥⲧⲟⲟⲩⲉ
ⲛⲱⲱⲣⲡ ·
Ⲏ ⲭⲉ ⲙⲛⲛⲥⲁ ⲧ
ⲣⲉⲡⲣⲏ ⲱⲁ
ⲛⲩⲛⲟⲩⲭ ⲉⲃⲟⲗ
ⲛⲛⲉⲩⲁⲕⲧⲓⲛ
ⲡⲉⲓⲥⲱⲃ ⲛⲟⲩ
ⲱⲧ ⲡⲉ · ⲛⲩ
b) ⲱⲟⲃⲉ ⲁⲛ · ⲥⲙ
ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛ
ⲛⲉⲛⲧⲁⲩⲥⲭⲁⲓⲥⲟⲩ
Ⲉⲧⲃⲉ ⲡⲛⲁⲩ · ⲏ
ⲡⲕⲁⲓⲣⲟⲥ · ⲛ
ⲧⲁⲛⲉⲭⲓⲟⲙⲉ
ⲃⲱⲕ ⲉⲃⲟⲗ ⲉⲡ
ⲧⲁⲫⲟⲥ ⲙⲙⲟⲥ
Ⲁⲩⲱ ⲭⲉ ⲛⲧⲁⲩ
ⲃⲱⲕ ⲁⲛ · ⲙⲡ
ⲕⲁⲓⲣⲟⲥ ⲛⲟⲩⲱⲧ
Ⲥⲟⲙⲁⲓⲟⲥ ⲇⲉ ⲟⲛ
ⲛⲉⲛⲧⲁⲩⲃⲱⲕ
ⲧⲏⲣⲟⲩ ⲥⲓ ⲟⲩ
ⲥⲟⲛ · ⲁⲩⲥⲱ
[ⲧ]ⲙ ⲥⲓⲧⲛ ⲛⲁⲣ
ⲅⲉⲗⲟⲥ · ⲉⲧⲃⲏ
ⲡⲥⲱⲧⲏⲣ ··
ⲭⲉ ⲁⲫⲧⲱⲟⲩⲛ
ⲛⲉⲫⲙⲡⲉⲓⲙⲁ
ⲁⲛ · ⲁⲩⲱ ⲛⲫ
ⲛⲁⲃⲱ ⲁⲛ ⲙ
ⲡⲉⲓⲙⲁ · ⲥⲱⲥ
ⲅⲁⲣ ⲛⲧⲁⲧⲉⲩ
ⲱⲏ ⲙⲉⲛ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲉⲧⲙⲙⲁⲩ
Ⲥⲟⲙⲟⲗⲟⲅⲟⲩⲙⲉ
ⲛⲟⲥ · ⲱⲱⲡⲉ
ⲥⲛ ⲟⲩⲙⲉ · ⲥⲛ
ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ
Ⲙⲡⲟⲩⲥⲩⲙⲁ ⲇⲉ
ⲗⲉ a) ⲉⲡⲧⲏⲣⲫ · ⲛ
ⲧⲉⲩⲛⲟⲩ · ⲛⲧⲁⲫ
ⲧⲱⲟⲩⲛ ⲛⲍⲏⲧⲥ
ⲧⲁⲓ ⲉⲧⲉ ⲙⲛ ⲗⲁ
ⲁⲩ ⲥⲟⲟⲩⲛ ⲙⲙⲟⲥ
ⲛⲥⲁ ⲡⲛⲟⲩⲧⲉ
ⲛⲧⲁⲫⲧⲱⲟⲩⲛ
ⲙⲛ ⲡⲉⲫⲉⲓⲱⲧ
ⲡⲉⲧⲥⲟⲟⲩⲛ ⲙⲁⲩ
ⲁⲁⲫ · ⲛⲑⲉ ⲙⲡ

ⲱⲛⲣⲉ ·· ⲭⲉ
ⲡⲉⲓⲱⲧ ⲡⲉⲧ
ⲥⲟⲟⲩⲛ ⲙⲡⲱⲛ
ⲣⲉ ·· ⲙⲛ ⲡ̄ⲛ̄ⲁ
ⲉⲧⲟⲩⲁⲁⲃ ·· ⲡⲁⲓ
ⲉⲧⲥⲟⲧⲥⲉⲧ ⲛ
ⲛⲕⲁ ⲛⲓⲙ ··
ⲁⲩⲱ ⲛⲉⲧⲟⲏⲡ
ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ
Ⲡⲉϫⲁϥ ⲅⲁⲣ ⲛ
ⲃⲓ ⲙⲁⲑⲑⲁⲓⲟⲥ
ⲭⲉ ⲁⲥⲉⲓ ⲛⲃⲓ ⲙⲁ
ⲣⲓⲁ ⲧⲙⲁⲅⲇⲁ
ⲗⲓⲛⲏ ·· ⲙⲛ
ⲧⲕⲉⲙⲁⲣⲓⲁ ⲥ!
ⲣⲟⲩⲥⲉ ·· ⲛⲛⲥⲁⲃ
ⲃⲁⲧⲟⲛ ·· ⲉⲛⲁⲩ
ⲉⲡⲧⲁⲫⲟⲥ ··
ⲁⲩⲱ ⲉⲓⲥ ⲥⲏⲛⲧⲉ
ⲉⲓⲥ ⲟⲩⲛⲟⲃ ⲛⲕⲙ
ⲧⲟ ⲁϥⲱⲱⲡⲉ
(b) ⲡⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲣ
ⲙⲡⲭⲟⲉⲓⲥ ·· ⲁϥ
ⲉⲓ ⲉⲡⲉⲥⲏⲧ ⲉⲃⲟⲗ
ⲥⲛ ⲧⲡⲉ ·· ⲁϥ
☥ ⲡⲉϥⲟⲩⲟⲓ ⲁϥ
ⲥⲕⲟⲣⲕⲉⲣ ⲙⲡ
ⲱⲛⲉ ·· ⲁϥ
ⲥⲙⲟⲟⲥ ⲉⲥⲣⲁⲓ ⲉ
ⲭⲱϥ ·· ⲡⲉϥ
ⲉⲓⲛⲉ ⲇⲉ ⲛⲩⲟ ⲛ
ⲑⲉ ⲛⲟⲩⲃⲣⲏⲃⲉ
ⲁⲩⲱ ⲧⲉϥⲥⲃⲱ
ⲛⲥⲟⲩⲟⲃⲱⲩ ⲛ
ⲑⲉ ⲛⲟⲩⲭⲓⲱⲛ ··
ⲭⲉⲕⲁⲥ ⲥⲣⲁⲓ

ⲙⲉⲛ ⲥⲛ ⲑⲟⲧⲉ
ⲉϥⲧⲣⲉⲛⲉⲧⲥⲁ
ⲣⲉⲥ ⲛⲟⲓⲉⲓⲛ ··
ⲛⲁⲓ ⲉⲧⲙⲡⲟⲩ
ⲉⲱⲩ ϥⲓ ·· ⲥⲁ
ⲧⲉϥⲑⲉⲱⲣⲓⲁ
ⲁⲩⲱ ⲱⲡⲉ ⲛ
ⲑⲉ ⲛⲛⲉⲧⲙ
ⲙⲟⲟⲩⲧ ::
Ⲥⲣⲁⲓ ⲇⲉ ⲥⲱⲱϥ
ⲥⲙ ⲡⲟⲩⲟⲉⲓⲛ
ϥⲙⲟⲩⲧⲉ ⲉⲛⲉ
ⲥⲓⲟⲙⲉ ·· ⲁⲩⲱ
ⲉϥⲧⲁϫⲣⲟ ⲙ
ⲙⲟⲟⲩ · ⲉϥϥⲓ
ⲉⲃⲟⲗ ⲛⲧⲉⲫⲩ

Notes to the text

This text is almost void of diacritical signs, and that is most unusual. Side by side with almost every point of separation made in black ink there is a second one, painted with red ink.

65 b, 31: Read ⲥⲩⲙⲁⲛⲉ, cf. e.g. *Treatise*, 16 b (ⲥⲏⲙⲁⲛⲉ); I.1.b.657, 2 a, 9 (ⲥⲉⲙⲁⲛⲉ).

66 b, 22: Read ⲯⲱⲡⲉ.

23-24: One ⲙ is superfluous.

31: probably ⲫⲩ[ⲗⲁⲕⲏ].

Translation

65 a) (he)ar (you all) together and he will (or: that he may) give you what you have been seeking for, now.

This, therefore, I am going to do and I shall explain it to those who said: "We were puzzled because of that."

The Holy Evangelists (lit. Holy Writers of the Gospels) did not say that the Lord had risen in the evening of the sabbath[1] or (when) the greater part of the night had (already) passed, or early in the morning, or after the sun had been up and throwing its rays — this thing is the same and

b) does not vary in each of (the Gospels) which they wrote concerning the hour or time (only) at which the women had gone forth to the Sepulchre — and (neither did they say) that they had not gone at the same time. And again also those who had gone all together had he[a]rd from the angels about the Saviour[2] that he had risen (and) was not here and would not rest here, because that Holy witness-bearing Night did actually take place. And about (lit. in) the Resurrection they did not at all indicate

66 a) the hour at which he rose, this, which nobody knows, except God, who rose, with his Father who alone knows, even as the Son, since the Father knows the Son, and the Holy Spirit, he who "explores all things and the things which are hidden of God."[3] For Matthew said; "Maria Magdalene and the other Maria came in (the) evening of the sabbath[4] to look at the sepulchre and, behold, a great earthquake happened,

b) for the angel of the Lord came down from heaven, he came up (and) rolled the stone (away) (and) sat down upon it. And his countenance was like lightning, and his garment(s) were white as snow,"[5] that he might make the watchmen (lit. those who watch) tremble out of fear, these, who could not bear his sight and became like dead. And again in the light he called to the women and encouraged them, setting the w[atch] aside[6]

Notes to the translation

1. Here four indications of time are given that are derived from the four Gospels. They are not direct quotations, however. The first and the third ones (*Mt* 28, 1 and *Lc* 24, 1) are very close to the text, but the second (*Mc* 16, 1) has "the sabbath" substituted for "the night" in "the sabbath had passed". The fourth one differs materially from the text (*Jh* 20, 1) which maintains that it was still dark, by stating that the sun had already been up and was shooting down its rays. A mention of the sunrise we find, however, in Mark (16, 2). Having enumerated these indications, the author stresses the fact that they only concern the time when the women came to the Sepulchre and not that of Resurrection, which is unknown. It is curious to note here that he seems to be in dispute with Gregory of Nyssa, who writes that Matthew, alone of all the Evangelists, gave the precise time of the Resurrection, stating that it was the 'evening of the sabbath" (*PG* 46, p. 163). The grammatical structure of the phrase is rather complex, the main sentence **ⲚⲦⲀⲨⲤⲞⲞⲤ ⲀⲚ** governing a number of object clauses: **ⲤⲈ ⲀⲠⲤⲞⲈⲒⲤ ... ϩ ⲤⲈ ⲀⲠⲈϩⲞⲨⲞ ... ϩ ⲤⲈ ⲚϩⲦⲞⲞⲨⲈ ... ϩ ⲤⲈ ⲘⲚⲚⲤⲀ ... ⲀⲨⲰ ⲤⲈ ⲚⲦⲀⲨⲂⲰⲔ ⲀⲚ ...**

2. Luke and John speak of two angels, while Mark and Matthew who is quoted below mention only one.

3. *1 Co* 2, 10.

4. The adverbial modefire of time is out of place in this quotation.

5. *Mt* 28, 1-3.

6. After the quotation (see the preceding note) there goes a free rendering of the events described in verses 4–5 of the same chapter. The author, however, gives his own interpretation of this passage. Matthew says that the watchmen became like dead out of fear when they saw the angel, while the author emphasizes the fact that the angel had accepted a terrifying countenance so that they should become senseless and only then he addressed the women encouraging them, when the watch had been effectually disposed of and could not hear his words that were destined for the women alone.

18. PART OF A SERMON AGAINST THE MANICHAEANS
I.1.b.664 (5689, copt. 39)

PARCHMENT. 1 leaf, 31 x 25 cm. The edges are broken; the parchment is warped; gaps, stains.

The text in two columns is on both sides. The initials are painted with red, and the small letter ⲫ likewise. Some of the initials have scrolls (*coronides*) above them. Quotations (though not all) are marked with small *diple*-signs in the margin (cf. I.1.b.651, 652, 660, 293–294, 301–302). Page-numbers are 159 and 160. On p. 160 on the right-hand corner is a quire-mark "10".

DIALECT: Sahidic.

DATE: 10th or 11th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, pp. 185–189.

BIBLIOGRAPHY: Elanskaya, *CLT*, pp. 255–256.

ⲣⲛⲑ a) ⲛ̄ⲛⲁϩⲣⲙ̄ ⲡⲃⲏⲙⲁ
ⲙⲡⲉⲭ̄ⲥ ⲭⲉⲕⲁⲥ
ⲉⲣⲉⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲭⲓ
ⲛ̄ⲛⲉⲃⲟⲗ ϩⲓⲧⲙ̄
ⲡⲉⲩⲥⲱⲙⲁ ⲡⲣⲟⲥ
ⲛⲉⲛⲧⲁϥⲁⲁⲩ ⲉⲓⲧⲉ
ⲁⲅⲁⲑⲟⲛ ⲉⲓⲧⲉ ⲡⲉ
ⲑⲟⲛ[2] ⲉⲣⲉⲙ̄ⲙⲁ
Ⲛⲓϫⲁⲓⲟⲥ ⲟⲩⲟⲛϩ ⲉ̄
ⲃⲟⲗ ϩⲓⲧⲛ̄ ⲛⲁⲓ ⲭⲉ
ϩⲓ ⲡⲉⲩ[ⲱⲁ]ⲭⲉ ϩⲉⲛ
ⲁⲥⲉⲃⲏⲥ ⲛ[ⲉ] ⲉⲩⲥⲱ
ⲧⲙ̄ ⲉⲣⲟⲟⲩ ⲉⲩⲱⲱ
ⲉⲣⲟⲛ ⲉⲧⲃⲉ ⲡⲛⲟⲩ
ⲧⲉ ⲭⲉ [ⲁϥ]ⲧⲁⲙⲓⲟ ⲙ
ⲡⲕⲁϩ ⲛⲑⲉ ⲛⲟⲩ
ⲗⲁⲁⲩ ⲁⲩⲱ ⲟⲛ
ⲭⲉ ⲛⲓⲙ ⲡⲉⲛⲧⲁϥ
ⲧⲁⲙⲓⲉ ⲛⲁⲓ ⲧⲏⲣⲟⲩ
ⲁⲩⲱ ⲟⲛ ⲉⲛⲛⲟⲉⲓ
ⲭⲉ ⲛ̄ⲧⲁⲩⲥⲃⲧⲉ
ⲛⲁⲓⲱⲛ ϩⲙ̄
ⲡⲱⲁⲭⲉ ⲙ̄ⲡⲛⲟⲩ
ⲧⲉ ⲭⲉ ⲡⲉⲧⲛ̄ⲛⲁⲩ
ⲉⲣⲟϥ ⲛ̄ⲧⲁϥⲱⲱ
ⲡⲉ ⲉⲃⲟⲗ ϩⲙ̄ ⲡⲉⲧⲉ
ⲛ̄ϥⲱⲟⲟⲡ ⲁⲛ
Ⲧⲁⲓ ⲟⲛ ⲧⲉ ⲑⲉ ⲛ̄ⲧⲁϥ
[ ] ⲁⲩⲱ ⲛ̄
ⲧⲁϥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ
ⲛ̄[ⲟⲓ] ⲙⲁⲣⲕⲓⲟⲛ
b) Ⲭⲉ ⲛ̄ϥⲛⲟⲉⲓ ⲁⲛ
ⲭⲉ ⲡⲛⲟⲙⲟⲥ ⲟⲩⲁ
ⲁⲃ ⲁⲩⲱ ⲧⲉⲛⲧⲟⲗⲏ
ⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲟⲩⲇⲓ
ⲕⲁⲓⲟⲛ ⲧⲉ ⲁⲩⲱ ⲟⲩ
ⲁⲅⲁⲑⲟⲛ ⲧⲉ
Ⲙⲁⲗⲓⲥⲧⲁ ⲉⲣⲉⲡⲥⲱⲧⲏⲣ
ⲭⲱ ⲙ̄ⲙⲟⲥ ⲭⲉ ⲉⲛⲉ
ⲧⲉⲧⲛ̄ⲛⲓⲥⲧⲉⲩⲉ ⲉ̄
ⲙⲱⲩ̄ⲥⲛⲥ ⲛⲉⲧⲉⲧ
ⲛⲁⲛⲓⲥⲧⲉⲩⲉ ⲉⲣⲟⲓ
ⲡⲉ ⲁⲡⲉⲧⲙ̄ⲙⲁⲩ
Ⲅⲁⲣ ⲥϩⲁⲓ̈ ⲉⲧⲃⲏⲏⲧ
ⲁⲩⲱ ⲟⲛ ⲭⲉ ϩⲟⲧϩⲧ
ⲛ̄ⲛⲉⲅⲣⲁⲫⲏ ⲭⲉ
ⲛⲁⲓ̈ ⲛⲉⲧⲣ̄ ⲙⲛ̄ⲧ
ⲣⲉ ⲉⲧⲃⲏⲏⲧ
[Ⲛⲧ]ⲟⲟⲩ ⲇⲉ ⲟⲛ ⲛⲉⲅⲣⲁ
ⲫⲏ ⲉⲧⲟⲩⲁⲁⲃ
ⲛⲉⲛⲧⲁⲩⲟⲩⲉ
[ⲛϩ] ⲛⲉⲧϩⲛ̄ ⲧⲉⲫⲩ
[ⲥⲓ]ⲁ ⲉⲃⲟⲗ· ⲭⲉ ϩⲉⲛ
[ϩⲁⲓ]ⲣⲉⲧⲓⲕⲟⲥ ⲛⲉ ϩⲙ̄
ⲡⲧⲣⲉⲡⲉⲡⲛ̄ⲁ
ⲉⲧⲟⲩⲁⲁⲃ ⲉⲓ ⲉⲡⲉⲥⲏⲧ
ⲉⲭⲛ̄ ⲙ̄ⲙⲁⲑⲏⲧⲏⲥ
ⲁⲩⲱ [ⲛ]ⲥⲉⲧⲁⲁ.
[ ]ⲓⲥⲧ..
[ ]ⲥ ⲛⲁⲣⲓ[ⲁ]
[ⲛⲟⲥ] ⲇⲉ ⲟⲛ ⲙ̄ⲛ ⲛⲉⲩ
[ⲡ]ⲁⲣⲁⲥⲓⲧⲟⲥ ⲙⲙⲉ
[ⲗⲓ]ⲧⲓⲁⲛⲟⲥ ⲁⲩ[ϫⲓ]
ⲱⲓⲡⲉ
ⲓ̄ ⲣⲍ̄ a) ⲉⲣⲉⲓⲱϩⲁⲛⲛⲏⲥ ⲉ
ⲡⲓⲛⲟⲉⲓ ⲛ̄ⲧⲉⲩⲙⲛⲧ
ⲁⲥⲉⲃⲏⲥ ⲭⲉ ⲟⲩⲛ ⲟⲩ
ⲟⲉⲓⲱ ⲱⲟⲟⲡ ⲉⲛϥ
ⲱⲟⲟⲡ ⲁⲛ ⲛ̄ⲟⲓ ⲡⲱⲏ
ⲣⲉ ⲉϥⲁⲑⲉⲧⲉⲓ ⲇⲉ ⲙ̄
ⲙⲟⲥ ϩⲓⲧⲛ̄ ⲧⲉⲓⲥⲙⲏ
ⲭⲉ ϩⲛ̄ ⲧⲉϩⲟⲩⲉⲓⲧⲉ

ⲛⲉϥϣⲟⲟⲡ ⲛⲟⲓ ⲡ
ϣⲁϫⲉ ⲁⲩⲱ ⲡϣⲁ
ϫⲉ ⲛⲉϥϣⲟⲟⲡ ⲛ̄
ⲛⲁϩⲣⲙ ⲡⲛⲟⲩⲧⲉ
ⲁⲩⲱ ⲛⲉⲟⲩⲛⲟⲩⲧⲉ
ⲡⲉ ⲡϣⲁϫⲉ·
Ⲁⲗⲗⲁ ⲡⲉϫⲁϥ ϫⲉ ⲁ
ⲡⲁⲩⲗⲟⲥ ϫⲓ ⲟⲩⲙⲛⲧ
ⲙ̄ⲛⲧⲣⲉ ⲉⲃⲟⲗ ϩⲛ̄
ⲛⲁⲡⲟⲕⲣⲩⲫⲟⲛ
ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ
ⲛⲉⲧⲉⲙ̄ⲡⲉⲃⲁⲗ ⲛⲁⲩ
ⲉⲣⲟⲟⲩ ⲙ̄ⲡⲉⲙⲁⲁϫⲉ
ⲥⲟⲧⲙⲟⲩ ⲛⲉⲧⲉⲙ̄
ⲡⲟⲩⲁⲗⲉ ⲉϩⲣⲁⲓ ⲉ
ϫⲙ̄ ⲡϩⲏⲧ ⲛ̄ⲣⲱ
ⲙⲉ ⲧⲛⲁⲟⲩⲱ
Ⲱⲃ ⲛⲁϥ ϫⲉ ⲡⲉⲓϩⲱⲃ
ⲛⲁ ϩⲉⲛⲣⲱⲙⲉ
ⲡⲉ ⲛ̄ⲣⲉϥⲧ [ⲧ]ⲱⲛ
ⲉⲣⲉⲡⲁⲩⲗⲟⲥ ⲥⲩⲛ
ϩⲓⲥⲧⲁ ⲁⲛ ⲛ̄ⲉϥϣⲁ
ϫⲉ[6] ⲁⲗⲗⲁ ⲛⲉⲧ
ⲥⲏϩ ⲛⲉ ϩⲱ
b) ⲇⲉ ϩⲛ̄ ⲛⲉⲅⲣⲁⲫⲏ
ⲛⲁⲓ ⲛⲉⲛⲧⲁⲡⲁⲩ
ⲗⲟⲥ ⲥⲉⲩϩ ⲡⲉⲩⲛⲟⲩⲥ
ⲉϩⲟⲩⲛ ⲁϥⲥϩⲁⲓⲥⲟⲩ
ⲁⲩⲱ ⲟⲩⲛ ⲟⲩⲁ ⲛⲁϣ
ⲉⲓⲙⲉ ⲉ̄ⲡⲁⲓ ϩⲓⲧⲛ̄ ⲛ̄
ϣⲁϫⲉ ⲛ̄ⲛⲉⲡⲣⲟ
ⲫⲏⲧⲏⲥ ⲛⲉⲧ
ⲥⲏϩ ⲅⲁⲣ ϩⲛ̄ ⲏ
Ⲥⲁⲓⲁⲥ ϫⲉ ⲛⲁⲗ ⲛⲁ
ⲥⲱⲧⲙ̄ ϩⲙ̄ ⲡⲉϩⲟ
ⲟⲩ ⲉⲧⲙ̄ⲙⲁⲩ ⲉⲛ̄

ϣⲁϫⲉ ⲙ̄ⲡϫⲱⲱ
ⲙⲉ · ⲁⲩⲱ ⲛ̄ⲃⲁⲗ
ⲛⲛ̄ⲃⲗⲗⲉ ⲉ̣ϯϩ̣ⲙ̣
ⲡⲕⲁⲕⲉ ⲙ̄ⲛ̄ ⲡⲉ
ϩⲗⲟⲥⲧⲛ̄ ⲛⲁⲛⲁⲩ
ⲉⲃⲟⲗ ⲁⲩⲱ ⲛⲉ
ⲧⲉ ⲙ̄ⲛ̄ⲧ[ⲟ]ⲩ ϩⲉⲗⲡⲓⲥ
ⲙ̄ⲙⲁⲩ ϩⲛ̄ ⲛ̄ⲣⲱ
ⲙⲉ ⲥⲉⲛⲁⲥⲉⲓ ⲛⲟⲩ
ⲛⲟϥ · ⲛ̣ⲁⲓ ⲛⲉ
Ⲧⲉⲙ̄ⲡⲉⲃⲁⲗ ⲛⲁⲩ ⲉ
ⲣⲟⲟⲩ ⲛⲉⲧⲉⲙ̄
ⲡⲉⲙⲁⲁϫⲉ ⲥⲟⲧ
ⲙⲟⲩ ⲙ̄ⲡⲟⲩⲁⲗⲉ
ⲉϩⲣⲁⲓ ⲉϫⲙ̄ ⲡϩⲏⲧ
ⲛ̄ⲛ̄ⲣⲱⲙⲉ ·
ⲁϣ ⲅⲁⲣ ⲛ̄ⲟⲩⲟⲉⲓϣ
ⲛ̄ⲧⲁⲟⲩⲃⲗⲗⲉ ⲏ ⲟⲩ
ⲁⲗ ϩⲉⲗⲡⲓⲍⲉ ⲉ̣ϩ̣ⲱ̣
ⲧⲙ ⲏ ⲉⲛⲁ[ⲩ ⲉ]
ⲡⲛⲟⲩⲧⲉ ⲉϥ[

Notes to the text

159 a, 7-8: Instead of ⲡⲉⲑⲟⲟⲩ. The end of the Coptic word is misspelt under the influence of the Greek ⲁⲅⲁⲑⲟⲛ.

b, 21-22: ⲫⲩⲥⲓⲥ is expected here, but the traces rather point to ⲁ as the last letter. Perhaps, another misspelling influenced by ⲑⲩⲥⲓⲁ.

33: The larger part of this line is taken up by a hole which impaired the folio before the time of writing and so the scribe managed to place here only one word. On the back page the scribe passed over this hole, which breaks the line in its middle.

160 a, 30-31: ⲛ̄ⲛⲉϥϣⲁⲍⲉ is expected here. Probably an omission due to the cluster of three ⲛ.

Translation

159 a) before the judgement seat of Christ that everyone may receive the (things due to him according to the things done) through his body for what he has done, whether good or bad."[1] The Manichaeans are refuted (lit. exposed) by these (words) that according to (lit. in) their [wo]rd th[ey] are impious, while they listen to them and read them about God that [he] created the earth like something material, and more (they are refuted by the following words): "Who created all these (things) (i.e. all that exists)?" and more: "We understand that ages were prepared by (lit. in) the word of God, for what we see came forth from what does not exist."[2]And in the same way he ... and he showed, n[amely] Markion,[3]

b) that he did not understand that "the law is holy, and the commandment is holy, and righteous, and good."[4] Especially the Saviour says: "For had you believed Moyses, you would have believed me, for that (one) wrote concerning me",[5] and more: "Search the Scriptures, for those are those which bear witness concerning me."[6] And [the]y, too, (namely) the Holy Scriptures expo[sed] those who were of (this) sort that they were [he]retics, when the Holy Spirit had descended on the disciples and they gave ... and the Ar[ians] together with their [p]arasites, the Me[le]tians, took shame,

(Quire) 10, (p.) 160 a) while Iohannes saw through their impiety, namely that (they said that) there had been a time when the Son did not exist, rejecting it by the saying that follows: "In the beginning was being the Word, and the Word was being with God, and the Word was God."[7] But he (i.e. the author's opponent) said that Paulos took his (lit. a) testimony from the Apocryphs when he said: "The (things) which eye saw not, the (things) which ear heard not, the (things) which mounted not upon the heart of man,"[8] I shall answer to him that this method (lit. matter) is that of debators. Paulos does not prove (lit. commend) his words by (mere) words, but, on the contrary, they are the (words) which are written

b) in the Scriptures, they are those whose sense Paulos gathered together and wrote them, and everyone will be able to learn it through the words of the prophets, for these (words) are written in

Esaias: "in that day shall the deaf hear the words of the book and the eyes of the blind who are in obscurity and in darkness shall see, and those who have no hope in men (i.e. among men) shall be satiated with joy",[9] namely (with) "the (things) which eye did not see, the (things) which ear did not hear, (the things which[10]) did not mount upon the heart of the men."[11] Since for how long a blind man and a deaf (one) had hoped to hear and se[e] God, while he ...

Notes to the translation

1. *2 Co* 5, 10.
2. *Heb* 11, 3.
3. On Markion see now Hoffmann, *Marcion.*
4. *Ro* 7, 12.
5. *Jh* 5, 46; the quotation is incomplete.
6. *Jh* 5, 39.
7. *Jh* 1, 1-2.
8. *1 Co* 2, 9.
9. *Is* 29, 18-19.
10. The relative pronoun common to the two perfective verb-forms. On p. 160 a above, in the same quotation, this pronoun is not omitted.
11. *1 Co* 2, 9. The same quotation as on p. 160 a, but slightly changed.

19. PART OF A POLEMIC TREATISE AGAINST THE JEWS
I.1.b.690 (4759)

PAPYRUS. 1 leaf, 23.5 x 15.5 cm. The top, bottom and one of the sides are broken off; gaps; the writing is partly rubbed.

Practically no initials. They are replaced by slightly enlarged small letters projecting a little into the margin. The left-hand margin is ornamented with a *coronis* and a *diple*-sign, both floral. The text in one column is on both sides of the fragment.

The fragment belongs to a leaf of Vienna MS. K 4328 recently published by Gardner (cf. I. Gardner, *Coptic Theological Papyri* II. Edition, Commentary, Translation. Vienna, 1988). Both, the leaf designated in the above publication as K 4328a and fragment I.1.b.690, fit together in such a way that even the remnants of individual letters mutually complete each other.

On the first page of the folio the Moscow fragment fills out the gap in the left-hand column, while on the second it completes the right-hand column accordingly.

In our autographed text the leaf is given complete, the Moscow portion being underscored. While restoring the text we could also fill some gaps in the Vienna folio and make some corrections. Our restorations and corrections are marked by a wavy line under the letters.

The folio is paged 26 and 27. In "26" the second digit is effaced, but a small remnant remains to make it recognizable. The editor of the Vienna MS., however, refrains from reading it and gives a point in its stead (K.). It is noteworthy that on the left-hand top corner of the page there is another numeral, possibly consisting of two digits, which cannot, however, be read with any certainty. It would seem that we are dealing here with a quire-number, but any such number higher than "2", let alone one of two digits, is incompatible with the extant page numbers. Moreover, p. 26 can by no means be the *prima* of a quire of a normal length.

According to the running-titles of his book, Gardner ascribes the treatise which the MS. in question contains to Epiphanius of

Salamis,[1] but he does not substantiate this conclusion of his in his explanatory text.

DIALECT: Sahidic.

DATE: 8th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, pp. 194–195, Elanskaya, *The Coptic Papyri Wien K 4328 and GMII I.1.b.690 (Moscow),– BSAC* 32 (1993).

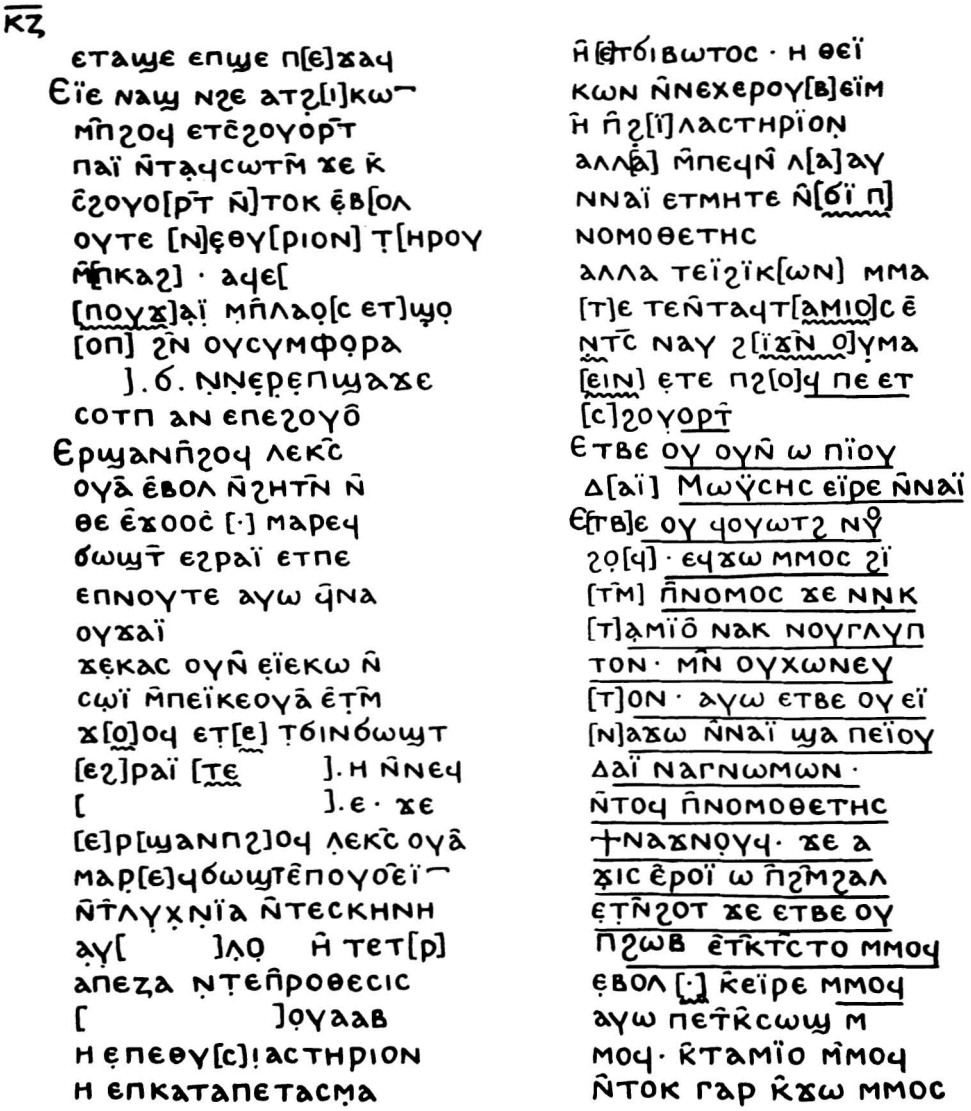
BIBLIOGRAPHY: Elanskaya, *CLT*, p. 260.

[1] In the same book he identifies a large number of small fragments of another MS. in Vienna as belonging to the folios of "Ancoratus" of the same author.

Naw ñze k̄ñprosḍ[o]ka
ḍycmoy ḛxïṭq̄ [e]bol ži
tootq mnetčzoyorp̄
ḛṭḍ neтawe n[e] epẉḍ
ṇ[a]w ñtoq ñze k̄na
бw[wt̄] ḛbol zhtq̄ noy
wn[z zi]ṭootq̄ mne[n]
taq[w]ẉpe za tбix m
ṇmoy · ṇθe men [nt]a
nencaz nayлoc [zomo]
лogeï mmoc · oy[c]azoy
ne pzwв ntaqẉwpe
qchz rap xe qčzo[yo]rp̄
ñбi oyon nim etaẉe
ḍpẉe · aллa n[e]
xaḥ xe qchz ñt[eize]
ayw oyteize ṭe ta[m]nt̄
mñ̄tpe · naw ñze e[y]
naxi cmoy ñбi net[k]w
ñ̂ztny ḛpecϩoc ḛbol [z]i
tm netczoyorp̄ ·
aллa nai men ewxḍ
[pi]oydaï pxaxe m̄
necϩoc nañtoy etmh
te ay qnaxooc nak
xe naw nze ep[e]netč
zo[yo]rt na+ ñoycmoy
axic naq zwwk · xe
mh nerenezoq лwkc [an]

k̄ẓ

nn[e]neiôte zi terhmoc
m[w]v̈chc ae[e] aqtamio
noyzoq ñzomn̄t aq
tazoq ḛ[x]n̄ ṇoyma
[ein] ay[w ec]wanww
[pe] ñt[ḛ]pzoq] лwkc̄ ñ
[oyrw]me [ayw ñq]ṗwwt
[ezoy]n zm̄ [pz]oq [ñzo]
mn̄t waqwnz[
ay
ñn[a]zrm̄ p[e]tknar..
aллa q+ kwt ñtoq e
nezoyō · ḛie mṇek
cwtm̄ eqxw mmoc m̄
ñzoq xe kc̄zoyort ñ
tok ḛbol ọyte neθy
rion t[h]ṛoy mnkaz
naw oyñ ñze axic e
roï atθeikwn m̄neï
czoyort + noywnz
ñnet[bwwt]t e[roq]
aллa[
ñta[
+naxoo[c nak] xekac
eietaze nnohma erate
ewxe k̄m[eeye] бḛ xe
oyanoron nak neet
repetcz[oy]oṛt t[ayo]
ḛbol noycmoy · qczoy
ort rap ñбi oyon nim



κζ

ετaωe enωe n[e]xaq
Eïe naω nze atϩ[i]kω¯
mn̄ϩoq etēϩoyor̄t
naï n̄tạqcωtm̄ xe k̄
c̄ϩoyo[r̄t n̄]tok ẹ̄b[oλ
oyte [n̄]ẹ̄θy[pion] ṭ[hpoy
m̄n̄ka ϩ] · aqe[
[noyx̄]ạï mn̄λaọ[c et]ωọ
[on̄] ϩn̄ oycymfọpa
].б. ṇn̄ẹ̄ẹ̄nωaxe
cotn̄ an̄ epeϩoyō
Epωan̄ϩoq λekc̄
oyā̂ ēboλ n̄ϩhtn̄ n̄
θe ēxooc̄ [·] mapeq
бωωt̄ erϩraï etne
ennoyte aγω q̄na
oyxaï
xẹ̄kac oyn̄ ẹ̈ïekω n̄
cϣï m̄neïkeoyā ēṭm̄
x[o]oq et[e] ṭбinбωωt
[eϩ]raï [te].h n̄neq
[ ].e · xe
[e]p[ωannϩ]oq λekc̄ oyâ
map[e]qбωωtēnoyoēï¯
n̄tλyχṇïa n̄teckhnh
ạ̈y[ ]λọ h̄ tet[p]
anezа ṇtēn̄proθecic
[ ]oγaab
h ẹ̄neθy[c]!actnpion
h enkataneτacṃa

h̄ [ē]tбibwtoc · h θeï
kωn n̄nexepoy[b]ëïm
h̄ n̄ϩ[ï]λactnpïoṇ
aλλ[ā] m̄neqn̂ λ[a]aγ
nnaï etmhte n̄[бï n̄]
nomoθetnc
aλλa teïϩïk[ωn] mma
[t]e teñtaqt[ạmiọ]c ē
ṇtc̄ naγ ϩ[ïxn̄ o]ṿma
[ein̄] ẹte nϩ[o]q ne et
[c]ϩoyor̄t
etbe oy oyn̄ ω nïoy
a[aï] Mωÿcnc eïpe n̄naï
e[tb]e oy qoγωtϩ nÿ
ϩọ[q] · eqxω mmoc ϩï
[tm̄] n̄nomoc xe nṇk
[t]ạmïō nak noγraγn
ton · mn̄ oγxωneγ
[t]on · aγω etbe oy eï
[n]axω n̄naï ϣa neïoy
aaï narnωmωn ·
ñtoq n̄nomoθetnc
†naxnọγq · xe a
xic ēroï ω n̄ϩm̄ϩaλ
ẹṭn̄ϩot xe etbe oy
nϩωb ēt̄kt̄cto mmoq
ẹboλ [·] k̄eïpe mmoq
aγω neт̄k̄cωϣ m
moq · k̄tamïo m̄moq
n̄tok γap k̄xω mmoc

Notes to the text

26 a, 10-11: The Moscow fragment alone did not permit to grasp the meaning of the text. Now we restore it differently from what was suggested in our book (*CLT*).

25: The MS. erroneously drops the ⲱ in ⲁⲩⲱ. At the end of the line, the last letter which was missing in the Moscow fragment was restored in *CLT* as ⲛ. From the Vienna folio it is quite clear that the letter is ⲕ.

29: There is no room for ⲁ at the beginning of the line, so the editor's ⲁⲘⲎⲚ must be discarded and that all the more so since the normal spelling would be ⲉⲁⲘⲎⲚ; read ⲘⲎ Ⲛⲉⲣⲉ ...

b, 1: The second letter, looking like ⲁ, is in fact the left-hand half of ⲛ; in this MS. the alpha's back stroke is rather vertical than oblique.

10: The remnants are insufficient here for me to restore the text.

11: After ⲣ, ⲁ seems to come next; the text that followed is now effaced, but the line was doubtless longer than usual here.

19-20: The MS. mistakenly has here ⲡⲉⲓⲥⲉⲩⲟⲩⲣⲧ instead of ⲡⲉⲧⲥⲉⲩⲟⲩⲣⲧ; the editor translates "this cursed one", but ⲥⲉⲩⲟⲩⲣⲧ is not a substantive.

21: After the ⲧ, which is final in ⲥⲱⲯⲧ, restored by us, the remnant of ⲉ is seen; the following text being effaced, possibly ⲉ[ⲉⲩⲛ ⲉⲣⲟϥ].

24: In spite of the embarrassing vertical stroke before ⲝⲉⲕⲁⲥ, I think it possible to restore ⲛⲁⲕ, since the extant remnants (the lower part) of the last two letters suit ⲁⲕ fairly well.

25: The editor gives ⲉⲓⲉ as a separate word (particle), but then the verb becomes deprived of it formative element (pronominal). As could be expected after ⲝⲉⲕⲁⲥ, it is the formative element of Futurum III, the first person. Cf. also p. 27 a, 18.

27 a, 7-8: Probably thus: ⲁϥⲉ[ⲓⲛⲉ ⲙ̄ⲡⲟⲩⲝ]ⲁⲓ̈.

18: Cf. note to 26 b, 25.

26: Possibly]ⲗⲟⲛ and not]ⲗⲟ.

28: Perhaps read: [ⲛ̄ⲛ̄ⲟⲉⲓⲕ ⲉⲧ]ⲟⲩⲁⲁⲃ.

b, 4-5: The editor reads ⲙ̄ⲡⲉϥ ⲛ̄ⲗⲁⲁⲩ, but in so doing he loses the verb that must follow the formative element of the negative perfect; he translates "do" here, nevertheless: "But he did none of these things in the midst of ..." We have, however, the construct form of ⲉⲓⲛⲉ here. As before in p. 26 a, 24-25, this is the verb ⲉⲓⲛⲉ ⲉⲧⲙⲏⲧⲉ (cf. Crum, p. 191 a) and so the next ⲛ̄ is not the genetival exponent, "of".

27: The ⲉ restored by the editor in [ⲉ]ⲕⲉⲓⲣⲉ is superfluous. There ar two parallel verb-forms here, both Praesens I,

κ̄ειρε and κ̄τλμϊο. The superlinear stroke over the κ is in the gap. It should be restored in accordance with the parallel phrase that follows.

Translation

26 a) In what way do you expe[c]t of a blessing to receive it [f]rom the cursed one, namely the one who hangs on (lit. to) the wood[1]? Rather, in [w]hat way will you look [for] (a) lif[e f]rom him who [w]as under the hand of (the) Death? Even as, indeed, our teacher Paulos [testi]fied, [c]ursed is (lit. a curse is) the thing which happened. For it is written: "Cu[r]sed is everyone who hangs on (lit. to) the wood",[2] but he s[ai]d: "it is writen"[3] t[hus] and such is my witness.

In what way shall [they] receive blessing, namely those who [t]rust in the Cross, from the cursed one? But these (words), therefore, if [the] Ioudaios, the enemy of the Cross, recalls (lit. will bring into the midst) and says (lit. will say) to you: "In what way shall the cu[r]sed one give a blessing?", (then) say to him yourself: "Did not the serpents bite

b) o[u]r fathers in the desert? And M[o]yses made a serpent of brass and put it up[o]n a po[le] an[d if it] com[es to pass] that [the serpent] bites [a ma]n [and he] looks [a]t [the s]erpent [of br]ass, he shall (lit. is wont to) live"[4] ... b[e]fore the (thing) which you will ... But he edifies, however, still more greatly. Did not you hear that he said to the serpent: "You are cursed, you, among (lit. out of) all the beasts of the earth"[5]? In what way, therefore, say to me, did the image of the cursed one give (a) life to those who [loo]ked [at him]? But ... I will say [to you] that I may establish this (lit. the) thought: if, therefore, you th[ink] that it is hard for you (to accept) that the cu[rs]ed one s[ends] forth a blessing, for "cursed is everyone

27 a) who hangs on the wood",[6] s[a]id he, then in what way did the i[m]age of the serpent, which is cursed, this one who had heard "You are cur[sed, y]ou, among (lit. out of) a[ll th]e bea[st]s of [the earth]", b[ring salvat]ion to the peopl[e who] ar[e] in a calamity ... is not much more acceptable (lit. eligible still more) the procedure (lit. deed) (as follows): if the serpent bites one of us, as it were,[7] let him look up to the sky to God and he will be healed.

Furthermore, in order that I may finish this matter also (lit. leave behind me this other one), so as not to talk about it (lit. to say it) (any longer), that is the looking up ... or ... that [if the ser]pent

bites one, let him look at the light of the candlestick of the tabernacle ... or the ta[b]le or [th]e setting forth [of the] holy [bread (plur.)], or at the a[l]tar, or at the veil,

b) or [at] the ark, or the image of the cheru[b]s, or the m[e]rcy seat (upon the ark). Bu[t] he did not mention these (lit. bring these in the midst, recall), n[amely the] lawgiver (did not), but this ima[ge] on[l]y he m[ade] to bring it to them (scil. to the people) u[pon a] po[le], that is the serpent who is [c]ursed.

Why then, O Ioud[aios], does Moyses do these (things)? W[h]y does he cast a serpen[t], saying (at the same time) b[y] (the words of) the (Book of) Law: "You s[ha]ll not [ma]ke yourself a graven and a mol[t]en (image)"?[8] And why sha[ll] I say these (things) to the stupid Ioudaios? It is the lawgiver himself whom I will ask: Say to me, O (the) faithful servant, why the thing which you reject, you do it and the thing which you despi[se], you make it? For you say (in order to know ...)[9]

Notes to the translation

1. *Dt* 21, 23.
2. See the preceding note.
3. *Gal* 3, 13.
4. Cf. *Num* 21, 6–9.
5. *Gen* 3, 14.
6. *Dt* 21, 23.
7. Cf. Crum, p. 754 b.
8. *Ex* 20, 4.
9. The words in parentheses are taken from the second folio.

20. PART OF ANOTHER POLEMIC TREATISE AGAINST THE JEWS
I.1.b.300 (4777)

PARCHMENT. 1 leaf, 30 x 24.5 cm. Gaps, stains, the edges worn, the lower left-hand edge is broken off.

Text in two columns covers both sides. Page-numbers: 40 (so erroneously for 46) and 47. Initials.

DIALECT: Sahidic.

DATE: 8th cent. (cf. Hyvernat, pl. VIII, *Clar. Press.* 31)

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, pp. 190–193.

BIBLIOGRAPHY: Elanskaya, *CLT*, p. 231.

M a)вє тнроγ · ссо
тп̄ ає он н̄ϩоγо̂
н̄бι т[є]харıс
єттоγхо̂ н̄
νετνа+ пеγ
оγоєı̂ єпхоїс
ıс̄ ϩн̄ оγϩнт̂ м̄
мє̂ мн̄ оγтωт̂
н̄ϩнт̂ м̄пıстıс
чтоγхо̂ гар̂ н̄
оγоєıщ νım̂ н̄
ṇ[є]тνа+ пеγ
оγоєı̂ єроч ·
єṇṇ̣оγхаı̄ ає
он ϩм̄ печ
сνоч аγω єн
[т]оγхнγ̂ ϩн̄ оγ
[х]ạрıс κата θє
[єн]тач̣хоос̄̂ н̄
[бι па]посто
[λос] ·
[Νєντ]аγоγωсч
[ає] євол̂ ϩıтм̄
[пє]хс̄ · аγω єаγ
[ϩє] євол̂ ϩн̄ тєха
[рı]ç̣̂ н̄θє̂ єнтач
[хо]ос · н̄то
[оγ] νєнтаγоγ
b) ωсч̄ євол̂ ϩм̄
пνомос̄̂ м̄
пνєγматıкос
аγω аγϩє̂ євол
ϩн̄ νечщахє
н̄оγоєın ·
хє м̄поγно
єı м̄пєнта
мωϋснс̄̂ сгаї
єтвннтч̄ ϩм̄
пνомос̄̂ пхо
єıс ıс̄ · н̄θє
єнтач̣хоос
н̄точ̂ пхоєıс
ϩм̄ пєγаггє
λıон · хє є
νететн̄пı
стєγє емωϋ
снс̄̂ · νетет
наπıстєγє̂є
роєı пє̂ апє
тм̄маγ гар̂ сгаї
єтвннт̂ ещ
хє н̄тетн̄пı
стєγє̂ ає ан
єнесгаї ммпє
тм̄маγ · н̄ащ
н̄ϩє тетнапı
мz a)стєγє̂ єнаща
хє ·
Оγн̄ оγщахє
єчснϩ̂ ϩм̄ пно
мос̄̂ єчрωщє
єнıоγдаї єа
аγ н̄щм̄мо̂ є
пνомос̄̂ аγω
єщаатоγ̂ є
вол̂ н̄тпалаıа
тнрс̄̂ єтвє хє
м̄поγпıстєγє
єпхоєıс̄̂ ıс̄ ·
пехач гар̂ хє
пбамоγλ̂ н̄
νєкоγомч̄ ·
хє паї мєнса

ⲧⲃ ⲣⲁⲧϥ ⲇⲉ ⲡⲟ
ⲣⲍ ⲁⲛ · ⲡⲉⲓⲱⲁ
ⲭⲉ ⲇⲉ ⲡⲉ · ⲭⲉ
ⲡⲓⲟⲩⲇⲁⲓ ⲛ̄ⲛⲉⲕ
ⲭⲓⲧϥ ⲕⲁⲧⲁ ⲗⲁ
ⲁⲩ ⲛ̄ⲱⲁⲭⲉ ·
ⲭⲉ ⲡⲁⲓ ⲙⲉⲛ ⲱⲱ
ϩ̄ⲙ ⲡⲛⲟⲙⲟⲥ ·
ⲡⲉϥϩⲏⲧ̂ ⲇⲉ ⲛ̄
ⲕⲁⲕⲉ ⲥⲩⲙⲫⲱ
ⲛⲉⲓ ⲁⲛ̂ ⲙ̄ⲛ̄ ⲧⲕⲁⲓ
ⲃ) ⲛ̀ⲏ̂ ⲇⲓⲁⲑⲏⲕⲏ̂
ϥⲉⲡⲓⲕⲁⲗⲉⲓ̂ ⲙ̄
ⲡⲣⲁⲛ ⲙ̄ⲡⲛⲟⲩ
ⲧⲉ̂ ϥⲭⲓ ⲟⲩⲁ̂ ⲇⲉ
ϩⲱⲱϥ̂ ⲉϩⲟⲩⲛ
ⲉⲓⲥ̂ ⲡⲱⲏⲣⲉ̂ ⲙ̄
ⲡⲛⲟⲩⲧⲉ · ⲙ̄ⲛ̄
ⲧⲉⲭⲁⲣⲓⲥ̂ ⲁⲩⲱ
ⲧⲙ̄ⲛ̄ⲧⲛⲟⲩⲧⲉ̂
ⲙ̄ⲛ̄ ⲧⲙ̄ⲛ̄ⲧⲉⲩ
ⲥⲉⲃⲏⲥ̂ ⲛ̄ⲛⲉⲭⲣⲉⲓ
ⲥⲧⲓⲁⲛⲟⲥ̂ ⲉ[ⲧ]ⲣ̂
ⲟⲩⲟⲉⲓⲛ̂ ϩ̄ⲙ [ⲡ]ⲉ
ⲟⲟⲩ̂ ⲙ̄ⲡⲟⲩⲟ
ⲉⲓⲛ̂ ⲙ̄ⲙⲉ̂ ⲓⲥ̄
ⲉⲛⲧⲁϥⲉⲓ̂ ⲉⲡⲕ[ⲟ]
ⲥⲙⲟⲥ ·
Ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲛ̄ⲑ[ⲉ]
ⲉⲧⲉⲙ̄ⲙⲛ̄ⲧ[ⲁⲩ]
ⲙ̄ⲙⲁⲩ ⲛ̄ⲧ[ⲕⲁⲓ]
ⲛⲏ̂ ⲇⲓⲁⲑⲏ[ⲕⲏ]
ⲧⲁⲓ ⲟⲛ̂ ⲧⲉ [ⲑⲉ ⲉⲛ]
ⲧⲁⲩⲣ̂ ⲱϩ̄ⲙⲙ[ⲟ ⲛ̄]
ⲧⲕⲉⲡⲁⲗⲁⲓⲁ
ⲁⲩⲱ ⲛ̄ⲑⲉ ⲉ[ⲧⲉ]
ⲙ̄ⲙⲛ̄ⲧⲁⲩ̂ ⲙ̄[ⲙⲁⲩ]
ⲙ̄ⲡⲱⲏⲣⲉ̂ ⲛ̄
ⲧⲉⲓϩⲉ ⲟⲛ̂ ⲙ̄

Translation

46 a) ... they all. And particularly chosen is th[e] grace that saves those who will direct their way to the Lord Jesus in a heart righteous and a full faith, for he always saves th[os]e who will direct their way to him. And may we also be saved by his blood and [c]ured by the (lit. a) [g]race,[1] according to [wh]at [the a]post[le] said. [And those who] were done away from Christ and [fell] from the g[ra]ce,[2] as he (scil. the apostle) [sa]id, th[ey] were done

b) away from the spiritual law and fell from its luminous words, since they did not understand what Moyses had written of him in the Law, (namely of) the Lord Jesus, as the Lord himself said in the Gospel: "Had you believed Moyses, you would have believed me: for that (one) wrote concerning me. But if you believe not the writing of that (one), how will you believe

47 a) my words?"[3] There is one word, which is written in the Law, sufficient to make the Jews alien to the Law (lit. sufficient for the Jews to make them alien to the Law) and to deprive them from the whole Old (Testament), because they did not believe in the Lord Jesus, for it said: "Do not eat camel, because he chews (the cud), but his hoof (lit. foot) is not cloven."[4] And this word means (lit. is) this: O Jew, you shall not accept him on account of any word, because this (one) reads in the Law, but his dark heart does not agree with the New

b) Testament, he calls upon the name of God and at the same time he curses Jesus, the Son of God, and the grace, and the Godhead and the godliness of the Christians whi[ch] is shining in [the] glory of the true light, Jesus, who came into the w[o]rld. Therefore, a[s] they have not the [Ne]w Testament, s[o] they became alie[n to] the Old (Testament) as well, and a[s] they have n[ot] Son, (they have not Father) either.

Notes to the translation

1. Cf. *Eph* 1, 7.
2. Cf. *Gal* 5, 4.
3. *Jh* 5, 46-47.
4. Cf. *Lv* 11, 4 and *Dt* 14, 7.

III. FRAGMENTS OF THE SCRIPTURE

1. GENESIS 9, 2–22
I.1.b.650 (5695, Copt. 1)

PARCHMENT. 1 leaf, 33.8 x 27.2 cm. The edges broken; cracks, stains, gaps.

The text in two columns covers both sides. The leaf is paged 19 and 20. The handwriting and the way in which the initials are made are similar to those of I.1.b.651. Both MSS. resemble no. 17 in Cramer's Palaeography (Cramer, pl. 48, London, Victoria and Albert Museum, L 1159/41; though it is unlikely that it should date from the 7th–8th cent. as is indicated there, the 9th cent. seems the likeliest estimate), but they look somewhat later.

The folio belongs to the codex whose other parts are in Vienna, London, Paris and Naples.

DIALECT: Sahidic.

DATE: 10th cent. (Nagel's estimate is 12th cent.).

PROVENANCE: the White Monastery.

PUBLICATIONS: Lemm, *SB* III, pp. 099–100.

BIBLIOGRAPHY: Hebbelynck, *Manuscrits*, p. 103; Nagel, *AT*, pp. 60, 74; Elanskaya, *CLT*, p. 247.

ιθ a) ⲛ̄ⲍⲁⲗⲁⲧⲉ ⲧⲏⲣⲟⲩ ⲙⲡ
ⲕⲁⲍ : ⲁⲩⲱ ⲉⲁⲛ̄ ⲛ̄ⲍⲁ
ⲗⲁⲧⲉ ⲧⲏⲣⲟⲩ ⲛ̄ⲧⲡⲉ
ⲁⲩ ⲉⲁⲛ̄ ⲛⲉⲧⲕⲓⲙ ⲧⲏⲣⲟⲩ
ⲍⲓⲁⲙ̄ ⲡⲕⲁⲍ : ⲁⲩⲱ ⲉ
ⲁⲛ̄ ⲛ̄ⲧⲩⲃ̄ ⲛ̄ⲑⲁⲗⲁⲥⲥⲁ
ⲁⲓ+ ⲙ̄ⲙⲟⲟⲩ ⲍⲁ ⲧⲉⲧⲛ̄ⲃⲓⲁ
ⲁⲩⲱ ⲁⲁⲧⲃⲉ ⲛⲓⲙ ⲉⲧⲟⲛⲋ̄
ⲉⲩⲉⲯⲱⲡⲉ ⲛⲏⲧⲛ̄ ⲉⲩⲱⲙ
ⲛ̄ⲑ ⲛ̄ⲛⲓⲟⲩⲟⲟⲧⲉ ⲛ̄ⲭⲟⲣⲧⲟⲥ
ⲁⲓⲧⲁⲁⲩ ⲛⲏⲧⲛ̄ ⲧⲏⲣⲟⲩ
ⲯⲁⲧⲉⲛ ⲁϥ ⲉϥⲍⲛ̄ ⲟⲩⲥⲛⲟϥ
ⲙ̄ⲯⲩⲭⲏ ⲛ̄ⲛⲉⲧⲛⲟⲩ
ⲟⲟⲙⲧ̄ : ⲕⲉ ⲅⲁⲣ ⲡⲉⲥ
ⲛⲟϥ ⲛ̄ⲛⲉⲧⲙ̄ⲯⲩⲭⲏ
+ⲛⲁⲯⲓⲛⲉ ⲛ̄ⲥⲱϥ ⲉⲃⲟⲗ
ⲍⲛ̄ ⲧⲃⲓⲭ ⲛ̄ⲛⲉⲑⲏⲣⲓⲟⲛ
ⲧⲏⲣⲟⲩ : +ⲛⲁⲯⲓⲛⲉ ⲛ̄
ⲥⲁ ⲧⲉⲯⲩⲭⲏ ⲙ̄ⲡⲣⲱⲙⲉ
ⲉⲃⲟⲗ ⲍⲛ̄ ⲧⲃⲓⲭ ⲙ̄ⲡⲧⲥⲟⲛ
Ⲡⲉⲧⲛⲁⲡⲱⲍⲧ ⲉⲃⲟⲗ ⲛ̄
ⲟⲩⲥⲛⲟϥ ⲛ̄ⲣⲱⲙⲉ :·—
ⲥⲉⲛⲁⲡⲉⲍⲉⲧ ⲡⲱϥ ⲉⲃⲟⲗ
ⲉ̣ⲡⲱ[ϥ] : ⲭⲛ̄ⲧⲁⲓ[ⲧⲁ]ⲙⲓⲉ̣
ⲡⲣⲱⲙ̣ⲉ̣ ⲍⲛ̄ ⲑ[ⲓ]ⲕⲱⲛ ⲙ̣
ⲛⲛⲟⲩⲧⲉ : ⲛⲧⲱⲧⲛ̄
ⲧⲉ̣ ⲁⲯⲁⲓ ⲛ̄ⲧⲉⲧⲛⲁⲓ[ⲁⲓ]
ⲛ̄ⲧⲉⲧ[ⲛ̄ⲙⲉⲍ] ⲡ̣ⲕⲁⲍ
b) ⲧⲛ̄ⲉⲣ ⲭⲟⲉⲓⲥ ⲉⲭⲱϥ :
Ⲡⲉⲭⲁϥ ⲛ̄ⲃⲓ ⲛⲛⲟⲩⲧⲉ
ⲛ̄ⲛⲱⲍⲉ ⲙⲛ̄ ⲛϥⲯⲏⲣⲉ
ⲛⲙ̄ⲙⲁϥ ⲉϥⲭⲱ ⲙⲙⲟⲥ
ⲭⲉ ⲉⲓⲥ ⲍⲏⲏⲧⲉ ⲍⲱ +ⲛⲁ
ⲥⲙⲓⲛⲉ ⲛ̄ⲧⲁⲇⲓⲁⲑⲏⲕⲏ
ⲛⲙ̄ⲙⲏⲧⲛ̄ ⲙⲛ̄ ⲡⲉⲧⲛ̄
ⲥⲡⲣⲡⲉ : ⲙⲛ̄ⲛ̄ⲥⲱⲛⲉⲧ

ⲁⲩⲱ ⲯⲩⲭⲏ ⲛⲓⲙ ⲉⲧⲟ
ⲛⲋ̄ : ⲛⲙⲙⲏⲧⲛ̄ ⲭⲓⲛⲉ
ⲛⲍⲁⲗⲁⲧⲉ ⲙⲛ̄ ⲛ̄ⲧϥ̄
ⲛⲟⲟⲩⲉ : ⲁⲩⲱ ⲛⲉⲑⲏ
ⲣⲓⲟⲛ ⲧⲏⲣⲟⲩ ⲙ̄ⲛ̄ⲕⲁⲍ
ⲉⲧⲛ̄ⲙ̄ⲙⲏⲧⲛ̄ ⲧⲏⲣⲟⲩ
ⲉⲃⲟⲗ ⲍⲛ̄ ⲟⲩⲟⲛ ⲛⲓⲙ ⲛ̄
ⲧⲁⲩⲉⲓ ⲉⲃⲟⲗ ⲍⲛ̄ ⲧⲕⲓⲃⲟⲩ
ⲧⲟⲥ : ⲁⲩⲱ +ⲛⲁⲥ
ⲙⲓⲛⲉ ⲛ̄ⲧⲁⲇⲓⲁⲑⲏⲕⲏ
ⲯⲁⲣⲱⲧⲛ̄ : ⲁⲩⲱ ⲛ̄
ⲛⲉⲥⲁⲣⲝ̣ ⲛⲓⲙ ⲙⲟⲩ ⲭⲓⲛⲉ
ⲧⲉⲛⲟⲩ : ⲉⲃⲟⲗ ⲍⲙ̄ ⲡⲙⲟⲟⲩ
ⲙ̄[ⲡ]ⲕⲁⲧⲁ̣ⲕⲗⲏⲥⲙⲟⲥ
ⲁ[ⲩⲱ] ⲛ̄ⲛⲋ̄ⲯⲱⲡⲉ ⲭⲓⲛⲉ
[ⲧⲉⲛ]ⲟⲩ : ⲛ̄ⲃⲓ ⲕⲁⲧⲁⲕ
[ⲗⲏⲥⲙ]ⲟⲥ ⲙ̄ⲙⲟⲟⲩ ⲉ
[ⲧⲁⲕⲉ] ⲡⲕⲁⲍ ⲧⲏⲣⲉⲩ
[Ⲡⲉⲭⲉ] ⲡⲭⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ
[ⲛ̄ⲛⲱ]ⲍⲉ ⲭⲉ ⲡⲁⲓ ⲡⲉ
ⲕ̄ a)ⲡⲙⲁⲉⲓⲛ ⲛ̄ⲧⲁⲇⲓⲁⲑⲏⲕⲏ
ⲡⲁⲓ ⲁⲛⲟⲕ ⲉ+ⲛⲁⲧⲁⲁⲩ
ⲍⲛ̄ ⲧⲁⲙⲏⲧⲉ : ⲙⲛ̄ ⲧⲉⲧⲛ̄
ⲙⲏⲧⲉ : ⲁⲩⲱ ⲛ̄ⲧⲙⲏⲧⲉ
ⲙ̄ⲯⲩⲭⲏ ⲛⲓⲙ ⲉⲧⲟⲛⲋ̄
ⲧⲁⲓ ⲉⲧⲛⲙ̄ⲙⲏⲧⲛ̄ ⲉⲍⲛ̄
ⲭⲱⲙ ⲱⲁⲓ ⲉⲛⲋ̄ : +ⲛⲁ
ⲕⲱ ⲛⲉⲧⲁⲡⲓⲧⲉ ⲍⲛ̄ ⲧⲕ̄
ⲗⲟⲟⲗⲉ : ⲁⲩⲱ ⲥⲛⲁⲱⲱ
ⲡⲉ ⲉⲩⲙⲁⲉⲓⲛ ⲛ̄ⲇⲓⲁⲑⲏⲕⲏ
ⲛ̄ⲱⲁⲓ ⲉⲛⲋ̄ ⲍⲛ̄ ⲧⲁⲙⲏⲧⲉ ⲙⲛ̄
ⲧⲙⲏⲧⲉ ⲙ̄ⲡⲕⲁⲍ :·—
ⲁⲩⲱ ⲉⲥⲉⲱⲱⲡⲉ ⲉⲓⲱⲁⲛ
ⲃⲉⲧⲉⲡ ⲧⲡⲉ ⲛ̄ⲕⲗⲟⲟⲗⲉ
ⲉⲭⲙ̄ ⲡⲕⲁⲍ : ⲧⲁⲡⲓⲧⲉ
ⲉⲥⲉⲟⲩⲱⲛⲋ̄ ⲉⲃⲟⲗ ⲍⲛ̄ ⲧⲕ̄

ⲗⲟⲟⲗⲉ : ⲁⲩⲱ +ⲛⲁⲉⲣ
ⲡⲙⲉⲉⲩⲉ ⲛ̄ⲧⲁⲇⲓⲁⲑⲏ
ⲕⲏ ⲧⲁⲓ ⲉⲧⲣⲛ̄ ⲧⲁⲙⲏ
ⲧⲉ ⲙⲛ̄ ⲧⲉⲧⲛ̄ⲙⲏⲧⲉ
ⲁⲩⲱ ⲛ̄ⲧⲙⲏⲧⲉ ⲙ̄ⲯⲩⲭⲏ
ⲛⲓⲙ ⲉⲧⲟⲛⲣ̄ ⲣⲛ̄ ⲥⲁⲣⲉⲍ
ⲛⲓⲙ : ⲁⲩⲱ ⲛ̄ⲛⲉ[ⲡ]ⲙⲟⲟⲩ
ⲱⲱⲡⲉ ⲍⲓⲛⲉ ⲡⲓⲛ̣[ⲁⲩ]
ⲉⲩⲕⲁⲧⲁⲕⲗⲏⲥ[ⲙⲟⲥ]
ⲣⲱⲥⲧⲉ ⲉⲃⲱⲧ ⲉ[ⲃⲟⲗ] ⲛ̄
ⲥⲁⲣⲍ̄ ⲛⲓⲙ ⲉⲣⲉⲧ[ⲡⲓⲧⲉ]
ⲱⲱⲡⲉ ⲣⲛ̄ ⲧⲕ̄ⲗ[ⲟⲟⲗⲉ]
ⲁⲩⲱ +ⲛⲁⲛⲁⲩ [ⲉⲡⲣ ⲡ]
b) ⲙⲉⲉⲩⲉ ⲛ̄ⲧⲁ+ⲁⲑⲏⲕⲏ
ⲱⲁⲓ ⲉⲛ̄ⲍ̄ : ⲣⲛ̄ ⲧⲁⲙⲏⲧⲉ
ⲁⲩⲱ ⲣⲛ̄ ⲧⲙⲏⲧⲉ ⲙ̄ⲯⲩ
ⲭⲏ ⲛⲓⲙ ⲉⲧⲟⲛⲣ̄ ⲣⲛ̄ ⲥⲁ
ⲣⲉⲍ ⲛⲓⲙ ⲉⲧⲣⲓⲍⲙ̄ ⲡⲕⲁⲣ
Ⲡⲉⲍⲉ ⲡⲍⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ
ⲛ̄ⲛⲱⲣⲉ ⲍⲉ ⲡⲁⲓ ⲡⲉ ⲡ
ⲙⲁⲉⲓⲛ ⲛ̄ⲧⲇⲓⲁⲑⲏⲕⲏ
ⲛ̄ⲧⲁⲓⲕⲁⲁⲥ ⲣⲛ̄ ⲧⲁⲙⲏ
ⲧⲉ : ⲁⲩⲱ ⲣⲛ̄ ⲧⲙⲏⲧⲉ
ⲛ̄ⲥⲁⲣⲍ̄ ⲛⲓⲙ ⲉⲧⲣⲓⲍⲙ̄
ⲡⲕⲁⲣ : ⲛ̄ⲱⲏⲣⲉ ⲧⲉ ⲛ̄
ⲛⲱⲣⲉ ⲛ̄ⲧⲁⲩⲉⲓ ⲉⲃⲟⲗ ⲣⲛ̄
ⲃⲓⲃⲟⲩⲧⲟⲥ : ⲡⲉ ⲥⲏⲙ
ⲭⲁⲙ ⲓⲁⲫⲉⲧ : ⲭⲁⲙ ⲇⲉ
ⲡⲉ ⲡⲓⲱⲧ ⲛ̄ⲭⲁⲛⲁⲁⲛ
ⲛⲁⲓ ⲛⲉ ⲡⲱⲟⲙⲉⲧⲛ̄ⲱⲏⲣⲉ
ⲛ̄ⲛⲱⲣⲉ : ⲉⲃⲟⲗ ⲣⲛ̄ ⲛⲁⲓ
ⲛ̄ⲧⲁⲩⲭⲱⲱⲣⲉ ⲉⲃⲟⲗ
ⲣⲓⲭⲙ ⲡⲕⲁⲣ ⲧⲏⲣⲉⲩ
Ⲛⲱⲣⲉ ⲧⲉ ⲛⲉⲩⲣⲱⲙⲉ ⲛ̄
ⲟⲩⲟⲓⲏ ⲡⲉ : ⲁⲩⲁⲣⲭⲓ
ⲛ̄ⲧⲱⲃⲉ ⲛⲟⲩⲙⲁ ⲛⲉ

ⲗⲟⲟⲗⲉ : ⲁⲩⲱ ⲁⲩⲥⲱ
ⲉⲃⲟⲗ ⲣⲛ̄ ⲡⲉⲩⲏⲣⲉⲡ
ⲁⲩ+ⲣⲉ ⲁⲩⲕⲱⲕ ⲁⲣⲏⲩ
[ⲣ]ⲙ̄ ⲡⲉⲩⲏⲓ : ⲁⲩⲛⲁⲩ ⲛ̄
ⲫⲓ ⲭⲁⲙ ⲡⲓⲱⲧ ⲛ̄ⲭⲁⲛⲁⲁⲛ

Notes to the text

19 a, 4: ⲱ after ⲁⲩ is omitted.
19: Lemm erroneously has ⲧⲉⲯⲩⲭⲏ.
24: Lemm reads ⲉⲡ[ⲉⲓⲁⲏ] ⲛ̄ⲧ[ⲁⲙⲓⲟ ⲙ̄].
b, 22: Lemm reads ⲛ̄[ⲟ]ⲩⲕⲁⲧⲁⲕⲗⲏⲥⲙⲟⲥ.
20 a, 26: Lemm reads ⲉⲃⲱⲧⲉ [ⲉⲃⲟⲗ ⲛ̄].

2. JOSHUA 13, 21–23, 26–27, 29–32
I.1.b.648 (5697)

PARCHMENT. A fragment, 18 x18 cm. Gaps and cracks; the parchment is darkened, its edges warped.

The text in two columns is on both sides. The folio belongs to one of the MSS. known to have come from the White Monastery, whose other portions are in the libraries of Naples, Vienna, Paris, Rome, Cairo and London. It immediately precedes the leaf, which is paged 65–66 and so its page-numbers can safely be restored as [63] and [64]. With the identification of this Golenischev folio as part of the MS. of Year 1003 (which is based on comparison with the facsimile of a folio of this MS. in Ciasca, *Bibl.*, I, pl. XI) the large gap in the middle part of *Joshua* begins to be filled in (see *Tabelle* 10 in Nagel, *AT*). The codex our folio belongs to contains two books of the Old Testament: *Joshua* and *Tobit.*

DIALECT: Sahidic.

DATE: Year 719 of the Diocletian era (A.D. 1003).

PROVENANCE: the White Monastery.

PUBLICATIONS: Elanskaya, *CLT*, pp. 209–210.

BIBLIOGRAPHY: the MS., without the Golenischev folio, is discussed in Nagel, *AT* (the latest discussion), who gives an exhaustive bibliography; Elanskaya, *CLT*, p. 246.

[63] a) ...
ϩ[ροκομ μν]
coγ̣[ρ μν ογρ μν ϩρο]
βεκ [παρχων ?]
μν πα[ραcιοc]
αγω βαλ[αϩαμ]
πωηρε ṇ[βαιωρ]
πρεϥωινε ạ[γ]
ṃοογ̣τϥ ϩμ ṇ
πολαιμοc·
[ạ]γ̣ωωπε δε νϭι
[ν]τωω νϩρογ
[β]ην · επιορδα
νηc · πετο ναγ
[ν]ṭọω · ται τε
[τε]ḳλ̣ηρονομια
[νν]ωηρε νϩ
[ρογβ]ṇ̣ν κατα
[νεγτγ]μοc·
...
b) ...
.[
.[
ω̣[αϩραι εντοω̣]
ṇ̣[δαιβω̣]ṇ̣ α[γω]
ϩ[ε]νοδωμ
αγω νε̣θαρ̣[αι]
αγω βεθαναβ̣[αρα]
αγω cοκοθ · αγ[ω]
cεφαν · αγω
ḳε̣ω̣[ωχπ ν]
[τμ]ντρ̣[ρο]
...
[64] a) ...
[τπαω̣]ε
[μφγ]λη μμανac
[cη]· κατα νεγ
[τ]γμοc· αγω νεγ
[το]ω̣ · αγω̣ωπε
[χ]ινεν μαναν
[αγ]ω τμντρρο
[τ]ηρc νωνϩ πρ
[ρο ντβac]αν ·
[αγω νε]τμ[ε]
...
b)[ντβα]ϩαν · ac̣τ̣α
[aαγ] ννω̣[ηρ]ε να
[ ]ac · πωηρε̣ ṃ
μανασcη · κα[τα]
νεγτγμοc ·
Ναι νε ντα̣ṃ̣ω[γ]
[c]ṇ̣c τ̣ạαγ ν̣ạ[γ]
νκλ̣ηρονο̣ṃ̣[ια]
ϩι πεκρο μπ[ιορ]
δανηc · ϩṇ̣ [αρα]
βωθ ντε [πκαϩ]
μμωαβ [ϩι πεκ]
[ρ]ο μπ[ιορδανηc]
...

Notes to the text

[63] a, 2: Perhaps ⲘⲚ ⲞⲨⲢ is omitted here, or the line is longer than usual.

2-4: The Coptic version published by Thompson (Thompson, *Palimp.*) here has ⲘⲚ ϩⲣⲟⲃⲉⲕ ⲡⲁⲣⲭⲱⲛ ⲛ̣ⲙ̣ⲡⲁⲣⲁⲥⲓⲟⲥ. This phrase seems to be identical with that of the Golenischev folio and so ⲘⲚ ⲡⲁⲣⲁⲥⲓⲟⲥ is to be read instead. The more so that Thompson notes (p. VII) that the Ⲙ, Ⲛ, Ⲏ and ⲡ in the palimpsest, very difficult to decipher, are very often almost indistinguishable. We shall not enter here into intricacies of the textual correspondence of the Coptic version with the Greek and Hebrew texts.

18: Cf. [64] b, 4–5.

b, 5: Thompson has ⲉ̣ⲛⲁⲁ̣ⲉⲓⲙ here. Our MS. is closer to the Greek original, which gives 'Εναδώμ.

6: Thompson gives ⲡⲉⲑⲁⲣⲕⲁⲉⲓ. Perhaps ⲛ̣ actually reads here instead of ⲡ (cf. note ot [63] a, 2–4).

8: ⲁⲩⲥⲟⲕⲟⲑ is actually written, while ⲱ is added between ⲩ and ⲥ above the line.

[64]a, 6: Μαάν; ⲙⲁⲛⲁ in Thompson. The phrase that follows it, ⲁⲩⲱ ⲧⲙⲛⲧⲉⲣⲟ ⲧⲏⲣⲥ ⲙⲡⲃⲁⲥⲁⲛⲉⲓ, is omitted, the omission possibly being due to the identical beginning of this phrase and of the next.

b, 1-4: The phrase τοῖς υἱοῖς Μαχὶρ υἱοῖς Μανασσῆ καὶ τοῖς ἡμίσεσιν υἱοῖς Μαχὶρ υἱοῖς Μανασσῆ is rendered in the version published by Thompson only as ⲁⲩⲧⲁⲁⲩ ⲛⲛⲱⲏⲣⲉ ⲙⲙⲁⲭⲉⲓⲣ ⲡⲱⲏⲣⲉ ⲙⲙⲁⲛⲁⲥⲥⲏ; the omission perhaps being due to an *homoeoteleuton*. In the Golenischev MS. the same textual omission, but in place of ⲘⲀⲬⲒⲢ there stands ⲁ[ ]ⲁⲥ (‹ⲙ›ⲁ[ⲛ]ⲁⲥ?).

9: Thompson has ϩⲙ here. In line 12 one has to restore ϩⲓ as here.

3. PSALM 5, 10–11 AND 6, 1
I.1.b.290$_1$ and 290$_2$

PAPER. 2 fragments of a single leaf, 5 x 9.8 and 4.2 x 6 cm, broken (the edges) and stained.

16 lines of a Coptic text; the column of an Arabic text with the remnants (3 letters in all, the ends of lines) of the parallel text in Coptic overleaf: *Psalm* 6, 1; the Arabic version corresponds to the 12th verse of *Psalm* 5 and to the first one of *Psalm* 6.

DIALECT: Bohairic.

DATE: 18th or 19th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, p. 211.

BIBLIOGRAPHY: Elanskaya, *CLT*, p. 290.

(1) ...
]κ[ατα παιαι ν]
τε ⟨ν⟩ο[γμετασε]
βηc ϥοτ̣[ογ εβολ]
χε αγ† [χωντ]
νακ ε̅π̅ο̅c̅
Μ̣αρογογ[νοϥ μ]
μωογ ν̀[χε ογ]
ον νιβε̣ν̣ [ετερ]
ϩελπ̣ις ερ[οκ εγε]
θεληλ ϣ[α ενεϩ]
ογοϩ ε̣[κεϣωπι]
ν̀ϩητ̣ο[γ ογοϩ]
Ϭγε̣ϣο[γϣογ μ
μωογ ν̀[ϩητκ νϩε]
νη τ[ηρογ]
(2) ...
[ϩεν π]εκ
[χωντ ογα]ε
...

Note to the text

(1), 5: ϵ is superfluous.

4. PSALM 5, 10–6
I.1.b.670 (4732, Copt. 2)

PARCHMENT. 2 fragments, 6.5 x 8 and 7 x 6.8 cm. Small gaps, cracks; the edges are split and charred.

The text is on both sides. 1 column of 14 and 13 lines.

DIALECT: Sahidic.

DATE: 6th or 7th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Lemm, *SB* III, pp. 093–0137, fragment Q, p. 0113.

BIBLIOGRAPHY: Rahlfs, p. 8, where it is stated that Golenischev brought these fragments from his last (the statement dates from 1900) trip and that Lemm is preparing them for the publication; Elanskaya, *CLT*, pp. 257–258.

(1) [λac mn] n̄ⲉⲩⲛ[ⲏⲧ]
ϣⲟⲩⲉⲓⲧ : ⲟⲩⲧⲁ
ⲫⲟⲥ ⲉⲧⲟⲩⲉⲛ ⲧⲉ
ⲧⲉⲩϣⲟⲩⲱⲃⲉ·
ⲟⲩⲙⲁⲧⲟⲩ ⲛ̄ⲥⲟⲩ
ⲧⲉⲧⲥⲁ ⲛⲉⲩⲥⲡⲟ
ⲧⲟⲩ · ⲁⲩⲕⲣⲟⲩ ⲥ̄[ⲛ]
ⲛ̄ⲉⲩⲗⲁⲥ · ⲕⲣⲓⲛⲉ
ⲙ̄ⲙⲟⲟⲩ ⲡⲛⲟⲩⲧ̄[ⲉ]
ⲙ̄ⲁⲣⲟⲩⲥⲉ ⲉⲃⲟⲗ [ⲥⲛ̄]
ⲛⲉⲩϣⲟⲭⲛⲉ · ⲕ̄[ⲁ]
ⲧⲁ ⲡⲁϣⲁⲓ ⲛⲛ[ⲉⲩ]
ⲙ̄ⲛ̄ⲧϣⲁⲭⲧⲉ [ⲭⲟ]
ⲧⲟⲩ ⲉⲃⲟⲗ ⲭⲉ̄ [ⲁⲩ]
(2) [+ ⲛⲟⲩⲃⲥ ⲛⲁⲕ ⲡ]
[ⲭ]ⲟⲉⲓⲥ · ⲙⲁⲣ[ⲟⲩⲉⲩ]
ⲫⲣⲁⲛⲉ ⲛⲃⲓ ⲟⲩⲟ[ⲛ]
ⲛ̄ⲓⲙ̄ ⲉⲧⲛⲁⲥⲧⲉ [ⲉ]
ⲣ̄ⲟⲕ ⲡⲭⲟⲉⲓⲥ · ⲛ̄ⲥ[ⲉ]
ⲧⲉⲗⲏⲗ ⲛ̄ϣⲁ ⲉⲛⲉⲥ
[ⲛ̄]ⲥⲉⲟⲩⲱⲥ ⲥ̄ⲛ ⲟⲩ
[ⲥ]ⲉⲗⲡⲓⲥ · ⲛ̄ⲥⲉϣⲯ
[ϣ]ⲟⲩ ⲙ̄ⲙⲟⲟⲩ ⲛⲥⲏ
[ⲧⲕ] ⲛⲃⲓ ⲟⲩⲟⲛ ⲛⲓⲙ
[ⲉ]ⲧⲙⲉ ⲙ̄ⲡⲉⲕⲣⲁⲛ
[ⲭⲉ ⲛ]ⲧⲟⲕ̄ ⲕ̄ⲛⲁⲥ
[ⲙⲟⲩ] ⲉⲡⲇⲓⲕⲁⲓⲟⲥ
[ⲡⲭⲟⲉⲓ]ⲥ ⲛⲑⲉ ⲛⲟⲩ
(3) [ⲥⲟⲡ]ⲗⲟⲛ ⲛⲟⲩⲱϣ
ⲡⲉⲛⲧⲁⲕⲁⲁⲩ [ⲛ]
ⲕⲗⲟⲙ ⲉⲭⲱⲛ :
ⲉⲡⲭⲱⲕ̄ ⲉⲃⲟⲗ ⲥⲛ
ⲛⲉⲥ̄ⲙⲟⲩ ⲥⲁ ⲡⲙ̄ⲉ[ⲥ]
ϣⲙ̄ⲟⲩⲛ ⲡⲉⲯ[ⲁⲗ]
ⲙⲟⲥ ⲛ̄ⲇⲁⲩⲉⲓⲇ
[ⲡⲭⲟⲉⲓⲥ ⲙ̄ⲡⲣ̄ⲭ̄ⲛ̄[ⲓⲟⲩ]

ⲥⲙ ⲡⲉⲕ̄ⲱⲟⲩⲛⲧ ⲟ̣[ⲩ]
ⲇⲉ ⲙⲡⲣ̄ⲧ ⲥⲃⲱ ⲛ̣[ⲁⲩ]
ⲥⲛ̄ ⲧⲉⲕⲟⲣⲅⲏ · ⲛ[ⲁ]
ⲛⲁⲩ ⲡⲭⲟⲉⲓⲥ ⲭⲉ [ⲁ]
ⲛⲓ̄ⲅ ⲟⲩⲁⲥⲃⲉⲛ[ⲏⲥ]
ⲙⲁⲧⲁⲗⲃⲟⲩ ⲛ̣[ⲭⲟ]
(4) ⲉⲓⲥ ⲭⲉ ⲁⲛⲁ[ⲕⲉⲉⲥ]
ϣⲧⲟⲣⲧⲣ̄ · ⲁⲩⲱ ⲁ
ⲧⲁⲯⲩⲭⲏ ϣⲧⲟⲣ̄
ⲧⲣ̄ ⲉⲙ̄ⲁϣⲟ · ⲛⲧⲟⲕ
ⲇⲉ ⲡⲭⲟⲉⲓⲥ ϣⲁⲛ
ⲧⲉⲟⲩ ϣⲱⲡⲉ · ⲕⲟ
ⲧⲕ̄ ⲡⲭⲟⲉⲓⲥ ⲙⲁ̄
ⲧ̣ⲟⲩⲭⲉ ⲧⲁⲯⲩⲭⲏ
ⲙⲁⲧⲁⲛⲥⲟⲓ ⲡⲭⲟⲓ̈ⲥ
ⲉⲧⲃⲉ ⲡⲉⲕⲛⲁ · ⲭⲉ
ⲙ̣ⲛ ⲡⲉⲧⲉⲓⲣⲉ ⲙ̄ⲡⲉⲕ
ⲙ̣ⲉⲉⲩⲉ ⲥⲛ ⲛⲉⲧ
[ⲙ]ⲟⲟⲩⲧ̄ · ⲛⲓⲙ ⲇⲉ
[ⲡⲉ]ⲧⲛⲁⲟⲩⲱⲛⲥ

Notes to the text

(2), 5: The line does not begin with ϵⲣⲟⲕ as Lemm gives it, but with ⲣⲟⲕ, while the ϵ must have ended up the preceding line.

(4) 3-4: At the end of line 3 Lemm reads ⲧⲣ which are absent from the MS. He thus reads these letters twice, at the end of line 3 and at the beginning of line 4.

5. PSALM 49, 15–50, 13
I.1.b.307 (4782, Copt. 3)

PARCHMENT. 1 leaf, 36.3 x 27 cm. A crack, the text is in part effaced.

The text in one column covers both sides. Verses separated by red dots. The leaf is paged 73 and 74. On p. 73 11. 28–31 are written with red ink, and the last line opens with a large initial coloured green, from which two stems ending in spear-like buds are projected into the bottom margin. From the same codex as I.1.b.304 (see no. 7 below).

DIALECT: Sahidic.

DATE: 9th cent.

PROVENANCE: the White Monastery; brought by Golenischev in 1889, along with nos. I.1.b.295, 297, 298, 299, 304, 305 and probably 296.

PUBLICATIONS: Lemm, *SB* II, pp. 375–376.

BIBLIOGRAPHY: Mentioned in Worrell, *Psalter,* p. XXIV; Elanskaya, *CLT*, p. 234.

ⲟⲅ ⲛⲓ† ⲛⲛⲉⲕⲱⲗⲛⲏ ⲙ̀ⲡⲉⲧⲭⲟⲥⲉ·
ⲛⲓⲉ̀ⲡⲉⲓⲕⲁⲗⲉⲓ ⲙ̀ⲙⲟⲓ ⲥⲙ̀ ⲡⲉⲩⲟⲟⲩ
ⲛ̀ⲧⲉⲕⲑⲗⲓⲯⲓⲥ·
ⲁⲩⲱ †ⲛⲁⲧⲟⲩⲭⲟⲕ ⲛⲓ† ⲉ̀ⲟⲟⲩ ⲛⲁⲓ ⲇⲓⲁⲯⲁⲗⲙⲁ
Ⲡⲉⲭⲉ ⲡ̀ⲛⲟⲩⲧⲉ ⲙⲡⲣⲉⲩⲣ̀ ⲛⲟⲃⲉ· ⲭⲉ ⲉⲧⲃⲉ
ⲟⲩ ⲛ̀ⲧⲟⲕ ⲕ̀ⲱⲱⲭⲉ ⲥⲛ̀ ⲛⲁⲓⲕⲁⲓⲱⲙ̀.
ⲁⲩⲱ ⲕ̀ⲭⲓ ⲛⲧⲁⲇⲓⲁⲑⲩⲕⲏ ⲥⲓⲧⲛ̀ ⲣⲱⲕ·
ⲛ̀ⲧⲟⲕ ⲇⲉ ⲁⲕⲙⲉⲥⲧⲉ ⲧⲉⲥⲃⲱ· ⲁⲩⲱ ⲁ̀ⲕ
ⲛⲟⲩⲭⲉ ⲛ̀ⲛⲁⲱⲁⲭⲉ ⲥⲓ ⲡⲁⲥⲟⲩ ⲙ̀ⲙⲟⲕ·
ⲉⲕⲱⲁⲛⲛⲁⲩ ⲉⲩⲣⲉⲥⲭⲓⲟⲩⲉ ⲛⲉⲕⲡⲛⲧ
ⲛ̀ⲙⲙⲁⲩ·
ⲁⲩⲱ̀ ⲛⲉⲕⲕⲱ ⲛ̀ⲧⲉⲕⲧⲟ ⲙ̀ⲛ̀ ⲛ̀ⲛⲟⲉⲓⲕ·
ⲁⲧⲉⲕⲧⲁⲡⲣⲟ ⲧⲁⲱⲉ ⲕⲁⲕⲓⲁ·
ⲁⲩⲱ̀ ⲁⲡⲉⲕⲗⲁⲥ ⲃⲗⲟⲙⲁ̀ⲙ ⲥⲛ̀ ⲟⲩⲭⲓ ⲛ̀ⲃⲟⲛⲥ·
ⲛⲉⲕⲥⲙⲟⲟⲥ ⲉⲕⲕⲁⲧⲁⲗⲁⲗⲉⲓ ⲛⲥⲁ ⲡⲉⲕⲥⲟⲛ·
ⲁⲩⲱ̀ ⲛⲉⲕⲕⲁ ⲥ̀ⲕⲁⲛⲇⲁⲗⲟⲛ ⲛⲥⲁ ⲡⲱⲛ
ⲣⲉ ⲛ̀ⲧⲉⲕⲙⲁⲁⲩ·
ⲁⲕⲣ̀ ⲛⲁⲓ ⲁⲓ̈ⲕⲁ ⲣⲱⲓ· /ⲧⲉⲕⲥⲉ·
ⲁⲕⲙⲉⲉⲩⲉ ⲉⲩⲁⲛⲟⲙⲓⲁ̀ ⲭⲉ ⲉⲓⲛⲁⲱⲱⲡⲉ ⲛ̀
†ⲛⲁⲭ̀ⲡⲓⲟⲕ ⲧⲁⲧⲁⲥⲟⲟⲩ ⲉ̀ⲣⲁⲧⲟⲩ ⲙ̀ⲡⲉⲕ
ⲙ̀ⲧⲟ ⲉ̀ⲃⲟⲗ·
ⲉⲓ̈ⲙⲉ ⲃⲉ ⲉⲛⲁⲓ ⲛⲉⲧⲣ̀ ⲡⲱⲃⲓⲱ ⲙ̀ⲡⲛⲟⲩⲧⲉ·
ⲙⲏⲡⲟⲧⲉ ⲛ̀ⲫⲧⲱⲣⲡ ⲛ̀ⲫⲧⲙ̀ⲧⲱⲱⲡⲉ
ⲛ̀ⲃⲓ̈ ⲡⲉⲧⲛⲟⲩⲥⲙ̀·
ⲟⲩⲑⲩⲥⲓⲁ̀ ⲛ̀ⲥ̀ⲙⲟⲩ ⲧⲉⲧⲛⲁ† ⲉ̀ⲟⲟⲩ ⲛⲁⲓ
ⲁⲩⲱ̀ ⲉⲣⲉⲧⲉⲥⲓ̈ⲏ ⲙ̀ⲙⲁⲩ ⲉ̀ⲧⲟⲩⲁⲁⲃ· ⲉ̀†ⲛⲁ
ⲧⲥⲁⲃⲟⲫ ⲉⲣⲟⲥ ⲡⲟⲩⲭⲁⲓ ⲙ̀ⲡⲛⲟⲩⲧⲉ:··~
ⲛ̄ ⲉⲡⲭⲱⲕ ⲉ̀ⲃⲟⲗ ⲡⲉⲯⲁⲗⲙⲟⲥ ⲛ̄ⲇⲁⲇ̄
ⲥⲙ̀ ⲡⲧⲣⲉⲛⲁⲑⲁⲛ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ
ⲉⲓ ⲛⲁⲫ ⲛ̀ⲧⲉⲣⲉⲫⲃⲱⲕ ⲉ̀ⲍⲟⲩⲛ
ⲱⲁ ⲃⲉⲣⲥⲁⲃⲉ:·····~
Ⲛⲁ ⲛⲁⲓ ⲡ̀ⲛⲟⲩⲧⲉ ⲕⲁⲧⲁ ⲡⲉⲕⲛⲟⲃ ⲛ̀ⲛⲁ·
ⲟⲇ ⲕⲁⲧⲁ ⲡⲁⲱⲁⲓ ⲛⲛⲉⲕⲙⲛ̀ⲧⲱⲉⲛⲍ
ⲧⲏⲫ ⲫⲱⲧⲉ ⲉ̀ⲃⲟⲗ ⲙⲡⲁⲛⲟⲃⲉ·
ⲉⲓ̈ⲁⲁⲧ ⲉ̀ⲙⲁⲧⲉ ⲉ̀ⲃⲟⲗ ⲥⲛ̀ ⲧⲁⲁⲛⲟⲙⲓⲁ̀
ⲁⲩⲱ̀ ⲛⲓ̀ⲧⲃⲃⲟⲓ̈ ⲉ̀ⲃⲟⲗ ⲥⲙ̀ ⲡⲁⲛⲟⲃⲉ·

ⲭⲉ ⲡⲥⲟⲟⲩⲛ ⲁⲛⲟⲕ ⲛ̀ⲧⲁⲁ̀ⲛⲟⲙⲓⲁ̀
ⲁⲩⲱ ⲡⲁⲛⲟⲃⲉ ⲙ̀ⲡⲁⲙ̀ⲧⲟ ⲉ̀ⲃⲟⲗ
ⲛ̀ⲟⲩⲟⲉⲓ̈ⲱ ⲛⲓ̈ⲙ·
ⲛⲧⲁⲓ̈ⲣ̄ ⲛⲟⲃⲉ ⲉ̀ⲣⲟⲕ ⲙⲁⲩⲁⲁⲕ·
ⲁⲓ̈ⲣ̄ ⲡⲉⲑⲟⲟⲩ ⲙ̀ⲡⲉⲕⲙ̀ⲧⲟ ⲉ̀ⲃⲟⲗ·
ⲭⲉⲕⲁⲥ ⲉ̀ⲕⲉⲧ̄ⲙⲁⲓⲟ̄ ϩⲛ̄ ⲛⲉⲕⲱⲁⲭⲉ·
ⲛⲣ̄ⲭⲣⲟ ϩⲙ̀ ⲡⲧ̄ⲣⲉⲕⲧ̄ ϩⲁⲡ ⲉ̀ⲣⲟⲓ̈·
ⲉⲓⲥ ϩⲛⲏ̀ⲧⲉ ⲅⲁⲣ ⲛ̀ⲧⲁⲩⲱ ⲙ̀ⲙⲟⲓ̈ ϩⲛ̄ ϩⲉⲛ
ⲁ̀ⲛⲟⲙⲓⲁ̀·
ⲁⲩⲱ ⲛ̀ⲧⲁⲧⲁⲙⲁⲁⲩ ⲭⲓ̈ ⲟⲩⲱ ⲙ̀ⲙⲟⲓ̈
ϩⲛ̄ ϩⲉⲛⲛⲟⲃⲉ·
ⲉⲓ̈ⲥ ϩⲛⲏ̀ⲧⲉ ⲅⲁⲣ ⲁⲕⲙⲉⲣⲉ ⲧ̄ⲙⲉ·
ⲛⲉⲑⲏⲡ ⲙ̄ⲛ̄ ⲛⲉⲧⲉⲛ̀ⲥⲉⲟⲩⲟⲛϩ̄ ⲉ̀ⲃⲟⲗ ⲁⲛ
ⲛ̀ⲧⲉⲕⲥⲟⲫⲓ̈ⲁ̀ ⲁⲕⲟⲩⲟⲛϩⲟⲩ
ⲛⲁⲓ̈ ⲉ̀ⲃⲟⲗ·
ⲕ̀ⲛⲁⲃ̄ⲱⲃⲱⲱⲩ̀ⲧ ϩⲛ̀ ⲟⲩϩⲩⲥⲥⲱⲡⲟⲥ·
ⲉⲃⲟⲗ ϩⲙ̀ ⲡⲉⲥⲛⲟϥ ⲙ̀ⲡⲱⲉ ⲧⲁⲧⲃⲃ̊
ⲕ̀ⲛⲁϫⲱⲕⲙⲉⲧ ⲉ̀ⲃⲟⲗ ⲛ̀ϩⲛⲧϥ
ⲁⲩⲱ ⲧ̀ⲛⲁⲟⲩⲃⲁⲱ ⲉ̀ϩⲟⲩⲉ̀ ⲟⲩϫⲓ̈ⲱ ⲛ
ⲕ̀ⲛⲁⲧ̄ⲣⲁⲥⲱⲧⲙ̄ ⲉⲩⲧⲉⲗⲏⲗ ⲙ̄ⲛ̄ ⲟⲩ
ⲟⲩⲛⲟϥ··
ⲥⲉⲛⲁⲧⲉⲗⲏⲗ ⲛ̀ⲃⲓ̈ ⲛ̀ⲕⲉⲉⲥ ⲛ̀ⲛⲉⲧⲑⲃⲃⲓ̈ ⲏⲩ
ⲕ̀ⲧⲉ ⲡⲉⲕϩⲟ ⲛ̀ⲥⲁ ⲃⲟⲗ ⲛ̀ⲛⲁⲛⲟⲃⲉ·
ⲁⲩⲱ ⲛⲁⲁ̀ⲛⲟⲙⲓⲁ̀ ⲧⲏⲣⲟⲩ ϥⲟⲧⲟⲩ ⲉ̀ⲃⲟⲗ·
ⲟⲩϩⲛⲧ ⲉϥⲟⲩⲁⲁⲃ ⲥⲟⲛⲧ̄ϥ ⲛ̀ϩⲛⲧ ⲡ̀ⲛⲟⲩⲧⲉ
ⲁⲩⲱ ⲟⲩⲡⲛⲁ ⲉϥⲥⲟⲩⲧⲱⲛ ⲙⲁⲣⲉϥⲣ̄ ⲃ̄ⲣⲣⲉ
ⲙ̀ⲡⲁⲥⲁ ⲛ̀ϩⲟⲩⲛ·
ⲙ̀ⲡⲣⲛⲟⲭ̄ⲧ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲕϩⲟ·

Note to the text

75, 14: In Lemm's edition ⲁ̄ is erroneously omitted before ⲡⲉⲕⲗⲁⲥ.

6. PSALM 118, 50–52, 62–67, 74–77
I.1.b.637 (5696)

PARCHMENT. A fragment, 16 x 13.5 cm. The edges worn, gaps; the parchment is darkened and warped.

The inner middle part of a double-leaf with a partly preserved text of two contiguous inner columns. The outer columns are entirely lost. The top of the pages missing, no page-numbers are extant.

The fragment covers three sections, from 7th to 10th, of Psalm 118, namely verses 50–52, 62–67 and 74–77. Pp. (3) and (4) contain a full-breadth column each, while pp. (1) and (2) only preserved about half of a column in its breadth. The "layout" of the preserved portions of the text is as follows:

Section [7], 50–52 on p. (1)
Section [8], 62–63 on p. (2)
Section [8]–9, 64–67 on p. (3)
Section [10], 74–77 on p. (4)

It shows that the gaps between the columns of pp. (1) — (2) and (3) — (4) respectively are so great that a whole column must be envisaged as missing between pp. (3) and (4) and still more (about a column and a half) between pp. (1) and (2). On the other hand, the gap between pp. (2) and (3) consists of only one line, and so the columns on pp. (3) and (4) are practically full-height. On this basis the measurements of a whole page can be calculated. The column of about 17 cm. (16 cm, the height of our fragment plus that of a missing line) in height calls for a page of 21 cm or so high. And the column and its margin measuring 8.1 cm in breadth requires a page almost as wide as it is high. So the pages in this codex must be square. From these deductions it follows: the Golenischev double-leaf belongs to a MS. whose text was written in two columns to a page and 19 lines to a column.

The leaf comes from the core of a quire in a codex of Fayyumic Psalms, because its p. (3) continues the text of p. (2). And since Ps. 118 is close to the end of the Book of Psalms, our quire must have been among the last in the codex in question.

The hand is a kind of ouncial. Punctuation is represented by a single stop to separate phrases and their parts. Supralinear strokes

are only found over abbreviatures (*nomina sacra*) and ciphers. No "syllable-marker" is attested here and the reader is warned against taking some crack or crease in the parchment for such a stroke in our plate. The sections must have been separated by an ornamental line of dots and scrolls. Only one such has been preserved on p. (3) between Sections [8] and 9. The latter begins with an initial preceded by an *obelus*. Another initial ornamented with a *diple*-sign is found a few lines further.

DIALECT: Fayyumic.

DATE: 6th or 7th cent., cf. Cavallo, fig. 7 (P. Vindob. G 26751).

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *Fayyum.Ps. 118;* Elanskaya, *CLT,* pp. 212–213.

BIBLIOGRAPHY: Elanskaya, *CLT,* p. 241.

(1) ...
ⲛ̣ⲉⲕⲱ̣[ⲉⲭⲓ ⲡⲉ]
ⲧⲁϥⲧⲁⲛ[ϩⲁⲓ ⲛ]
ⲭⲁⲥⲓϩⲉ[† ⲁⲩ]
ⲉⲗⲡⲁⲣ[ⲁⲛⲟⲙⲓⲛ]
ⲉⲙ̣ⲁⲱ̣[ⲱ ⲙⲡⲓⲗⲉ]
ⲕⲧ̣ ⲇⲉ ϩ[ⲁⲃⲁⲗ]
ⲙⲡⲉⲕ[ⲛⲟⲙⲟⲥ]
ⲁⲓⲉⲗ ⲛ[ⲙⲉⲉⲩⲉⲓ]
ⲛⲛⲉⲕϩ[ⲉⲡ ⲭⲓ]
[ⲛ]ⲉ̣ⲛⲉ̣ϩ̣
...
(2) ...
[ ]ⲁ
[ ]
[ ]
[ⲛⲧⲉⲩⲱ̣]ⲉ̣ⲓ ⲉ̣ⲟⲩ
[ⲱⲛϩ̣] ⲛⲉⲕ ⲉⲃⲁⲗ
[ⲉⲭⲉⲛ] ⲛϩⲉⲡ
[ⲛⲧⲉ ⲛ]ⲉⲕⲇⲓⲕⲉ
[ⲟⲥⲩⲛⲏ]· †ⲁⲓ ⲛ
[ⲱⲃⲏⲗ] ⲁⲛⲁⲕ ⲉ♀
[ⲁⲛ ⲛⲓ]ⲃⲓ ⲉⲧⲉⲗ
[ϩⲁ† ϩⲁ] ⲧ̣ⲉⲕϩⲏ·
[ⲁⲩⲱ ⲉⲟⲩ]ⲁⲛ ⲛⲓⲃⲓ
[ⲉⲧⲁⲗⲉ]ϩ̣ ⲉⲛⲉ
[ⲕⲉⲛⲧⲟⲗⲏⲟⲩ]
(3) ⲡⲕⲉϩⲓ ⲙⲉ[ϩ̣]
ϩⲙ ⲡⲉⲕⲛⲉⲓ ⲛ̣[ⲟ̄ⲥ̄]
ⲙⲁⲧⲥⲁⲃⲁⲓ ⲉⲛⲉ[ⲕ]
ⲇⲓⲕⲉⲱⲙⲁ ⲛ̣ⲟ̣[ⲩ̄ⲥ̄]
θ ...~...~.....
ⲁⲕⲓⲗⲓ ⲛⲛⲟⲩⲙⲉⲧ
ⲭ̄ⲣ̄ⲥ̄ ⲙⲛ ⲡⲉⲕϩⲉ[ⲗ]
ⲡⲟ̄ⲥ̄ ⲡⲟ̄ⲥ̄ ⲕ̣[ⲁ]ⲧ̣[ⲁ]
ⲡⲉⲕⲱ̣ⲉⲭ̣[ⲓ]
ⲙⲁⲧϩ̣[ⲁⲃⲁⲓ ⲉⲩ]
ⲙⲉⲧ[ⲭ̄ⲣ̄ⲥ̄ ⲙⲛ ⲟⲩ]
ⲥⲃⲱ ⲙⲛ ⲟⲩⲓ̈[ⲙⲓ]
Ϫⲉ ⲁⲓⲉⲗⲡⲓⲥⲧ[ⲉⲩ]
ⲓ̈ⲛ ⲉⲛⲉⲕⲉⲛ[ⲧⲟ]
ⲗⲏⲟⲩ· ⲉⲙⲡ[ⲁⲧⲕ]
ⲑⲉⲃⲓⲁ ⲁⲛⲁⲕ [ⲁⲓ̈]
ⲉⲗ ⲛⲁⲃⲓ ⲉⲧ[ⲃⲉ]
...
(4) [ⲛⲛⲁⲓ̈]ⲕⲁ ϩⲧⲏⲓ̈ ⲛ
[ⲉ ⲉⲛⲉ]ⲕⲱⲉⲭⲓ·
ⲁⲓ̈ⲓ̈ⲙⲓ ⲡⲟ̄ⲥ̄ ϫⲉ ♀
[ⲇ]ⲓⲕⲉⲟⲥⲩⲛⲏ ⲛⲉ
ⲛⲉⲕϩⲉⲛ· ⲁⲩⲱ
ϩⲛⲛ ⲟⲩⲙⲉⲓ̈ ⲁⲕ
ⲑⲉⲃⲓⲁⲓ̈ ⲙⲁⲗⲉ
ⲛ̣ⲉⲕⲛⲉⲓ ⲱⲱ
[ⲡⲓ ⲛ]ⲛ̣† ⲙⲉⲧⲧⲁⲧ
[ϩⲏⲧ ⲛⲏⲓ̈] ⲕⲁⲧⲁ
[ⲡⲉⲕⲱⲉ]ⲭⲓ ⲙ
[ⲡ]ⲉⲕϩⲉⲁ ⲛⲉⲕ
[ⲙ]ⲉⲧⲱⲉⲛⲉϩⲧⲏ
[ϥ]· ⲙⲁⲗⲟⲩⲓ̈ ⲛⲏⲓ̈
[ⲁⲩ]ⲱ ⲉⲓ̈ⲉⲱⲛϩ·
[ⲭ]ⲉ ⲡⲉⲕⲛⲟⲙⲟⲥ
[ⲡⲉ]ⲧⲁ̣ⲙⲉⲗⲉⲧⲏ·
...

Notes to the text

(2), 5: Only ⲟⲩⲱⲓ attested in Fayyumic. Kasser (the letter of June 19, 1991) suggests another possibility: [ⲛⲧⲉⲩⲱϩ ϫⲉ] ⲉⲓⲉⲟⲩ[ⲱⲛϩ]. Our restoration based on the Sahidic version: ⲛⲧⲉⲩⲱϩ ⲉⲟⲩⲱⲛϩ (Budge, *Psalter*, p. 129). Kasser's suggestion is preferable, since it permits to do without ⲛⲧⲉⲩⲱⲉⲓ which would not be normal for Fayyumic. Too little, however, remains of the line here to be really positive.

The vertical stroke after ⲟ, in the same line, is part of ⲡ which transpires from overleaf.

(3), 9: A small fragment erroneously placed at the end of the line does not belong here, cf. our note to p. (4), 9.

16: Read ⲑⲉⲃⲓⲁ‹ⲓ̈›.

(4) 1-2: Our restoration is only tentative and is based on the praeterital ⲡⲉ in ll. 1–2. The Sahidic and Bohairic texts have Perfect I here, which is the normal equivalent of the aorist in Greek.

2: The gap at the beginning of this line was filled by some restorer with a patch from another MS.

9: ⲅ seems certain and only one letter is missing between it and [ⲡⲓ] (from ⲱⲱⲡⲓ). The tiny remnants of a letter before it do not belong here at all. They are on a small fragment erroneously placed at the beginning of this line. No ⲕ is possible here, though Fayyumic normally has ⲛⲕ in the Conjunctive and not ⲛⲅ. Sahidic influence? Cf., however, Steindorff's *Lehrbuch*, § 366.

7. PSALM 118, 152–119, 1
I.1.b.304 (4786)

PARCHMENT. 1 leaf, 28.5 cm. Much worn along the edges, the left-hand edge is slightly torn.

Text in one column on both sides. Marginal ornamentation: on the front page there are two *obeli* with birds above them in the left-hand margin; on the back an *obelus* and a bird in the same margin to mark a large plaited initial. The lower margin has some quadruped. Verses are separated by red dots (verse points). Page-numbers: 211 and 212. From the same codex as I.1.b.307: the same arrangement and presentation of the text, but the hands, though similar, are different. The codex appezrs to have contained the Book of Psalms. Our leaf is preceded by another mentioned by Lefort.

DIALECT: Sahidic.

DATE: 9th cent. (cf. Hyvernat, pl. XI, no. 3).

PROVENANCE: the White Monastery; brought by Golenischev in 1889, along with nos. 295, 297, 298, 299, 305, 307 and probably 296.

PUBLICATIONS: Lemm, *SB* II, pp. 377–378.

BIBLIOGRAPHY: mentioned in Lefort, *Copt.Lov.*, p. 8, and Rahlfs, p. 6; Elanskaya, *CLT*, p. 232.

ⲥⲓⲁ ϫⲓⲛ ⲛ̀ⲱⲟⲣⲡ ⲁ̈ⲉⲓⲙⲉ ⲉⲃⲟⲗ ϩⲛ̄ ⲛⲉⲕⲙⲛ̄ⲧ
ⲙⲛ̄ⲧⲣⲉ·
ϫⲉ ⲁⲕⲥⲙⲛ̄ ⲥⲛ̄ⲧⲉ ⲙⲙⲟⲟⲩ ⲱⲁ ⲉⲛⲉϩ·
ⲣⲛⲥ ⲁⲛⲁⲩ ⲉⲡⲁⲑⲃⲃⲓⲇ ⲛ̄ⲅⲛⲁϩⲙⲉⲧ ϫⲉ ⲙ̄ⲡⲉⲓⲣ
ⲡⲱⲃⲱⲩ ⲙ̄ⲡⲉⲕⲛⲟⲙⲟⲥ·
ⲕⲣⲓⲛⲉ ⲙ̄ⲡⲁϩⲁⲡ ⲁⲩⲱ ⲛ̄ⲧⲥⲱⲧⲉ ⲙ̄ⲙⲟⲓ̈·
ⲙⲁⲧⲁⲛϩⲟ̈ⲓ̈ ⲕⲁⲧⲁ ⲡⲉⲕⲱⲁϫⲉ·
ⲡⲟⲩϫⲁⲓ̈ ⲟⲩⲛⲩ ⲛ̄ⲛ̄ⲣⲉϥⲣ̄ ⲛⲟⲃⲉ ϫⲉ ⲙ̄ⲡⲟⲩ
ⲱⲩⲓⲛⲉ ⲛ̄ⲥⲁ ⲛⲉⲕⲇⲓⲕⲁⲓⲱⲙⲁ·
ⲛⲁⲱⲉ ⲛⲉⲕⲙⲛ̄ⲧⲱⲁⲛϩⲧⲏϥ ⲉⲙⲁⲧⲉ
ⲡϫⲟⲉⲓⲥ·
ⲙⲁⲧⲁⲛϩⲟ̈ⲓ̈ ⲕⲁⲧⲁ ⲡⲉⲕⲱⲁϫⲉ·
ⲛⲁⲱⲉ ⲛⲉⲧⲡⲏⲧ ⲛ̀ⲥⲱⲓ̈ ⲉⲧⲃⲗⲓⲃⲉ ⲙ̄ⲙⲟⲓ̈·
ⲙ̄ⲡⲉⲓⲣⲁⲕⲧ ⲉⲃⲟⲗ ⲛ̄ⲛⲉⲕⲙⲛ̄ⲧⲙⲛ̄ⲧⲣⲉ
ⲁ̈ⲛⲁⲩ ⲉⲛⲁⲑⲏⲧ ⲁ̈ⲃⲱⲗ ⲉⲃⲟⲗ·
ϫⲉ ⲙ̄ⲡⲟⲩϩⲁⲣⲉϩ ⲉⲛⲉⲕⲱⲁϫⲉ·
ⲁⲛⲁⲩ ϫⲉ ⲁ̈ⲓⲙⲉⲣⲉ ⲛⲉⲕⲉⲛⲧⲟⲗⲏ·
ⲙⲁⲧⲁⲛϩⲟ̈ⲓ̈ ⲡϫⲟⲉⲓⲥ ϩⲙ̄ ⲡⲉⲕⲛⲁ·
ⲧⲉϩⲟⲩⲉⲓⲧⲉ ⲛ̄ⲛⲉⲕⲱⲁϫⲉ ⲧⲉ ⲧⲙⲉ·
ⲛ̀ϩⲁⲡ ⲧⲏⲣⲟⲩ ⲛ̄ⲧⲉⲕⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ
ⲱⲟⲟⲡ ⲱⲁ ⲉⲛⲉϩ··
ⲥⲉⲛ ⲁⲛⲁⲣⲭⲱⲛ ⲡⲱⲧ ⲛⲥⲱⲓ̈ ⲉⲡϫⲓⲛϫⲏ··
ⲁⲩⲱ ⲁⲡⲁϩⲙⲧ ⲃ̄ⲃⲃⲉ ϩⲛⲧⲟⲩ ⲛ̄ⲛⲉⲕⲱⲁϫⲉ··
†ⲛⲁⲧⲉⲗⲏⲗ ⲉϫⲙ̄ ⲡⲉⲕⲱⲁϫⲉ ⲛ̄ⲑⲉ ⲙ̄ⲡⲉⲛ
ⲧⲁϥⲃⲛ̄ ϩⲁϩ ⲛ̄ⲱⲱⲗ·
ⲁ̈ⲓⲙⲉⲥⲧⲉ ⲡϫⲓ ⲛ̄ⲃⲟⲛⲥ̄ ⲁⲩⲱ ⲁ̈ⲓⲃⲟⲧϥ··
ⲡⲉⲕⲛⲟⲙⲟⲥ ⲇⲉ ⲁ̈ⲓⲙⲉⲣⲓⲧϥ·
ⲁ̈ⲓⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲛⲥⲁⲱϥ ⲛ̄ⲥⲟⲡ ⲙ̄ⲡⲉϩⲟⲟⲩ
ⲉϫⲛ̄ ⲛ̀ϩⲁⲡ ⲛⲧⲉⲕⲇⲓⲕⲁⲓⲟ
ⲥⲩⲛⲏ·
ⲥⲓⲃ ⲟⲩⲛ ⲟⲩⲛⲟⲃ ⲛⲉⲓⲣⲏⲛⲏ ⲛ̄ⲛⲉⲧⲙⲉ ⲙ̄ⲡⲉⲕⲣⲁⲛ
ⲁⲩⲱ ⲙ̄ⲙⲛ̄ⲧⲟⲩ ⲥⲕⲁⲛⲇⲁⲗⲟⲛ·
ⲛⲉⲓⲃⲱⲱϥ̄ⲧ ⲉⲃⲟⲗ ϩⲛⲧϥ̄ ⲙ̄ⲡⲉⲕⲟⲩϫⲁⲓ
ⲡϫⲟⲉⲓⲥ ⲁⲩⲱ ⲁ̈ⲓⲉⲓⲣⲉ ⲛⲛⲉⲕⲉⲛⲧⲟⲗⲏ·
ⲁⲧⲁ⳿ⲩⲭⲏ ϩⲁⲣⲉϩ ⲉⲛⲉⲕⲙⲛ̄ⲧⲙⲛ̄ⲧⲣⲉ
ⲁⲩⲱ ⲁ̈ⲓⲙⲉⲣⲓⲧⲟⲩ ⲉⲙⲁⲧⲉ·

ⲁⲓⲥⲁⲣⲉⲥ ⲉⲛⲉⲕⲉⲛⲧⲟⲗⲏ ⲙ̄ⲛ ⲛⲉⲕⲙ̄ⲛ̄ⲧ (ⲙⲛⲧⲣⲉ.)
ϫⲉ ⲛⲁⲓⲟⲟⲩⲉ ⲧⲏⲣⲟⲩ ⲙⲡⲉⲕⲙⲧⲟ ⲉⲃⲟⲗ
ⲡϫⲟⲉⲓⲥ·
θⲁⲩⲘⲣⲉ ⲡⲁⲥⲟⲡ̄ⲥ̄ ⲥⲱⲛ ⲉⲥⲟⲩⲛ ⲉⲣⲟⲕ ⲡϫⲟⲉⲓⲥ·
ⲡϫⲟⲉⲓⲥ ⲙⲁⲧⲥⲁⲃⲟⲓ̈ ⲕⲁⲧⲁ ⲡⲉⲕⲱⲁϫⲉ·
ⲙⲁⲣⲉⲡⲁⲧⲁⲉⲓⲟ̄ ⲉⲓ ⲉⲥⲟⲩⲛ ⲙ̄ⲡⲉⲕ
ⲙ̄ⲧⲟ ⲉⲃⲟⲗ·
ⲙⲁⲧⲟⲩϫⲟⲓ̈ ⲕⲁⲧⲁ ⲡⲉⲕⲱⲁϫⲉ·
ⲛⲁⲥⲡⲟⲧⲟⲩ ⲛⲁϫⲱ ⲛⲟⲩⲥⲙⲟⲩ ⲉⲕⲱⲁⲛ
ⲧⲥⲁⲃⲟⲓ̈ ⲉⲛⲉⲕⲇⲓⲕⲁⲓⲱⲙⲁ··
ⲡⲁⲗⲁⲥ ⲛⲁⲧⲁⲩⲟ̄ ⲛ̄ⲛⲉⲕⲱⲁϫⲉ·· (ⲣⲟⲩ.)
ϫⲉ ⲧⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲧⲉ ⲛⲉⲕⲉⲛⲧⲟⲗⲏ ⲧⲏ
ⲙⲁⲣⲉⲧⲉⲕⲃⲓϫ ⲱⲱⲡⲉ ⲉⲡⲧⲟⲩϫⲟⲓ̈ ϫⲉ
ⲁⲓ̈ⲟⲩⲉⲱ ⲛⲉⲕⲉⲛⲧⲟⲗⲏ·
ϫⲉ ⲁⲓ̈ⲙⲉⲣⲉ ⲡⲉⲕⲟⲩϫⲁⲓ̈ ⲡϫⲟⲉⲓⲥ·
ⲁⲩⲱ ⲡⲉⲕⲛⲟⲙⲟⲥ ⲡⲉ ⲧⲁⲙⲉⲗⲉⲧⲏ·
ⲧⲁⲯⲩⲭⲏ ⲛⲁⲱⲛ̄ⲍ̄ ⲛⲥⲥⲙⲟⲩ ⲉⲣⲟⲕ·
ⲁⲩⲱ ⲛⲉⲕⲍⲁⲡ ⲛⲁⲃⲟⲏⲑⲉⲓ ⲉⲣⲟⲓ̈··
ⲁⲓ̈ⲥⲱⲣ̄ⲙ ⲛ̄ⲑⲉ ⲛⲟⲩⲉⲥⲟⲟⲩ ⲉⲫⲥⲟⲣ̄ⲙ·
ⲱⲓⲛⲉ ⲛ̄ⲥⲁ ⲡⲉⲕⲍ̄ⲙⲍⲁⲗ ⲁⲩⲱ ⲛ̄ⲧⲥⲱ
ⲧⲙ ⲉⲣⲟⲓ̈··
ϫⲉ ⲙⲡⲉⲓⲣ̄ ⲡⲱⲃ̄ⲱ ⲛ̄ⲛⲉⲕⲉⲛⲧⲟⲗⲏ·
ρⲓⲑ [ⲧ]ⲱⲇⲏ ⲛ̀ⲛ̀ⲧⲱⲣⲧⲣ
ⲁⲓ̈ϫⲓ ⲱⲕⲁⲕ ⲉⲍⲣⲁⲓ ⲉⲣⲟⲕ ⲡϫⲟⲉⲓⲥ ⲛ̄ⲧⲉⲣⲓ

Note to the text

212, 5: Lemm erroneously omits ⲕ in ⲉⲛⲉⲕⲙⲛ̄ⲧⲙⲛ̄ⲧⲣⲉ.

8. MATTHEW 1, 23–3, 16
I.1.b.296 (5413, Copt. 5)

PARCHMENT. 2 leaves, 44 x 32.5 cm, cracked, worn (the lower part); gaps.

The text in two columns covers both sides. Initials are rare. Here and there in the margins there are floral vignettes, the *coronides*, to mark the beginning of a new paragraph. Page-numbers: 3, 4, 5, 6. The leaves are from the same codex as I.1.b.297–298. This beautifully written and extremely well presented codex must have contained the Four Gospels.

DIALECT: Sahidic.

DATE: 6th or 7th cent.

PROVENANCE: the White Monastery; brought by Golenischev in 1889, along with nos. I.1.b.295, 297, 298, 299, 304, 305, 306.

PUBLICATIONS: none; these folios were used by Horner for his critical edition from Lemm's photographs.

BIBLIOGRAPHY: Horner, III, p. 350; Golenischev, p. 15 (Golenischev refers there to the purchase of a number of parchment folios, mentioning in their number the Gospel according to Mark and several of the Epistles of Paul; theses leaves must have been in the same purchase because they belong to the same MS. as Mark; cf. no. 11 below); Elanskaya, *CLT*, p. 229; Schmitz-Mink, pp. 459–460.

Γ a) ϩмеч ⲁⲉ пноγте
ⲛ̄ммаⲛ· ⲁчтω
оγⲛ ⲇⲉ ⲛ̄бι ϊωснф
ⲉвол ϩⲙ̄ пϩιⲛнв ⲁч
ⲉιρⲉ ⲕⲁⲧⲁ ⲑⲉ ⲉⲛⲧⲁч
ϩωⲛ ⲉтоотч̄ ⲛ̄бι
паггелос ⲙ̄пⲁⲟ
ⲉιс· ⲁчⲭι ⲙ̄марι
ⲁ̄ течсϩιме ⲙ̄пч̄
соγⲱⲛ̄ⲥ ⲱⲁⲛⲧⲥ̄
ⲭпо мпесⲱнре·
ⲁчмоγте ⲉпечρⲁ̄
ⲭе ῑⲥ̄· ῑⲥ̄ ⲇⲉ ⲛ̄те
рογⲭпоч ϩраї ϩⲛ̄ вн
ⲑлⲉⲉм ⲛ̄те ☥оγ
ⲇаіа ϩⲛ ⲛⲉϩооγ
ⲛ̄ϩнрωⲇнс ппро·
ⲉιс ϩенмагос ⲁγ
ⲉї ⲉвол ϩⲛ̄ ⲙ̄ма ⲛ̄
ⲱⲁ̄ ⲉϩраї ⲉⲑιⲉроγ
солγма ⲉγⲭω ⲙ̄
мос ⲭе ⲉчтωⲛ
п̄ро ⲛⲛ̄ϊоγⲇаї
ⲉнтаγⲭпоч ⲁⲛ
ⲛⲁγ гар ⲉпечсιоγ
ϩⲛ̄ ⲙ̄ма ⲛ̄ⲱⲁ̄ ⲁнеї
ⲉоγωⲱт ⲛⲁч· ⲁч
сωтм ⲇⲉ ⲛ̄бι ϩнрω
ⲇнс п̄ро ⲁчⲱтор
тр̄ ⲉматⲉ ⲙ̄ⲛ ⲑιⲉ
росолγма тнр̄с
ⲛ̄ммач· ⲁчсω
оγϩ ⲉϩоγⲛ ⲛ̄ⲛ̄ар
хιерⲉγс тнроγ
ⲙ̄ⲛ ⲛⲉгрⲁⲙⲙⲁ
тⲉγс ⲙ̄пⲗⲁос ⲁч
ⲱιⲛⲉ ⲉвол ϩιто
b) отоγ ⲭе ⲉγⲛⲁ
ⲭпо ⲙ̄пехⲥ̄ тωⲛ·
ⲛ̄тооγ ⲇⲉ пеⲭⲁγ
ⲭе ϩраї ϩⲛ внⲑлⲉ
ⲥм ⲛ̄тⲉ ☥оγⲇаіа
ⲉчснϩ гар ⲛ̄теїϩⲉ
ϩιт̄м пепрофн
тнс ⲭе ⲛ̄то̄ ϩωω
тⲉ внⲑлⲉⲉм пкаϩ
ⲛ̄ϊоγⲇа ⲛ̄тⲉⲭолϩ
ⲁⲛ ϩⲛ̄ ⲛ̄ϩнгемωⲛ
ⲛ̄ϊоγⲇа· ⲩнну
гар ⲉвол ⲛ̄ϩнтⲉ ⲛ
ⲟ̈ι оγϩнгоγменⲟ̈
паї ⲉтⲛⲁмоонⲉ
ⲙ̄пⲁⲗⲁос пісра
нⲗ· тотⲉ ϩнрω
ⲇнс ⲁчмоγте
ⲉммагос ⲛ̄ⲭιоγⲉ
ⲁчⲱιⲛⲉ ⲉвол ϩιто
тоγ ⲛ̄ⲥⲁ пеоγо
ⲉιⲱ ⲙ̄псιоγ ⲉⲛ
тачоγωⲛ̄ϩ ⲉвол
ⲁчⲭооγсе ⲉϩраї
ⲉⲑнⲑлⲉⲉм ⲉчⲭω
ⲙ̄мос ⲭе ⲃⲱк ⲛ̄тⲉ
тⲛ̄ⲱιⲛⲉ ϩⲛ̄ оγω
рⲭ̄ ⲉтвⲉ пⲱнре
ⲱнм· ⲉⲱωпⲉ
ⲇⲉ ⲉтⲉтⲛ̄ⲱⲁⲛϩⲉ
ⲉроч матамоеι
ⲭекас ϩω ⲉїⲉⲉї ⲛ̄
таоγωⲱт̄ ⲛⲁч·
ⲛ̄тооγ ⲇⲉ ⲛ̄тⲉ
роγсωтм̄ ⲉвол

ϩιτ̄ⲙ ⲡ̄ⲣⲣⲟ ⲁⲩⲃⲱⲕ·
Δ̄ a) ⲁⲩⲱ ⲉⲓⲥ ⲡⲥⲓⲟⲩ ⲉⲛ
ⲧⲁⲩⲛⲁⲩ ⲉⲣⲟϥ ϩⲛ̄
ⲙ̄ⲙⲁ ⲛ̄ⲧⲯⲁ ⲁϥⲙⲟⲟ
ⲯⲉ ϩⲛⲧⲟⲩ ⲯⲁⲛⲧϥ
ⲉⲓ ⲛϥⲁϩⲉ ⲣⲁⲧϥ ⲉϧⲙ̄
ⲡⲙⲁ ⲉⲛⲉⲣⲉⲡⲯⲏ
ⲣⲉ ⲯⲏⲙ ⲛ̄ϩⲛⲧϥ·
ⲛ̄ⲧⲉⲣⲟⲩⲛⲁⲩ ⲇⲉ
ⲉⲡⲥⲓⲟⲩ ⲁⲩⲣⲁⲯⲉ
ϩⲛ̄ ⲟⲩⲛⲟⲃ ⲛ̄ⲣⲁⲯⲉ
ⲉⲙⲁⲧⲉ· ⲁⲩⲉⲓ ⲉ
ϩⲣⲁⲓ̈ ⲉⲡⲏ̈ ⲁⲩⲛⲁⲩ ⲉ
ⲡⲯⲏⲣⲉ ⲯⲏⲙ ⲙ̄ⲛ̄
ⲙⲁⲣⲓⲁ ⲧⲉϥⲙⲁⲁⲩ
ⲁⲩⲡⲁϩⲧⲟⲩ ⲁⲩⲟⲩ
ⲱⲯ̄ⲧ ⲛⲁϥ· ⲁⲩⲟⲩ
ⲱⲛ ⲛ̄ⲛⲉⲩⲁϩⲱⲣ
ⲁⲩⲉⲓⲛⲉ ⲛⲁϥ ⲛ̄ϩⲉⲛ
ⲇⲱⲣⲟⲛ· ⲟⲩⲛⲟⲩⲃ
ⲙ̄ⲛ̄ ⲟⲩⲗⲓⲃⲁⲛⲟⲥ·
ⲙ̄ⲛ̄ ⲟⲩⲯⲁⲗ· ⲁⲩⲧⲟⲩ
ⲛⲟⲩ ⲉⲓⲁⲧⲟⲩ ⲇⲉ ⲉ
ⲃⲟⲗ ϩⲛ̄ ⲟⲩⲣⲁⲥⲟⲩ
ⲉⲧ̄ⲙⲕⲟⲧⲟⲩ ⲯⲁ
ϩⲣⲱⲇⲏⲥ· ⲁⲩⲱ
ⲉⲃⲟⲗ ϩⲓⲧ̄ⲛ̄ ⲕⲉϩⲓⲛ
ⲁⲩⲁⲛⲁⲭⲱⲣⲉⲓ ⲉϩⲣⲁⲓ̈
ⲉⲧⲉⲩⲭⲱⲣⲁ· ⲛ̀ⲧⲉ
ⲣⲟⲩⲃⲱⲕ ⲇⲉ ⲉⲓⲥ
ⲡⲁⲅⲅⲉⲗⲟⲥ ⲙ̄ⲡϧⲟ
ⲉⲓⲥ ⲁϥⲟⲩⲱⲛ̄ϩ ⲉ
ⲃⲟⲗ ϩⲛ̄ ⲟⲩⲣⲁⲥⲟⲩ
ⲛ̄ⲓ̈ⲱⲥⲏⲫ ⲉϥϧⲱ ⲙ̄
ⲙⲟⲥ ϧⲉ ⲧⲱⲟⲩⲛ ⲛ̄ⲓ̈
ϧⲓ ⲙ̄ⲡⲯⲏⲣⲉ ⲯⲏⲙ

ⲙ̄ⲛ̄ ⲧⲉϥⲙⲁⲁⲩ ⲛ̄ⲓ̈
b) ⲃⲱⲕ ⲉϩⲣⲁⲓ̈ ⲉⲕⲏⲙⲉ
ⲛ̄ⲓ̈ⲯⲱⲡⲉ ϩⲙ̄ ⲡⲙⲁ
ⲉⲧ̄ⲙⲙⲁⲩ ⲯⲁⲛϯϧⲟ
ⲟⲥ ⲛⲁⲕ· ϩⲛⲣⲱⲇⲏⲥ
ⲅⲁⲣ ⲛⲁⲯⲓⲛⲉ ⲛ̄ⲥⲁ
ⲡⲯⲏⲣⲉ ⲯⲏⲙ ⲉⲧⲁ
ⲕⲟϥ· ⲛ̄ⲧⲟϥ ⲇⲉ
ⲁϥⲧⲱⲟⲩⲛ ⲁϥϧⲓ ⲙ̄
ⲡⲯⲏⲣⲉ ⲯⲏⲙ ⲙ̄ⲛ̄
ⲧⲉϥⲙⲁⲁⲩ ⲛ̄ⲧⲉⲩ
ⲯⲏ ⲁⲩⲃⲱⲕ ⲉϩⲣⲁⲓ̈
ⲉⲕⲏⲙⲉ· ⲛⲉϥⲯⲟ
ⲟⲡ ⲇⲉ ϩⲙ̄ ⲡⲙⲁ ⲉⲧ̄ⲙ̄
ⲙⲁⲩ ⲯⲁⲛⲧⲉϩⲣⲱ
ⲇⲏⲥ ⲙⲟⲩ· ϧⲉⲕⲁⲥ
ⲉϥⲉϧⲱⲕ ⲉⲃⲟⲗ ⲛ̄ⲃⲓ
ⲡⲉⲛⲧⲁⲡϧⲟⲉⲓⲥ ϧⲟ
ⲟϥ ϩⲓⲧ̄ⲙ̄ ⲡⲉⲡⲣⲟⲫⲏ
ⲧⲏⲥ ⲉϥϧⲱ ⲙⲙⲟⲥ
ϧⲉ ⲁ̈ⲓⲙⲟⲩⲧⲉ ⲉⲡⲁ
ⲯⲏⲣⲉ ⲉⲃⲟⲗ ϩⲛ̄ ⲕⲏ
ⲙⲉ· ⲧⲟⲧⲉ ϩⲏⲣⲱ
ⲇⲏⲥ ⲛ̄ⲧⲉⲣⲉϥⲛⲁⲩ
ϧⲉ ⲁⲩⲥⲱⲃⲉ ⲙ̄ⲙⲟϥ
ⲉⲃⲟⲗ ϩⲓⲧ̄ⲛ̄ ⲙ̄ⲙⲁ
ⲅⲟⲥ ⲁϥⲃⲱⲛ̄ⲧ ⲉ
ⲙⲁⲧⲉ· ⲁϥϧⲟⲟⲩ
ⲁⲙⲟⲩⲟⲩⲧ ⲛ̄
ⲯⲏⲣⲉ ⲯⲏⲙ ⲛⲓⲙ
ⲉⲧϩⲛ̄ ⲃⲏⲑⲗⲉⲉⲙ
ⲙ̄ⲛ̄ ⲛⲉⲧⲯⲟⲟⲡ ϩⲛ̄
ⲛⲉⲥⲧⲟⲯ ⲧⲏⲣⲟⲩ
ϧⲓⲛⲛ̄ ⲣ̄ⲙⲡⲉ ⲥ̄ⲛⲧⲉ
ⲉⲡⲉⲥⲏⲧ· ⲕⲁⲧⲁ ⲡⲉ
ⲟⲩⲟⲉⲓⲯ ⲉⲛⲧⲁϥ

ϩετϩωτϥ ebol
ē a) ϩitootoy n̄ⲙma
roc · tote aqxwk
ebol n̄ⲛi pentay
xooq ϩitn̄ ⲓερημι
ac pepofhtic
eqxw ⲙ̄moc xe oy
cmh aycwtⲙ̄ eroc
ϩn̄ ϩrama · oyrime
mn̄ oytoeit ena
ⲱⲱq · ϩraxha ec
rime n̄nesⲱhre
ayw ⲙ̄pc̄oywⲱ e
cλcwλc̄ xe n̄noyc
an ne: n̄tereq
moy de n̄ⲛi ϩhrw
dic · eic parre
loc ⲙ̄pxoeic aq
oywnϩ ebol ϩn̄ oy
racoy ⲉⲓⲱcnf
ϩn̄ kime eqxw ⲙ̄
moc xe twoyn nⲅ
xi ⲙ̄pⲱhre ⲱnm mn̄
tequaay n̄ⲅbwk
ezraï epkaϩ ⲙ̄pⲓn̄ⲏ·
aymoy rap n̄ⲛi net
ⲱine n̄ca tεψy
xh ⲙ̄pⲱhre ⲱnm·
n̄toq de aqtwoyn
aqxi ⲙ̄pⲱhre ⲱnm
mn̄ tequaay aq
bwk ezraï epkaϩ
ⲙ̄pⲓnⲏ: aqcwtⲙ̄
de xe archelaoc o n̄
ρro exn̄ +oydaia
epma n̄ϩhrwdic

nequeiwt · aqr̄ ϩotee
b) bwk epma etⲙ̄may·
aytoynoy eiatϥ
de ebol ϩn̄ oyra
coy aqanaxwrei
ezraï emmooⲱe
n̄tgalilaia · aq
ei aqoywϩ ϩn̄ oy
polic eⲱaymoy
te eroc xe naza
reθ · xekac eqe
xwk ebol n̄ⲛi nen
tapxoeic xooq
ϩitⲙ̄ nepofh
thc · xe cenamoy
te eroq xe pnazw
raioc · ϩraï de
ϩn̄ neϩooy etⲙ̄may
aqei n̄ⲛi ⲓωϩannhc
pbapticthc eq
taⲱe oeiⲱ ϩraï ϩⲙ̄
pxaeie n̄+oydaia
eqxw ⲙ̄moc xe me
tanoï acϩwn gar
ezoyn n̄ⲛi tⲙ̄nt
ero n̄ⲙ̄pnye · paï
gar nentayxooq
ϩitn̄ hcaïac nepro
fhtic eqxw ⲙ̄moc
xe tecmh ⲙ̄pet
ⲱⲱ ebol ϩi pxaeïe
xe cⲃte teϩin ⲙ̄
pxoeic · n̄tetn̄
coytn̄ neqma ⲙ̄
mooⲱe · n̄toq
de ⲓωϩannhc ne

ρετεqϩⲃⲥω ⲱⲟ
ⲝ a) ⲟⲛ ⲉⲃⲟⲗ ϩⲛ̄ ϩⲉⲛqⲱ
ⲛ̄ⲑⲁⲙⲟⲩⲗ· ⲉⲣⲉⲟⲩ
ⲙⲟⲭϩ ⲛ̄ⲱⲁⲁⲣ ⲃⲟⲟⲗⲉ
ⲛ̄ⲧⲉqⲧⲡⲉ· ⲧⲉqϩⲣⲉ
ⲇⲉ ⲛⲉϩⲉⲛⲱⲭⲉ ⲛⲉ
ⲙ̄ⲛ̄ ⲟⲩⲉⲃⲓⲉ ϩⲟⲟⲩⲧ·
ⲧⲟⲧⲉ ⲛⲉⲥⲛⲏⲩ ⲉⲃⲟⲗ
ⲉⲣⲁⲧⲩ ⲛ̄ⲑⲓ ⲑⲓⲉⲣⲟⲥⲟ
ⲗⲩⲙⲁ· ⲙ̄ⲛ̄ ⲧⲟⲩⲇⲁⲓⲁ
ⲧⲏⲣⲥ ⲙ̄ⲛ̄ ⲧⲡⲉⲣⲓϫⲱ
ⲣⲟⲥ ⲙ̄ⲡⲓⲟⲣⲇⲁⲛⲏⲥ·
ⲉⲩϫⲓ ⲃⲁⲡⲧⲓⲥⲙⲁ ⲉⲃⲟⲗ
ϩⲓⲧⲟⲟⲧⲩ ϩⲙ̄ ⲡⲓⲟⲣⲇⲁ
ⲛⲏⲥ ⲡⲓⲉⲣⲟ ⲉⲩⲉϫⲟⲙⲟ
ⲗⲟⲅⲉⲓ ⲛ̄ⲛⲉⲩⲛⲟⲃⲉ· ⲛ̄
ⲧⲉⲣⲉqⲛⲁⲩ ⲇⲉ ⲉϩⲁϩ ⲛ̄
ⲛⲉⲫⲁⲣⲓⲥⲁⲓⲟⲥ ⲙ̄ⲛ̄ ⲛ
ⲥⲁⲇⲇⲟⲩⲕⲁⲓⲟⲥ ⲉⲩ
ⲛⲏⲩ ⲉϫⲙ̄ ⲡⲃⲁⲡⲧⲓ
ⲥⲙⲁ· ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ
ⲛⲉϫⲡⲟ ⲛ̄ⲛⲉϩⲃⲟⲩⲓ̈·
ⲛⲓⲙ ⲡⲉⲛⲧⲁϥⲧⲥⲁⲃⲉ
ⲧⲏⲩⲧⲛ̄ ⲉⲡⲱⲧ ⲉⲃⲟⲗ
ϩⲛⲧⲥ ⲛ̄ⲧⲟⲣⲅⲏ ⲉⲧ
ⲛⲏⲩ· ⲁⲣⲓⲣⲉ ⲃⲉ ⲛ̄ⲟⲩ
ⲕⲁⲣⲡⲟⲥ ⲉⲩⲙ̄ⲡⲱϣⲁ
ⲛ̄ⲧⲙⲉⲧⲁⲛⲟⲓⲁ· ⲛⲧⲉ
ⲧⲛ̄ⲧⲙ̄ⲙⲉⲉⲩⲉ ⲉϫⲱ
ⲟⲥ ⲛ̄ϩⲏⲧⲧⲏⲩⲧⲛ̄
ϫⲉ ⲟⲩⲛ̄ⲧⲁⲛ ⲙ̄ⲙⲁⲩ ⲙ
ⲡⲉⲛⲉⲓⲱⲧ ⲁⲃⲣⲁϩⲁⲙ·
ⲧϫⲱ ⲅⲁⲣ ⲙ̄ⲙⲟⲥ ⲛⲏⲧⲛ̄
ϫⲉ ⲟⲩⲛ̄ ⲃⲟⲙ ⲙ̄ⲡⲛⲟⲩⲧⲉ
ⲉⲧⲟⲩⲛⲉⲥ ϩⲉⲛⲱⲏⲣⲉ
ⲛⲁⲃⲣⲁϩⲁⲙ ⲉⲃⲟⲗ ϩⲛ̄ ⲛⲓⲱⲛⲉ

ϫⲓⲛ ⲧⲉⲛⲟⲩ ⲃⲉ ⲡⲕⲉ
ⲗⲁⲃⲓⲛ ⲕⲏ ϩⲁ ⲧⲛⲟⲩⲛⲉ
ⲛ̄ⲛ̄ⲱⲏⲛ· ⲱⲏⲛ ⲃⲉ ⲛⲓⲙ
ⲉⲧⲉⲛqⲛⲁⲉⲓⲣⲉ ⲁⲛ ⲛ̄
ⲟⲩⲕⲁⲣⲡⲟⲥ ⲉⲛⲁ
ⲛⲟⲩq ⲥⲉⲛⲁⲕⲟⲟⲣⲉq
ⲛ̄ⲥⲉⲛⲟϫⲏ ⲉⲧⲥⲁⲧⲉ·
ⲁⲛⲟⲕ ⲙⲉⲛ ⲉⲓ̈ⲃⲁⲡⲧⲓ
ϫⲉ ⲙ̄ⲙⲱⲧⲛ̄ ϩⲛ̄ ⲟⲩ
ⲙⲟⲟⲩ ⲉⲩⲙⲉⲧⲁⲛⲟⲓⲁ
b) ⲡⲉⲧⲛⲏⲩ ⲇⲉ ⲙ̄ⲛ̄ⲛ̄
ⲥⲱⲉⲓ qϫⲟⲟⲣ ⲉⲣⲟⲓ̈
ⲡⲁⲓ̈ ⲛ̄ϯ̄ⲙ̄ⲡⲱϣⲁ ⲁⲛ ⲛ̄
qⲓ ϩⲁ ⲡⲉⲩⲧⲟⲟⲩⲉ·
ⲛ̄ⲧⲟⲩ ⲡⲉⲧⲛⲁⲃⲁⲡⲧⲓ
ϫⲉ ⲙ̄ⲙⲱⲧⲛ̄ ϩⲛ̄ ⲟⲩ
ⲡⲛ̄ⲁ ⲉⲩⲟⲩⲁⲁⲃ ⲙ̄ⲛ̄
ⲟⲩⲥⲁⲧⲉ· ⲡⲁⲓ̈ ⲉⲣⲉ
ⲡⲉⲩϩⲁ ϩⲛ̄ ⲧⲉⲩⲃⲓϫ·
ⲉⲧⲃⲃⲟ ⲙ̄ⲡⲉⲩϫⲛⲟ
ⲟⲩ ⲛ̄ⲩⲥⲱⲟⲩϩ ⲉϩⲟⲩ̄
ⲙ̄ⲡⲉⲩⲥⲟⲩⲟ ⲉⲧⲁ
ⲡⲟⲑⲏⲕⲏ· ⲡⲧⲱϩ
ⲇⲉ ⲛ̄ⲩⲣⲟⲕϩⲩ̄ ϩⲛ ⲟⲩ
ⲥⲁⲧⲉ ⲉⲙⲉⲥⲱⲱⲩⲙ̄·
Τοτε ⲁⲩⲉⲓ ⲛ̄ⲑⲓ ⲓⲥ ⲉⲃⲟⲗ
ϩⲛ̄ ⲧⲅⲁⲗⲓⲗⲁⲓⲁ ⲉϩⲣⲁⲓ̈
ⲉϫⲙ̄ ⲡⲓⲟⲣⲇⲁⲛⲏⲥ
ⲱⲁ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲉⲧⲣⲉq
ϫⲓ ⲃⲁⲡⲧⲓⲥⲙⲁ ⲉⲃⲟⲗ
ϩⲓⲧⲟⲟⲧⲩ· ⲛ̄ⲧⲟq
ⲇⲉ ⲁqⲕⲱⲗⲩⲉ ⲙ̄ⲙⲟq
ⲉqϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉ ⲁ
ⲛⲟⲕ ⲉⲧⲣ̄ ϩⲣⲓⲁ ⲛⲃⲁ
ⲡⲧⲓϩⲉ ⲉⲃⲟⲗ ϩⲓⲧⲟ
ⲟⲧⲕ̄· ⲁϥⲱ ⲛ̄ⲧⲟⲕ

ⲉⲧⲛⲏⲩ ϣⲁⲣⲟⲉⲓ·
ⲁⲩⲟⲩⲱϣ̄ⲃ ⲇⲉ ⲛ̀ⲃⲓ
ⲓ̄ⲥ̄ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲛⲁⲩ
ϫⲉ ⲃⲱ ⲧⲉⲛⲟⲩ· ⲧⲁⲓ
ⲅⲁⲣ ⲧⲉ ⲑⲉ ⲉⲧⲉϣ
ϣⲉ ⲉⲣⲟⲛ ⲉϫⲱⲕ ⲉ
ⲃⲟⲗ ⲛ̀ⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ
ⲛⲓⲙ· ⲧⲟⲧⲉ ⲁⲩⲕⲁⲁⲩ·
ⲛ̀ⲧⲉⲣⲉⲩⲃⲁⲡⲧⲓⲍⲉ
ⲇⲉ ⲛ̀ⲃⲓ ⲓ̄ⲥ̄ ⲛ̀ⲧⲉⲩⲛⲟⲩ
ⲁⲩⲉⲓ ⲉⲍⲣⲁⲓ ⲍⲙ ⲡⲙⲟ
ⲟⲩ· ⲁⲩⲱ ⲉⲓⲥ ⲍⲏⲏⲧⲉ
ⲁⲩⲟⲩⲱⲛ ⲛ̀ⲃⲓ ⲙⲡⲏ
ⲟⲩⲉ· ⲁⲩⲛⲁⲩ ⲉⲡⲉ
ⲡⲛ̄ⲁ ⲙ̀ⲡⲛⲟⲩⲧⲉ ⲉⲩ
ⲛⲏⲩ ⲉⲡⲉⲥⲏⲧ ⲛ̀ⲑⲉ

9. MATTHEW 11, 17–19 AND 23–24
I.1.b.646 (5699)

PARCHMENT. A fragment, 12.5 x 13 cm. Cracks, gaps; the parchment warped and in parts mended with patches; on one side the writing is almost completely effaced.

12 incomplete lines and remnants of the thirteenth are on the front page, along with the right-hand margin. Remnants of 11 lines on the back together with the initial of one of the preceding lines and a margin on the left.

DIALECT: Sahidic.

DATE: about the 11th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT, p. 214.*

BIBLIOGRAPHY: Elanskaya, *CLT*, pp. 244–245.

(1)

]ϵγ
[χω ммос χε а]νχω
[ϵρωτν мпе]тν̄ноос
[ос антоϵιт] м̄пετν̄
[νϵϩпε аψει] νδι ιω
[ϩаннис ϵ]νψоγωм ан
[оγдε ϵν]ψсω ан пεχаϥ
[χε оγ]н оγдεмонιон ϩι
[ωω]ψ· аψει ν̄δι пшнрε
[мпр]шмε ϵψо[γ]шм аγш
[ϵψсш]. пεχаϥ χε ϵιс оγ
[рωм]ε нрϕ̄оγ[ω]м аγш
...

(2) N[то ϩωωтε]
[ ]
[ ]
[ ]
ϕ̣ом н̣[таушшпε ϩраι]
н̣ϩн̣т̣[ϵ шшпε ϩраι]
ϩ[н сотома неγна]
[ϕω]пε шα поо[γ нϩооγ]
п̣ʌн̣н̣ + χω м[мос нн]
тν̄ · χε оγн м̣[тон]
наш[ш]пε ϩм п̣[каϩ нсо]
том[а] ϩм̣ п̣ϩоо[γ нтε]
[крісіс нϩоγ]о ερο
...

10. MATTHEW 22, 30 AND 39–40
I.1.b.635 (5709)

PAPYRUS. A fragment, 10.2 x 8.7 cm. The writing is worn out very considerably.

The top left-hand corner of a leaf with its upper and side margins. On the top right-hand corner on the back page there is a quire-mark"5". Parts of 8 lines are preserved.

The column's narrow width (on the average 8 letters) shows that this MS. had two columns to a page. This conclusion seems to be borne out by the testimony of the quire-number — the text of the 22 chapters must have taken up just 80 pages (the quire-number in question is in all likelihood on the fifth quire's *ultima*).

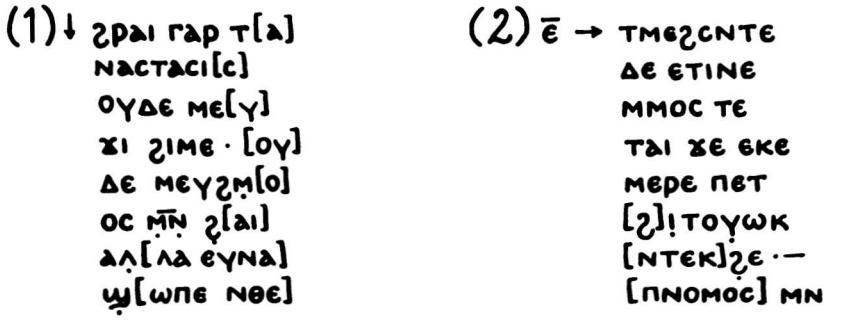
DIALECT: Sahidic.

DATE: 7th or 8th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, p. 215.

BIBLIOGRAPHY: Elanskaya, *CLT*, p. 240.


(1)↓ ϩραι γαρ τ[α]
ναστασι[ς]
ογδε με[γ]
χι ϩιμε · [ογ]
δε μεγϩṃ[ο]
ος ṃ̄n̄ ϩ[αι]
ạ̣ṇ[λα εγνα]
ώ̣[ωπε νθε]
(2) ϵ̄ → τμεϩcντε
δε ετινε
μμος τε
ται χε εκε
μερε πετ
[ϩ]ị̣τογ̣ωκ
[ντεκ]ϩ̣ε ·—
[πνομος] μν

11. MARK 6, 45–9, 2
I.1.b.297 and 298 (5414 and 5415, Copt. 5)

PARCHMENT. 4 leaves, 44.2 x 33.2, 44.2 x 33.2; 44 x 34, 44 x 34 cm punctured (in the bend line) and worn (the edges, here and there).

The text is in two columns on both sides; marginal ornamentations (vignettes – *coronides*). Page-numbers: 105, 106, 107, 108, 109, 110, 111, 112. The paging shows that no. 297 lay in the inside of no. 298 and was the central double leaf in the quire. From the same codex as I.1.b.296.

DIALECT: Sahidic.

DATE: 6th or 7th cent., cf. Hyvernat, pl. III, Coll. Borgia, 246 (8th or 9th cent. according to Lemm).

PROVENANCE: the White Monastery; brought by Golenischev in 1889, along with nos. I.1.b.295, 296, 299, 304, 305, 307.

PUBLICATIONS: Lemm, *SB* II, pp. 379–386.

BIBLIOGRAPHY: Horner, III, p. 350; Golenischev, p. 15; Elanskaya, *CLT*, pp. 229–230; Schmitz-Mink, pp. 459–460.

ⲣ̅ⲉ a)ⲛⲓⲱⲉ · ⲁⲩⲱ ⲛ̀ⲧⲉⲣⲉϥ
ⲁⲡⲟⲧⲁⲥⲥⲉ ⲛⲁⲩ ⲁϥ
ⲃⲱⲕ ⲉⲥⲣⲁⲓ̈ ⲉⲡⲧⲟⲟⲩ
ⲉⲱⲗⲛⲏ· ⲛ̀ⲧⲉⲣⲉ
ⲣⲟⲩⲥⲉ ⲇⲉ ⲱⲱⲡⲉ
ⲛⲉⲣⲉⲡϫⲟⲓ̈ ⲥⲛ̄ ⲧⲙⲏ
ⲧⲉ ⲛ̀ⲑⲁⲗⲁⲥⲥⲁ· ⲁⲩⲱ
ⲛ̀ⲧⲟϥ ⲛⲉϥⲥⲓ ⲡⲉⲕⲣⲟ
ⲙⲁⲩⲁⲁϥ· ⲛ̀ⲧⲉⲣⲉϥ
ⲛⲁⲩ ⲇⲉ ⲉⲣⲟⲟⲩ ⲉⲩ
ⲥⲟⲥⲉ ⲥⲙ̄ ⲡⲉⲥⲃⲏⲣ·
ⲡⲧⲏⲩ ⲅⲁⲣ ⲛⲉϥ+ ⲟⲩ
ⲃⲏⲩ ⲡⲉ· ⲛⲁⲡⲛⲁⲩ
Ⲇⲉ ⲙ̀ⲡⲙⲉⲥϩⲧⲟⲟⲩ ⲛ̀
ⲱⲱⲡ ⲛ̀ⲧⲉⲩⲱⲏ ⲁϥ
ⲉⲓ̀ ⲱⲁⲣⲟⲟⲩ ⲉϥⲙⲟ
ⲟⲱⲉ ⲥⲓϫⲛ̄ ⲑⲁⲗⲁⲥⲥⲁ·
ⲁⲩⲱ ⲛⲉϥⲟⲩⲱⲱⲩ ⲡⲉ
ⲉⲥⲁⲁⲧⲟⲩ· ⲛ̀ⲧⲟⲟⲩ
ⲇⲉ ⲛ̀ⲧⲉⲣⲟⲩⲛⲁⲩ ⲉ
ⲣⲟϥ ⲉϥⲙⲟⲟⲱⲉ ⲥⲓ
ϫⲛ̄ ⲑⲁⲗⲁⲥⲥⲁ· ⲁⲩⲙⲉ
ⲉⲩⲉ ϫⲉ ⲟⲩⲫⲁⲛⲧⲁ
ⲥⲙⲁ ⲡⲉ· ⲁⲩⲱ ⲁⲩⲱⲱⲩ
ⲉⲃⲟⲗ ⲛⲉⲁⲩⲉⲓⲟⲣⲥⲏ
ⲅⲁⲣ ⲧⲏⲣⲟⲩ ⲡⲉ·
ⲁⲩⲱ ⲁⲩⲱⲧⲟⲣⲧⲣ̄·
ⲛ̀ⲧⲟϥ ⲇⲉ ⲛ̀ⲧⲉⲩⲛⲟⲩ
ⲁϥⲱⲁϫⲉ ⲛ̄ⲙ̄ⲙⲁⲩ
ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ
ⲧⲱⲕ ⲛ̀ϩⲛⲧ ⲁⲛⲟⲕ
ⲡⲉ ⲙ̄ⲡ̄ⲣ̄ⲣ̄ ⲥⲟⲧⲉ·
ⲁⲩⲱ ⲥⲙ̄ ⲡⲧⲣⲉϥⲁ
ⲗⲉ ⲉⲡϫⲟⲓ̈ ⲛ̄ⲙ̄ⲙⲁⲩ
ⲁⲡⲧⲏⲩ ⲗⲟ̀ ⲛⲃⲟⲗ·
ⲁⲩⲣ̄ ⲱⲡⲏⲣⲉ ⲇⲉ ⲉⲙⲁ

b) ⲧⲉ ⲥⲣⲁⲓ̈ ⲛϩⲛⲧⲟⲩ · ⲛⲉ
ⲙ̀ⲡⲟⲩ+ ⲥⲧⲏⲩ ⲅⲁⲣ ⲡⲉ
ⲥⲓ ⲛⲟⲉⲓⲕ · ⲁⲗⲗⲁ ⲛⲉⲣⲉ
ⲡⲉⲩϩⲛⲧ ⲟⲃ̄ⲱ ⲉⲣⲟ
ⲟⲩ · ⲛ̀ⲧⲉⲣⲟⲩϫⲓⲟ
ⲟⲣ ⲇⲉ ⲉⲡⲉⲕⲣⲟ̄ ⲁⲩ
ⲉⲓ̈ ⲉⲅⲉⲛⲛⲏⲥⲁⲣⲉⲑ
ⲁⲩⲙⲟⲟⲛⲉ · ⲛ̀ⲧⲉ
ⲣⲟⲩⲉⲓ ⲇⲉ ⲉⲥⲣⲁⲓ ⲥⲓ
ⲡϫⲟⲓ̈ · ⲛ̀ⲧⲉⲩⲛⲟⲩ
ⲁⲩⲥⲟⲩⲱⲛⲧ̄ ⲛ̄ⲃⲓ
ⲛ̀ⲣⲱⲙⲉ ⲙ̀ⲡⲙⲁ ⲉ
ⲧⲙ̄ⲙⲁⲩ· ⲁⲩⲱ ⲁⲩⲡⲱⲧ
ⲉⲃⲟⲗ ⲥⲛ̄ ⲧⲡⲉⲣⲓϫⲱ
ⲣⲟⲥ ⲧⲏⲣ̄ⲥ ⲉⲧⲙ̄ⲙⲁⲩ
ⲁⲩⲁⲣϫⲉⲓ ⲛ̄ⲉⲓⲛⲉ ⲥⲓ
ϫⲛ̄ ⲥⲉⲛⲙⲁ ⲛ̄ⲛ̀ⲕⲟⲧ̄ⲕ
ⲛ̀ⲛⲉⲧⲙⲟⲕ̄ⲥ̄ ⲥⲛ̄ ⲛⲉⲩ
ⲱⲱⲛⲉ ⲉⲡⲙⲁ ⲉⲛ
ⲧⲁⲩⲥⲱⲧⲙ̄ ϫⲉ ⲫⲛ̄
ⲥⲏⲧⲧ̄ · ⲁⲩⲱ ⲡⲙⲁ ⲉ
ⲧⲧ̄ⲛⲁⲃⲱⲕ ⲉⲥⲟⲩⲛ
ⲉⲣⲟϥ ⲉ+ⲙⲉ · ⲏ ⲉ
ⲡⲟⲗⲓⲥ · ⲏ ⲉⲥⲉⲛⲥⲱ
ⲱⲉ · ⲱⲁⲩⲕⲁ ⲛⲉⲧ
ⲱⲱⲛⲉ ⲥⲛ̄ ⲛ̀ⲁⲅⲟⲣⲁ ·
ⲛ̀ⲥⲉⲥⲉⲡⲥⲱⲡⲧ̄ ϫⲉ
ⲕⲁⲥ ⲕⲁⲛ ⲉⲩⲉϫⲱⲥ
ⲉⲡⲧⲟⲡ ⲛ̀ⲧⲉϥ
ⲱⲧⲏⲛ · ⲁⲩⲱ ⲛⲉ
ⲱⲁⲩϫⲱⲥ ⲉⲣⲟϥ ⲱⲁⲩ
ⲗⲟ̀ · ⲁⲩ
Ⲥⲱⲟⲩⲥ ⲇⲉ ⲉⲣⲟϥ ⲛ̄ⲃⲓ
ⲛⲉⲫⲁⲣⲓⲥⲁⲓⲟⲥ ⲁⲩⲱ
ⲥⲟⲩ̈ⲛⲉ ⲛ̀ⲛⲉⲅⲣⲁⲙ
ⲙⲁⲧⲉⲩⲥ · ⲉⲁⲩⲉⲓ ⲉ

ρε a)ϧολ ϩⲛ̄ θιλημ·
ⲁγω ϩⲙ̄ ⲡⲧⲣⲉⲩⲛⲁⲩ
ⲉϩⲟⲓⲛⲉ ⲛ̄ⲛⲉⲩⲙⲁ
ⲑⲏⲧⲏⲥ· ⲭⲉ ⲥⲉⲟⲩ
ⲱⲙ ⲙ̄ⲡⲉⲩⲟⲉⲓⲕ ⲙ̄
ⲡⲟⲩⲉⲓⲁ ⲧⲟⲟⲧⲟⲩ·
ⲛⲉⲫⲁⲣⲓⲥⲁⲓⲟⲥ ⲅⲁⲣ
ⲙ̄ⲛ̄ ⲛ̄ⲓⲟⲩⲇⲁⲓ ⲧⲏⲣⲟⲩ
ⲉⲩⲧⲙ̄ⲙⲉⲓⲁ ⲧⲟⲟⲧⲟⲩ
ⲙⲉⲩⲟⲩⲱⲙ· ⲉⲩⲁⲙⲁ
ϩⲧⲉ ⲛ̄ⲧⲡⲁⲣⲁⲇⲟⲥⲓⲥ
ⲛ̄ⲛⲉⲡⲣⲉⲥⲃⲩⲧⲉ
ⲣⲟⲥ· ⲁⲗⲗⲁ ⲛⲁ ⲧⲕⲉ
ⲉⲃⲟⲗ ϩⲛ̄ ⲧⲁⲅⲟⲣⲁ ⲉⲩ
ⲧⲙ̄ⲃⲉⲱⲃⲱⲱⲟⲩ ⲙⲉⲩ
ⲟⲩⲱⲙ· ⲁⲩⲱ ϩⲛ̄ ϩⲉ
ⲕⲉⲥⲙⲟⲧ ⲧⲏⲣⲟⲩ
ⲉⲱⲁⲩⲭⲓⲧⲟⲩ· ⲉⲩⲁ
ⲙⲁϩⲧⲉ ⲙ̄ⲙⲟⲟⲩ· ϩⲉ
ⲁⲡⲟⲧ ⲉⲅⲟⲣⲡⲟⲩ·
ⲙ̄ⲛ̄ ϩⲉⲛⲍⲉⲥⲧⲏⲥ·
ⲙ̄ⲛ̄ ϩⲉⲛⲭⲁⲗⲕⲓⲟⲛ
ⲙ̄ⲛ̄ ⲙ̄ⲙⲁ ⲛ̄ⲛ̄ⲕⲟⲧⲕ̄·
ⲁⲩⲭⲛⲟⲩϥ ⲇⲉ ⲛ̄ⲃⲓ ⲛⲉ
ⲫⲁⲣⲓⲥⲁⲓⲟⲥ· ⲙ̄ⲛ̄ ⲛⲉ
ⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲉⲩ
ⲭⲱ ⲙ̄ⲙⲟⲥ· ⲭⲉ ⲉⲧⲃⲉ
ⲟⲩ ⲛⲉⲕⲙⲁⲑⲏⲧⲏⲥ
ⲛ̄ⲥⲉⲙⲟⲟⲱⲉ ⲁⲛ ⲕⲁ
ⲧⲁⲧⲡⲁⲣⲁⲇⲟⲥⲓⲥ ⲛ̄
ⲛⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ·
ⲁⲗⲗⲁ ⲥⲉⲟⲩⲱⲙ ⲙ̄ⲡⲉ
ⲟⲩⲟⲉⲓⲕ ⲉⲣⲉⲧⲟⲟⲧⲟⲩ
ϫⲁϩⲙ̄· ⲛ̄ⲧⲟϥ ⲇⲉ ⲡⲉ
ϫⲁϥ ⲛⲁⲩ ⲭⲉ ⲕⲁⲗⲱⲥ
ⲁⲛⲥⲁⲓⲁⲥ ⲡⲣⲟⲫⲏ
ⲧⲉⲩⲉ ϩⲁⲣⲱⲧⲛ̄ ⲛ̄ϩⲩ
ⲡⲟⲕⲣⲓⲧⲏⲥ· ⲛ̄ⲑⲉ
ⲉⲧⲁϥϩⲛⲏϩ ⲭⲉ ⲡⲉⲓⲗⲁ
b) ⲟⲥ ⲧⲙⲁⲓⲟ ⲙ̄ⲙⲟⲓ ϩⲛ̄
ⲛⲉⲫⲥⲡⲟⲧⲟⲩ· ⲡⲉⲩ
ϩⲛⲧ ⲇⲉ ⲟⲩⲛⲩ ⲛ̄ⲥⲁ̄
ⲃⲟⲗ ⲙ̄ⲙⲟⲓ· ⲉⲩⲱⲙ
ⲱⲉ ⲇⲉ ⲙ̄ⲙⲟⲓ ⲉⲡⲭⲓ̄
ⲭⲏ· ⲉⲩ+ ⲥⲃⲱ ⲛ̄ϩⲉ̄
ⲥⲃⲟⲟⲩⲉ ⲛ̄ⲉⲛⲧⲟ
ⲗⲏ ⲛ̄ⲣⲱⲙⲉ· ⲁⲧⲉⲧⲛ̄
ⲕⲱ̄ ⲛ̄ⲥⲱⲧⲛ̄ ⲛ̄ⲧⲉⲛ
ⲧⲟⲗⲏ ⲙ̄ⲡⲛⲟⲩⲧⲉ·
ⲧⲉⲧⲛ̄ⲁⲙⲁϩⲧⲉ ⲛ̄ⲛ̄
ⲡⲁⲣⲁⲇⲟⲥⲓⲥ ⲛ̄ⲛ̄ⲣⲱ
ⲙⲉ· ⲛⲉⲫⲭⲱ ⲇⲉ ⲙ̄
ⲙⲟⲥ ⲛⲁⲩ ⲡⲉ ⲭⲉ ⲉⲓⲉ
ⲕⲁⲗⲱⲥ· ⲧⲉⲧⲛ̄ⲁⲑⲉ
ⲧⲉⲓ ⲛ̄ⲧⲉⲛⲧⲟⲗⲏ ⲙ̄
ⲡⲛⲟⲩⲧⲉ· ⲭⲉ ⲉⲧⲉ
ⲧⲛⲁϩⲁⲣⲉϩ ⲉⲧⲉⲧⲛ̄
ⲡⲁⲣⲁⲇⲟⲥⲓⲥ· ⲙⲱ
Ϋ ⲥⲛⲥ ⲅⲁⲣ ⲁⲫⲭⲟⲟⲥ ⲭⲉ
ⲧⲙⲁⲓⲉ ⲡⲉⲕⲉⲓⲱⲧ
ⲙ̄ⲛ̄ ⲧⲉⲕⲙⲁⲁⲩ· ⲁⲩⲱ
ⲡⲉⲧⲛⲁⲭⲓ ⲱⲁⲭⲉ
ⲉⲫϩⲟⲟⲩ ⲛ̄ⲥⲁ ⲡⲉⲫ
ⲉⲓⲱⲧ ⲙ̄ⲛ̄ ⲧⲉⲫⲙⲁ
ⲁⲩ ϩⲛ̄ ⲟⲩⲙⲟⲩ· ⲙⲁ
ⲣⲉⲫⲙⲟⲩ· ⲛ̄ⲧⲱⲧⲛ̄
Δ ⲉ ⲧⲉⲧⲛ̄ⲭⲱ ⲙ̄ⲙⲟⲥ
ⲭⲉ ⲉⲣⲱⲁⲛⲡⲣⲱⲙⲉ
ⲭⲟⲟⲥ ⲙ̄ⲡⲉⲫⲉⲓⲱⲧ
ⲏ̄ ⲧⲉⲫⲙⲁⲁⲩ· ⲭⲉ ⲕⲟⲣ
ⲃⲁⲛ ⲉⲧⲉ ⲡⲁⲓ̈ ⲡⲉ ⲟⲩ
ⲇⲱⲣⲟⲛ ⲱⲁⲕ+ ϩⲛⲩ
ⲙ̄ⲙⲟⲫ ⲉⲃⲟⲗ ⲛ̄ϩⲛⲧ·
ⲙⲁⲧⲉⲧⲛ̄ ⲕⲁⲁⲫ ⲃⲉ
ⲉⲣ̄ ⲗⲁⲁⲩ ⲛ̄ϩⲱⲃ ⲙ̄ⲡⲉⲫ

ρζ a) ειωτ· ϩ τεqmaay
ετετⲛ̄ τστο εβολ
ⲙ̄πωaxε ⲙ̄ⲡⲛoy
τε ϩⲛ̄ τετⲛ̄παρα
δοcic εντατⲛ̄τa
ac ετοοτoy· ayω
ϩεⲛκεϩβⲏγε τⲏ
poy eγτⲛ̄τωⲛ ε
ⲛaï ετετⲛ̄ειρε ⲙ̄
mooy· aq
Moγτε δε επⲙⲏⲏ
ωε τⲏρⲟ̄ⲛ πεxaq
ⲛay· xε cωτⲙ̄ ε
poï τⲏρτⲛ̄ ⲛ̄τε
ⲛoει· ⲙ̄ⲙⲛ̄λaay
ϩⲛ̄ ⲛa πβολ eqⲛa
ezoγⲛ επρωme
eqⲛaω xaϩmeq·
αλλα ⲛετⲛⲏγ δε
ⲛ̄τoq εβολ ϩⲙ̄
πρωme ⲛ̄τooy
ⲛετxωϩⲙ̄ ⲙ̄πρω
me· πετεογⲛ̄ ma
axε бε ⲙ̄moq ε
cωτⲙ̄ mareqcω
τⲙ̄· ⲛ̄τereq
Bωk δε ezoγⲛ επⲏï
εβολ ϩm ⲡmⲏⲏωε·
ayxⲛoγq ⲛ̄бι ⲛeq
maθητhc ετⲡa
βολⲏ· ⲛtoq δε
πεxaq ⲛay· xε ⲛ̄
twⲧⲛ̄ ϩωττⲏγ
τⲛ̄ τετⲛ̄ⲛo ⲛaθητ
ϩι ⲛaï· ⲛ̄τετⲛⲛo
ει an xε ⲛ̄ka nim

b) eqⲙ̄πβολ ⲙ̄πρω
me eqⲛaβωk ezoγ̄
eroq ⲛⲛ̄ⲛaω xaϩ
meq an· εβολ xε ε
ⲛeqβⲏk an ezoγ̄
επϩητ· αλλα ε
ϩραï εθⲏ· ayω qβⲏk
εβολ ϩⲙ̄ ⲡma ⲛ̄ⲣ̄ ⲙⲏ̄·
ⲛeqxω ⲙ̄moc nay
πε eqτⲃ̄βο ⲛ̄ⲛ̄бιⲛ
oγoom τⲏρoγ· xε
ⲡετⲛⲏγ εβολ ϩⲙ̄
πρωme· ⲡετⲙ̄ⲙay
ⲡεωaqxεϩⲙ̄ πρω
me· eγⲛⲏγ ϩap ε
βολ ϩι ϩoγⲛ ϩⲙ̄ πϩητ
ⲛ̄ⲛ̄ρωme ⲛ̄бι ⲙ̄mok
ⲙεkεθooγ· ⲙ̄πop
ⲛια· ⲛ̄xιoγε· ⲛ̄ϩωτⲃ̄
ⲙ̄ⲙ̄ⲛ̄τⲛoeik· ⲙ̄ⲙ̄ⲛ̄τ
mato ⲛ̄ϩoγo· ⲙ̄ⲡo
ⲛⲏρια· ⲙ̄ⲙⲛ̄τkροq·
ⲛ̄cωωq· oγⲙⲛ̄τ
βaλ ⲙ̄ⲡoⲛⲏρoc· oγ
ⲙⲛ̄τρeqxιoγa· oγ
ⲙⲛ̄τxaciϩητ oγ
ⲙⲛ̄taθητ· ⲛaï τⲏ
poγ ϩeⲛⲡoⲛⲏρoⲛ
ⲛe· eγⲛⲏγ εβολ
ϩι ϩoγⲛ eγxωϩⲙ̄
ⲙ̄πρωme· aq
Twoγⲛ δε εβολ ϩⲙ̄
πma etⲙ̄ⲙay· aq
βωk ezραï entoщ
ⲛ̄τγpoc· mⲛ̄ cιaω̄·
ayω ⲛ̄tereqβωk

ⲢⲎ a) ⲉⲭⲟⲩⲛ ⲉⲩⲏⲓ ⲙ̄ⲡⲏ
ⲟⲩⲉⲱ ⲧⲣⲉⲗⲁⲁⲩ ⲉⲓ
ⲙⲉ· ⲁⲩⲱ ⲙ̄ⲡⲏⲉⲱ
ⲭⲱⲡ· ⲁⲗⲗⲁ ⲛ̄ⲧⲉⲩ
ⲛⲟⲩ ⲛ̄ⲧⲉⲣⲉⲥⲥⲱ
ⲧⲙ̄ ⲉⲧⲃⲏⲏⲧⲏ ⲛ̄ⲃⲓ
ⲟⲩⲥⲭⲓⲙⲉ· ⲉⲩⲛ̄ⲧⲥ̄
ⲟⲩⲱⲉⲉⲣⲉ ⲙ̄ⲙⲁⲩ
ⲉⲣⲉⲟⲩⲡⲛ̄ⲁ ⲛ̄ⲁⲕⲁ
ⲑⲁⲣⲧⲟⲛ ⲛⲙ̄ⲙⲁⲥ·
ⲁⲥⲉⲓ ⲁⲥⲛⲟⲭⲥ̄ ⲭⲁⲣⲁ
ⲧⲏ· ⲧⲉⲥⲭⲓⲙⲉ ⲇⲉ
Ⲛⲉⲟⲩⲭⲉⲗⲗⲏⲛ ⲧⲉ ⲛ̄
ⲣⲙ̄ⲧⲉⲫⲟⲓⲛⲓⲕⲏ ⲛ̄
ⲧⲥⲩⲣⲓⲁ ⲭⲙ̄ ⲡⲉⲥⲅⲉ
ⲛⲟⲥ· ⲁⲩⲱ ⲁⲥⲥⲉⲡ
ⲥⲱⲡⲏ ⲭⲉⲕⲁⲥ ⲉⲫⲉ
ⲛⲉⲭ ⲡⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉ
ⲃⲟⲗ ⲭⲓ ⲧⲉⲥⲱⲉⲉⲣⲉ·
ⲡⲉⲭⲁⲩ ⲭⲉ ⲛⲁⲥ ⲭⲉ ⲕⲁ
ⲛ̄ⲱⲛⲣⲉ ⲛ̄ⲥⲉⲥⲉⲓ
ⲛ̄ⲱⲟⲣⲡ̄· ⲛⲁⲛⲟⲩⲥ
ⲅⲁⲣ ⲁⲛ ⲉⲭⲓ ⲙ̄ⲡⲟⲉⲓⲕ
ⲛ̄ⲛ̄ⲱⲛⲣⲉ ⲉⲛⲟⲭⲏ
ⲛ̄ⲛⲉⲩⲭⲟⲟⲣ· ⲛ̄ⲧⲟⲥ
ⲇⲉ ⲁⲥⲟⲩⲱⲱⲃ̄ ⲉⲥ
ⲭⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲭ· ⲭⲉ
ⲥⲉ ⲡⲭⲟⲉⲓⲥ ⲛ̄ⲕⲉ
ⲟⲩⲭⲟⲟⲣ ⲱⲁⲩⲟⲩⲱⲙ
ⲭⲁⲣⲁⲧⲥ̄ ⲛ̄ⲧⲉⲧⲣⲁⲡⲉ
ⲍⲁ ⲛ̄ⲛ̄ⲥⲣⲉⲩⲣⲓⲭ ⲉⲧ
ⲭⲏⲩ ⲛ̄ⲧⲟⲟⲧⲟⲩ ⲛ̄ⲛ̄
ⲱⲛⲣⲉ· ⲡⲉⲭⲁⲭ ⲇⲉ
ⲛⲁⲥ ⲭⲉ ⲉⲧⲃⲉ ⲡⲉⲓ
ⲱⲁⲭⲉ· ⲃⲱⲕ ⲁⲡⲇⲁⲓ
ⲙⲟⲛⲓⲟⲛ ⲉⲓ ⲉⲃⲟⲗ

b) ⲭⲛ̄ ⲧⲟⲩⲱⲉⲉⲣⲉ·
ⲛ̄ⲧⲉⲣⲉⲥⲃⲱⲕ ⲇⲉ
ⲉⲡⲉⲥⲏⲓ ⲁⲥⲭⲉ ⲉ
ⲧⲉⲥⲱⲉⲉⲣⲉ ⲉⲥ
ⲛⲏⲍ ⲭⲓ ⲡⲉⲃⲗⲟⲃ ⲉ
ⲁⲡⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲓ
ⲉⲃⲟⲗ ⲛⲭⲏⲧⲥ̄·
Ⲡⲁⲗⲓⲛ ⲟⲛ ⲛ̄ⲧⲉⲣⲉⲩ
ⲉⲓ ⲉⲃⲟⲗ ⲭⲛ̄ ⲧⲩⲣⲟⲥ
ⲙⲛ̄ ⲥⲓⲇⲱⲛ· ⲉⲩⲛⲁ
ⲃⲱⲕ ⲉⲃⲟⲗ ⲭⲛ̄ ⲛⲉⲩ
ⲧⲟⲱⲩ· ⲁⲩⲉⲓ ⲭⲁⲧⲛ̄
ⲑⲁⲗⲁⲥⲥⲁ ⲛ̄ⲧⲅⲁⲗⲓ
ⲗⲁⲓⲁ ⲭⲛ̄ ⲧⲙⲏⲧⲉ ⲛ̄
ⲛ̄ⲧⲟⲱⲩ ⲛ̄ⲧⲇⲉⲕⲁ
ⲡⲟⲗⲓⲥ· ⲁⲩⲉⲓⲛⲉ ⲇⲉ
ⲛⲁⲩ ⲛⲟⲩⲁⲗ ⲛ̄ⲙ̄ⲡⲟ̄
ⲁⲩⲱ ⲁⲩⲥⲉⲡⲥⲱⲡⲏ
ⲭⲉⲕⲁⲥ ⲉⲩⲉⲧⲁⲗⲉ
ⲧⲟⲟⲧⲩ ⲉⲭⲱⲩ· ⲛ̄ⲧⲉ
ⲣⲉⲩⲛ̄ⲧⲏ ⲇⲉ ⲉⲃⲟⲗ
ⲭⲙ̄ ⲡⲙⲏⲏⲩⲉ ⲁⲩⲭⲓ
ⲧⲏ ⲛ̄ⲥⲁ ⲟⲩⲥⲁ· ⲁⲩ
ⲛⲉⲭ ⲛⲉⲩⲧⲏⲏⲃⲉ
ⲉⲭⲟⲩⲛ ⲉⲛⲉⲩⲙⲁⲁ
ⲭⲉ· ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉⲩ
ⲛⲉⲭ ⲧⲁⲩ ⲉⲭⲟⲩⲛ ⲉ
ⲭⲣⲁⲩ· ⲁⲩⲭⲱⲍ ⲉⲡⲉⲩ
ⲗⲁⲥ· ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉⲩ
ⲩⲓⲁⲧⲏ ⲉⲭⲣⲁⲓ ⲉⲧⲡⲉ
ⲁⲩⲁⲱ ⲁⲭⲟⲙ· ⲁⲩⲱ
ⲡⲉⲭⲁⲩ ⲭⲉ ⲉⲫⲫⲉ
ⲑⲁ ⲉⲧⲉ ⲡⲁⲓ̈ ⲡⲉ ⲟⲩ
ⲱⲛ· ⲁⲩⲱ ⲛⲧⲉⲩ
ⲛⲟⲩ ⲁⲛⲉⲩⲙⲁⲁⲭⲉ
ⲟⲩⲱⲛ· ⲁⲩⲱ ⲁⲥⲃⲱⲗ

ρθ a) ebol ⲛ̀bi ⲧⲙ̄ⲣⲣe ⲙ̀
ⲡeqλac aqⲱaxe
kaλωc· aqϩωn
ⲇe etootoy ⲍe
kac ⲛ̀neyⲍooc
elaay· ϩocon ⲇe
aqϩωn etootoy·
ⲛ̀tooy ⲇe ape
ϩoyo· ayϯ ⲙ̀ⲡeq
coeit· ayω neyⲣ̄
ϩoyó ⲣ̄ ⲱⲡnpe e
mate eyⲍω ⲙ̄moc
ⲍe kaλωc ϩωb nim
aqaay· ϩωcte ⲛ̀q
treⲛ̀aλ cωtm·
ayω nⲧ̀treⲛ̀ke
ⲙ̀ⲡo ⲱaⲍe· ϩⲛ̀
Neϩooy ⲇe etⲙ̄may
neyⲛ̄ oynoб ⲙ̄mn
nⲱe nmmaq· ayω
ⲙ̄mⲛ̀toy ⲡetoy
naoyomⲧ̄· aqmoy
te ⲇe aneqmaθh
thc ⲡeⲍaq nay·
ⲍe ϯⲱⲛ̄ ϩtnï eⲁⲙ̄
ⲡeïmnnⲱe ⲍe eic
ⲱomⲛ̄t ⲛ̀ϩooy
ceбeet eroei·
ayω ⲙ̄mⲛ̄toy ⲡe
toynaoyomⲧ̄· eï
ⲱankaay ebol e
treybωk epey
nï ⲛ̀oyeⲱⲛ̄ oy
ωm· cenacωⲱⲙ̄
ϩⲛ̄ teϩih· neyⲛ̄
ϩoïne гap ⲛ̀ϩhtoy

b) ⲡe eayei ⲭin poyé·
ayoyωⲱⲃ ⲇe naq
ⲛ̀бi neqmaθhthc
ⲍe nim ⲡetnaⲱ
tcie naï ⲛ̀oeik
ⲙ̀ⲡeïma ϩⲛ̄ oyⲍaïe·
ayω aqⲭnoyoy
ⲍe oyⲛ̀thtⲛ̄ ay
hp ⲙ̀may ⲛ̀oeik
ⲙ̀ⲡeima· ntooy
ⲇe peⲭay ⲍe ca
ⲱⲧ̄· ayω aqϩωn
etootⲧ̄ ⲙ̀ⲡmhn
ⲱe etreynoⲍoy
ϩi ⲡesht· aqⲭi ⲇe
ⲙ̀ⲡsaⲱq ⲛ̀oeik
aqⲱⲛ̄ ϩmot ezraï
eⲭωoy· aqⲡoⲱoy
aqtaay ⲛ̀neqma
θhtc ⲍe eye
kaay ϩarωoy·
ayω aykaay ϩarωq
ⲙ̀ⲡmhnⲱe· ne
oyⲛ̀toy ϩenke
ⲱnm ⲇe ntⲃ̄t·
ayω nikooye aq
cmoy erooy aq
oyeϩ caϩne eka
ay ϩarωoy· ayoy
ωm ⲇe· ayω aycei
ayω ayqi ⲛ̀ⲛ̀lakⲙ̄
ⲛ̀tayⲣ̄ ϩoyó eyna
ⲣ̄ caⲱq ⲛ̀bip ey
meϩ· netoyωm
ⲇe neynaⲣ̄ ⲩtooy
ⲛ̀ⲱⲩó pe· ayω aq

ρ̄ι a) ϩααγ ϵβολ· ϩ̄
Τϵγνογ δϵ αϥαλϵ
ϵπϫοϊ ϩ̄τοϥ μ̄ϩ̄
νϵϥμαθητηϲ
αϥϵϊ ϵϫραϊ ϵνϲα ϩ̄
δϵλμανογθα· αγω
αγϵϊ ϵβολ ϩ̄ϭι νϵ
φαριϲαιοϲ αγαρχει
ϩ̄+ των νm̄μαϥ·
ϵγωϣινϵ ϩ̄ϲα ογμα
ϵιν ϩ̄τοοτϥ ϵβολ
ϫ̄ν τπϵ ϵγπιραζϵ
m̄μοϥ· αγω ϩ̄τϵ
ρϵϥαωϣ αϫομ ϫ̄μ πϵϥ
πν̄ϩ̄· πϵϫαϥ ϫϵ ϵτ
βϵ ογ τϵϊϊρϵνϵα
ωϣινϵ ϩ̄ϲα ογμαϵϊ·
ϫαμηνϯϫω m̄μοϲ
νητν̄ ϫϵ ϩ̄νϵγ+
μαϵιν ϩ̄τϵϊϊρϵνϵα·
αγω ϩ̄τϵρϵϥλο ϫα
ρooγ αϥαλϵ ονϵ
πϫοϊ αϥβωκ ϭπϵ
κρο̄· νϵϥμαθητηϲ
δϵ αγρ̄ πωβϣ ϩ̄ϫι
οϵικ ν̄μμαγ· αγω
νϵμ̄νταγ m̄μαγ ϩ̄ϲα
ογοϵικ ϩ̄ογωτ
ϫι πϫοϊ· αγω αϥ
ϫων ϵτοοτογ
ϵϥϫω m̄μοϲ· ϫϵ
ϭωϣτ̄ ϩ̄τϵτ̄ν+
ϫτητ̄ν ϭρωτ̄ν ϵ
βολ ϫ̄μ πϵθαβ ϩ̄νϵ
φαριϲαιοϲ· μ̄ν πϵ
θαβ ϩ̄ν̄ϫηρωδιανοϲ·

b) αγω αγμϵκμογ
κογ μ̄ν νϵγϵρηγ
ϫϵ m̄μ̄ντογ οϵικ
m̄μαγ· ϩ̄τϵρϥ
ϵιμϵ δϵ νϭι ϊ̄ϲ πϵ
ϫαϥ ναγ· ϫϵ ϵτβϵ
ογ τϵτ̄νμοκμϵκ
να τκογϊ m̄πιϲ
τιϲ· ϫϵ μ̄ν̄τητ̄ν
οϵικ m̄μαγ· ϵϊϵ
m̄πατϵτ̄ννοϵϊ·
ογτϵτ̄ν+ αν ϩ̄
ϫτητ̄ν· πϵτ̄ν
ϫητ τημ· ϵρϵ
νϵτ̄νβαλ m̄μωτ̄ν
ϩ̄τϵτ̄νϵϊωρ̄ϫ αν·
αγω ϵρϵνϵτ̄νμα
αϫϵ m̄μωτ̄ν ϩ̄τϵ
τ̄νϲωτ̄μ αν· ϩ̄τϵ
τ̄νρ̄ πμϵϵγϵ αν ϩ̄
τϵριπϵωϣ π+ογ ϩ̄
οϵικ ϵπϭιϲτβ̂ ϩ̄
ρωμϵ· αγω ϫϵ α
τϵτ̄νϥι ογηρ ϩ̄
κοτ ϵγμϵϫ ϩ̄λα
κ̄μ· πϵϫαγ ναϥ
ϫϵ μ̄ν̄τϲνοογϲ·
ϩ̄τϵριπωϣ δϵ ο̄
m̄πϲαϣϥ ϩ̄οϵικ
ϵπϵϥτοογ ϩ̄ϣο̂
ϩ̄ρωμϵ· ατϵτ̄ν
ϥι ογηρ ϩ̄βιρ ϵγ
μϵϫ ϩ̄λαk̄μ· πϵ
ϫαγ ναϥ ϫϵ ϲαϣϥ
αγω πϵϫαϥ ναγ
ϫϵ ϵϊϵ πωϲ ϭϵ ϩ̄τϵ

ρια a) ⲧⲛ̄ⲛⲟⲉⲓ ⲁⲛ· ⲁⲩ
ⲉⲓ ⲇⲉ ⲉⲭⲣⲁⲓ ⲉⲃⲏⲇⲥⲁ
ⲓⲇⲁ· ⲁⲩⲱ ⲁⲩⲉⲓⲛⲉ
ⲛⲁϥ ⲛ̄ⲟⲩⲃⲗⲗⲉ·
ⲁⲩⲱ ⲁⲩⲥⲉⲡⲥⲱⲡϥ̄
ⲭⲉⲕⲁⲥ ⲉϥⲉⲭⲱϩ
ⲉⲣⲟϥ· ⲁⲩⲱ ⲛ̄ⲧⲉ
ⲣⲉϥⲁⲙⲁϩⲧⲉ ⲛ̄ⲧⲃⲓⲍ
ⲙ̄ⲡⲃⲁⲗ ⲁϥⲛ̄ⲧϥ̄ ⲙ̄
ⲡⲃⲟⲗ ⲙ̄ⲡ†ⲙⲉ·
ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉϥⲛⲉⲭ
ⲡⲁⲃⲥⲉ ⲉϩⲟⲩⲛ ϩⲛ̄
ⲛⲉϥⲃⲁⲗ· ⲁϥⲕⲁ ⲧⲟ
ⲟⲧϥ̄ ϩⲓⲍⲱϥ· ⲁϥⲭⲛⲟⲩϥ
ⲭⲉ ⲉⲕⲛⲁⲩ ⲉⲟ̈ⲩ· ⲛ̄
ⲧⲉⲣⲉϥϥⲓⲁⲧϥ̄ ⲇⲉ ⲉ
ϩⲣⲁⲓ ⲡⲉⲭⲁϥ ⲭⲉ †
ⲛⲁⲩ ⲉⲛⲣⲱⲙⲉ ⲉⲩ
ⲙⲟⲟⲩⲉ ⲛ̄ⲑⲉ ⲛ̄
ⲛⲓⲱⲙⲏⲛ· ⲡⲁⲗⲓⲛ ō
ⲁϥⲕⲁ ⲧⲟⲟⲧϥ̄ ϩⲓⲭⲛ̄
ⲛⲉϥⲃⲁⲗ· ⲁⲓⲁⲧϥ̄ ⲥⲱ
ⲧϥ̄ ⲁϥⲉⲓⲱⲣϩ̄· ⲁⲩⲱ
ⲁϥⲛⲁⲩ ⲉⲛⲕⲁ̄ ⲛⲓⲙ
ⲕⲁⲗⲱⲥ· ⲁⲩⲱ ⲁϥ
ⲭⲟⲟⲩϥ ⲉϩⲣⲁⲓ ⲉⲡⲉϥ
ⲏⲓ̈ ⲉϥⲭⲱ ⲙ̄ⲙⲟⲥ
ⲛⲁϥ· ⲭⲉ ⲙ̄ⲡⲣ̄ⲃⲱⲕ
ⲣⲱ̄ ⲉϩⲟⲩⲛ ⲉⲡ†ⲙⲉ·
ϫⲉⲓ ⲇⲉ ⲉⲃⲟⲗ ⲛ̄ⲃⲓ ⲓ̄ⲥ̄
ⲛ̄ⲧⲟϥ ⲙ̄ⲛ̄ ⲛⲉϥⲙⲁ
ⲑⲏⲧⲏⲥ ⲉⲛ†ⲙⲉ
ⲛ̄ⲧⲕⲁⲓⲥⲁⲣⲓⲁ ⲙ̄ⲫⲓ
ⲗⲓⲡⲡⲟⲥ· ⲁⲩⲱ ⲉϥ
ϩⲛ̄ ⲧⲉϩⲓⲏ ⲁϥⲭⲛⲉ
ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲉϥ

b) ⲭⲱ ⲙⲙⲟⲥ ⲛⲁϥ· ⲭⲉ
ⲉⲣⲉⲛ̄ⲣⲱⲙⲉ ⲭⲱ
ⲙ̄ⲙⲟⲥ ⲉⲣⲟⲓ̈ ⲭⲉ
ⲁⲛ̄ⲅ ⲛⲓⲙ· ⲛ̄ⲧⲟⲟϥ
ⲇⲉ ⲡⲉⲭⲁϥ ⲛⲁϥ ⲭⲉ
ϩⲟⲓ̈ⲛⲉ ⲙⲉⲛ ⲭⲉ ⲓ̈
ⲱϩⲁⲛⲛⲏⲥ ⲡⲃⲁ
ⲡⲧⲓⲥⲧⲏⲥ ⲡⲉ·
ϩⲉⲛⲕⲟⲟⲩⲉ ⲇⲉ
ⲭⲉ ϩⲏⲗⲓⲁⲥ ⲡⲉ· ϩⲉ̄
ⲕⲟⲟⲩⲉ ⲇⲉ ⲭⲉ ⲟⲩⲁ̄
ⲛⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ
ⲡⲉ· ⲛ̄ⲧⲟϥ ⲇⲉ ⲁϥ
ⲭⲛⲟⲩⲟⲩ ⲭⲉ ⲉⲓ̈ⲉ
ⲛ̄ⲧⲱⲧⲛ̄ ⲉⲧⲉⲧⲛ̄
ⲭⲱ ⲙ̄ⲙⲟⲥ ⲉⲣⲟⲓ̈
ⲭⲉ ⲁⲛ̄ⲅ ⲛⲓⲙ· ⲁϥⲟⲩ
ⲱⲱϣ̄ⲃ ⲇⲉ ⲛ̄ⲃⲓ ⲡⲉ
ⲧⲣⲟⲥ ⲉϥⲭⲱ ⲙ̄ⲙⲟⲥ
ⲛⲁϥ· ⲭⲉ ⲛ̄ⲧⲟⲕ ⲡⲉ
ⲡⲉϫ̄ⲥ̄ ⲡⲱⲛⲣⲉ ⲙ̄
ⲡⲛⲟⲩⲧⲉ ⲉⲧⲟⲛ̄ϩ̄·
ⲁϥⲉⲡⲓⲧⲓⲙⲁ ⲇⲉ ⲛⲁⲩ
ⲭⲉ ⲛ̄ⲛⲉⲩⲧⲁⲙⲉ
ⲗⲁⲁⲩ ⲉⲧⲃⲏⲏⲧϥ̄·
Ϫⲓⲛ ⲡⲉⲟⲩⲟⲉⲓϣ ⲉ
ⲧⲙ̄ⲙⲁⲩ ⲁϥⲁⲣⲭⲉⲓ ⲛ̄
ⲧⲟⲩⲛ ⲓⲁⲧⲟⲩ ⲉⲃⲟⲗ·
ⲭⲉ ⲡⲱⲛⲣⲉ ⲙ̄ⲡⲣⲱ
ⲙⲉ ⲛⲁϫⲡⲓ ⲱⲉⲡ
ϩⲁϩ ⲛ̄ϩⲓⲥⲉ· ⲛ̄ⲥⲉ
ⲧⲥⲧⲟϥ ⲉⲃⲟⲗ ⲛ̄ⲃⲓ
ⲛⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ
ⲙ̄ⲛ̄ ⲛ̄ⲁⲣⲭⲓⲉⲣⲉⲩⲥ
ⲙ̄ⲛ̄ ⲛⲉⲅⲣⲁⲙⲙⲁ
ⲧⲉⲩⲥ· ⲛ̄ⲥⲉⲙⲟⲟⲩ

ριβ a) ⲧⲏ ⲛⲩⲧⲱⲟⲩⲛ ⲥⲙ̄
ⲡⲙⲉⲥⲱⲟⲙⲛ̄ⲧ
ⲛ̄ⲥⲟⲟⲩ· ⲁⲩⲱ ⲥⲛ̄
ⲟⲩⲡⲁⲣⲏⲥⲓⲁ ⲛⲉⲩ
ϫⲱ ⲙ̄ⲡⲱⲁϫⲉ· ⲡⲉ
ⲧⲣⲟⲥ ⲇⲉ ⲁⲩ+ ⲡⲉⲩ
ⲟⲩⲟⲓ̈ ⲇⲉ ⲉⲥⲟⲩⲛ ⲉ
ⲣⲟⲩ ~~ⲛ̄ⲑⲓ ⲡⲉⲧⲣⲟⲉ~~
ⲁⲩⲁⲣϫⲉⲓ ⲛ̄ⲉⲡⲓⲧⲓ
ⲙⲁ ⲛⲁⲩ· ⲛ̄ⲧⲟⲩ ⲇⲉ
ⲛ̄ⲧⲉⲣⲉⲩⲕⲧⲟⲩ
ⲁⲩⲛⲁⲩ ⲉⲛⲉⲩⲙⲁ
ⲑⲏⲧⲏⲥ· ⲁⲩⲉⲡⲓⲧⲓ
ⲙⲁ ⲙ̄ⲡⲉⲧⲣⲟⲥ ⲉⲩ
ϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲩ· ϫⲉ
ⲃⲱⲕ ⲉⲡⲁⲥⲟⲩ ⲙ̄ⲙⲟⲓ̈
ⲡⲥⲁⲧⲁⲛⲁⲥ· ϫⲉ ⲛ̄ⲅ
ⲙⲉⲉⲩⲉ ⲁⲛ ⲉⲛⲁ
ⲡⲛⲟⲩⲧⲉ ⲁⲗⲗⲁ ⲉⲛⲁ
ⲛ̄ⲣⲱⲙⲉ· ⲁⲩⲱ
Ⲛ̄ⲧⲉⲣⲉⲩⲙⲟⲩⲧⲉ ⲉ
ⲡⲙⲏⲛⲉ ⲙ̄ⲛ̄ ⲛⲉⲩ
ⲙⲁⲑⲏⲧⲏⲥ ⲡⲉϫⲁⲩ
ⲛⲁⲩ· ϫⲉ ⲡⲉⲧⲟⲩⲱⲉ
ⲉⲉⲓ ⲉⲟⲩⲁⲥⲳ̄ ⲛ̄ⲥⲱⲓ̈
ⲙⲁⲣⲉⲩⲁⲡⲁⲣⲛⲁ ⲙ̄
ⲙⲟⲩ ⲛⲩ̄ⲩⲓ ⲙ̄ⲡⲉⲩ
ⲥ̄ⲣ̄ⲟ̄ⲥ ⲛⲩ̄ⲟⲩⲁⲥⲳ̄
ⲛ̄ⲥⲱⲓ̈· ⲡⲉⲧⲛⲁⲟⲩ
ⲱⲉ ⲅⲁⲣ ⲉⲧⲟⲩⲁⲟ̀
ⲛ̄ⲧⲉⲩⲯⲩⲭⲏ ⲩⲛⲁ
ⲥⲟⲣⲙⲉⲥ· ⲡⲉⲧⲛⲁ
ⲥⲱⲣⲙ̄ ⲇⲉ ⲛ̄ⲧⲉⲩ
ⲯⲩⲭⲏ ⲉⲧⲃⲏⲏⲧ·
ⲁⲩⲱ ⲉⲧⲃⲉ ⲡⲉⲩⲁⲣ
ⲅⲉⲗⲓⲟⲛ ⲩⲛⲁⲧⲟⲩ

b) ϫⲟⲥ· ⲉⲣⲉⲡⲣⲱ
ⲙⲉ ⲅⲁⲣ ⲛⲁ+ ⲥⲏⲩ
ⲛ̄ⲟ̄ⲩ ⲉⲩⲱⲁⲛ+ ⲥⲏⲩ
ⲙ̄ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣ̄ⲩ
ⲛ̄ⲩ+ ⲟⲥⲉ ⲇⲉ ⲥⲱ
ⲱⲩ ⲛ̄ⲧⲉⲩⲯⲩⲭⲏ· ⲏ
ⲟ̄ⲩ ⲡⲉⲧⲉⲣⲉⲡⲣⲱ
ⲙⲉ ⲛⲁⲧⲁⲁⲩ ⲛ̄ⲱⲩ̄ⲃ
ⲉⲓ̈ⲱ̀ ⲛ̄ⲧⲉⲩⲯⲩⲭⲏ·
ⲡⲉⲧⲛⲁ+ ⲱⲓⲡⲉ ⲅⲁⲣ
ⲛⲁⲓ̈ ⲙⲛ ⲛⲉⲧⲉⲛⲟⲩ
ⲉⲓ ⲛⲉ ⲥⲛ̄ ⲧⲉⲓ̈ⲅⲉ
ⲛⲉⲁ ⲛⲛⲟⲉⲓⲕ ⲁⲩⲱ
ⲛ̄ⲣⲉⲩⲣ ⲛⲟⲃⲉ
ⲡⲱⲏⲣⲉ ⲙ̄ⲡⲣⲱⲙⲉ
ⲛⲁ+ ⲱⲓⲡⲉ ⲙⲡⲁⲓ̈ ⲉⲩ
ⲱⲁⲛⲉⲓ̈ ⲥⲙ̄ ⲡⲉⲟⲟⲩ
ⲙ̄ⲡⲉⲩⲉⲓⲱⲧ ⲙ̄ⲛ̄
ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧⲟⲩ
ⲁⲁⲃ· ⲁⲩⲱ ⲛⲉⲩϫⲱ
ⲙⲙⲟⲥ ⲛⲁⲩ· ϫⲉ ⲥⲁ
ⲙⲏⲛ +ϫⲱ ⲙ̄ⲙⲟⲥ
ⲛⲏⲧⲛ̄· ϫⲉ ⲟⲩⲛ̄
ⲥⲟⲉⲓⲛⲉ̀ ⲛⲛⲉⲧ
ⲁϩⲉ ⲣⲁⲧⲟⲩ ⲙ̄ⲡⲉⲓ̈
ⲙⲁ ⲛⲥⲉⲛⲁϫⲓ +ⲡⲉ
ⲁⲛ ⲙ̄ⲡⲙⲟⲩ· ⲱⲁⲛ
ⲧⲟⲩⲛⲁⲩ ⲉⲧⲙ̄ⲛ̄ⲧⲉ
ⲣⲟ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲉⲁⲥ
ⲉⲓ̈ ⲥⲛ̄ ⲟⲩⲃⲟⲙ·
ⲁⲩⲱ ⲙⲛ̄ⲛⲥⲁ ⲥⲟⲟⲩ
ⲛ̄ⲥⲟⲟⲩ· ⲁⲩϫⲓ ⲛ̄ⲃⲓ
ⲓⲥ̄ ⲙ̄ⲡⲉⲧⲣⲟⲥ· ⲙ̄ⲛ̄
ⲓ̈ⲁⲕⲱⲃⲟⲥ· ⲙ̄ⲛ̄ ⲓ̈ⲱ
ϩⲁⲛⲛⲏⲥ· ⲁⲩϫⲓⲧⲟⲩ
ⲙⲁⲩⲁⲁⲩ ⲉϫⲛ̄ ⲟⲩⲧⲟ

Notes to the text

105 b, 2: *Editio princeps* gives ⲛⲉ instead of ⲡⲉ.
106 a, 34: *Ed. pr.* gives ⲗⲉ instead of ⲇⲉ.
108 a, 31: *Ed. pr.* gives ⲉⲇ instead of ⲍⲇ.
110 b, 9: *Ed. pr.* gives ⲘⲚⲦⲎⲨⲦⲚ, the MS. has ⲘⲚⲦⲎⲦⲚ.
12: The MS. erroneously omits one of the two ⲧⲉ, a case of haplography; read ⲟⲩⲧⲉ ⲧⲉⲧⲛ̀.
28: The last letter in *ed. pr.* is misshapen.
112 b, 6: *Ed. pr.* gives ⲯⲩⲭⲏ, while the MS. erroneously omits the ⲩ.
8: *Ed. pr.* gives ⲛⲁⲧⲇⲗⲉ instead of ⲛⲁⲧⲇⲇⲫ.

12. LUKE 7, 16–24, 26–33, 36–8, 3
I.1.b.647 and 665 (5692 and 5698, Copt. 6)

PARCHMENT. 1 leaf and 1 fragment, 27.8 x 26 and 10 x 14 cm. The edges worn; breaks, stains.

The text in two columns covers both sides. Originally the two pieces constituted one leaf in which the upper part of one of the columns was missing. Later the upper part of the other column got also separated from this leaf and was assigned a number in the Museum inventory. On the front page, in the inner margin, there are two small *diple*-signs (one of them is with an *obelus*), and on the back there is a floral ornament (*coronis*) in front of the initial, likewise in the inner margin. Remnants of a similar ornamentation are seen in the left-hand margin as well.

In his work, devoted, *inter alia*, to this parchment, Lemm remarked that it belonged to the same MS. as *Codex Tischendorfianus* I, which he had previously published (see Lemm, *Bruchstücke*, pl. VII–VIII, pp. 9–24; cf. also Elanskaya, *Coptic MSS. SPL*, p. 6) and referred the reader to the plate appended to this earlier work of his . To judge, however, by his reproduction, the hand of the Golenischev MS. in question has practically nothing in common with that of the Tischendorf codex.

DIALECT: Sahidic.

DATE: 8th or 9th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Lemm, *SB* III, pp. 096 (described as *Fragment* "X") and 0133-0134.

BIBLIOGRAPHY: Horner, III, p. 352; Elanskaya, *CLT*, p. 245; Schmitz-Mink, pp. 451–452, 454.

ΛΟΥ[κας]

(1)a) ϭ̄м̄ пшіне м̄пеɥлаос·
ā̄пеішахе де ει ēвол ɥn̄ +оу
даіа тнрс̄ етвнн̄тɥ м̄n̄
тперіхωрос тнрс̄ амма
θнтнс де nїωɥannнс
тамоɥ етве nаі тнроу· аіω
ɥannнс моуте ēснау n̄
неɥма[θн]тнс аухоусоу
шà пхо[еіс] еɥхω м̄мос
хе n̄тоқ петнну хе ennⲛ[а]
[б]ωшт̀ [ɥ]нтɥ n̄кео[уа̄· n̄]
тєренр[ω]ме де ει шароɥ
пехау наɥ хе їωɥannнс
пваптістнс пентаɥ
тn̄nооуn шарок еɥхω
м̄мос хе n̄ток петнну
хе ennабωшт̀ ɥнтɥ n̄
кеоуа̄· ɥn̄ теуноу де ēтм̄
маү неаɥталбе оумнн̄
ше ēвол ɥn̄ неушωне
мn̄ неумастігѯ ауω ē
вол ɥn̄ неппа̄ м̄понн
рон· оумнн̄ше n̄ва̄ле аɥ
харіzе наү м̄ппаү ēвол·
аɥоуω̄шв̄ де еɥхω м̄мос
наү хе вωк n̄тетнхї
поуω̄ n̄іωɥannнс nn̄ē
татетn̄наү ēрооу ауω неntатнс·т моу
хенва̄ле наү ēвол· n̄балемо
оше нетсовϯ твво· ауω
наλ сωтм̄ нетмооут
тωоун· n̄ɥнке сееуаг
геліzе наү· ауω наіа
тɥ м̄петенɥnасkан
даліzе ан n̄ɥнт· n̄тероу

Вωк де n̄бі n̄ваїшине n
їωɥannнс ауарχει n̄хо
ос n̄ммнн̄ше етве їω
ɥannнс хе n̄татетn̄еї
евол ēтернмос ēнау ēоу·
к̄ етве неntаувωк ша їωɥannнс
b)[

]
ɛɥ]ɛ +[хω м̄мос nн]
[тn̄· хе о]уɥо̣у[ɛ п]роф[нтнс]
[пе·] п[аї] петс[н]ɥ етвн[нтɥ·]
[хе] еіс ɥнnе +наχ[ооу м̄па]
[а]ггелос ɥа текɥн лаі [ет]
[n]ạcωоуτn̄ n̄текɥін [м̄]
п[е]кмто ēвол· +хω̣ [м̄]
м[о]с nнтn̄ хе м̄n̄ пе[то n̄]
nоб еїωɥannнс пвап
тістнс ɥм̄ пехпо n̄nеɥї
ōме· пкоуі де ēроɥ пnоб
ēроɥ пе ɥn̄ тм̄nтро мппоу
те· плаос де тнрɥ̄ мn
n̄телωnнс n̄тероусω
тм̄ ауталē пноуте хе ау
хі ваптісма ɥм̄ пвап
тісма n̄їωɥannнс·
нефаріссаіос де м̄n n̄[no]
мїкос аγаθнті м̄пшо̣х
не м̄пноуте емпоухї
ваптісма ēвол ɥїтоо̄т̣[ɥ̄]

εινατ̀ν̀ν̀ν̀ νρ̅ω̅μ̣ε̣ ν̀τ̣[ειτε]
ν̣ε̣ϩ̣ ϭ̣ε̣ ὲνιμ· ϫγω ειγει̣[νε]
ν̀νιμ· ειγτ̀ν̀τωτ̣[ν ε̣ϩεν]
ϣηρε ϣηм ειγϩ̣μ̣[ooc ϩ̀ν̀]
τακορα· ειγμογ[τε ε̣ϩογν]
ϩ̣ε̣ ὲνειγὲρηγ ειγ[χω м̀ποс]
χε ανχω ὲρω[τ̀ν· м̀πε]
τ̀ν̀босбc̄ αντ̣ο̣[ειτ м̀πε]
τ̀ν̀ριме· ϫ̈ιω[ϩανννηс]
πваптιστη[с

(2) a)[

]

[νε]c̣ϣ[ηρε τ]ηρ[ογ· ϫογϫ]
[ϫε ν̀]νεφ[ϫρι]ccαιο̣[с сепсωπ̣ϥ·]
[χε ὲϥεογωм νм̀[мαϫ]ϥ[· ϫϥ]
[в]ωк ϫε ὲϩογν ὲп̣[н]ϊ м̀[пε]φα
[ρις]caιос ϫϥνοχϥ· ειс ογ[сϩ]ϊ
[м]ε ϫε ecϩ̀ν̀ τπολιс ε̣γρε[ϥρ̄]
ν̣οвε̣ τε ϫceиме χε ϥνн[х ϩ]м̀
[п]ηι м̀πεφαριccαιος [· ϫс]χϊ
[νο]γ̄ϫλαβαστρον ν̀собν̀ ϫс
ϫε ρατc̄ ϩι παϩογ м̀мο̣ϥ ϩϫ
ρατϥ̀ ecριме· ϫcαρχει ν̀ϩн
ρn̄ νεϥογὲρητε ϩν̀ νεcрм̀
ειδ̀ογε̄· ϫcвωτογ м̀пвω
ν̀τεcὰπε· ϫcбω ec+ пει ὲνϥ
ογὲрнте ecтωϩc̄ м̀мооγ
ν̀собν̀· ϫϥνϫγ ϫε ν̀бι пе
фарiccαϊос ν̀тϫтϫϩм̀ϥ̀

пεχϫϥ ϩραι ν̀ϩнтϥ̀ ϵϥ
χω м̀мос· χε ὲνε ογпро
фнтнс пе пαι νεϥνϫεϊ
ме χε ογ те· ϫγω χε ογϫϣ
м̀мινε те тесϩιме етχωϩ
[ὲ]роϥ χε ογρεϥρ̀ νοвε те· ϊ̄ϊ̄с̄ ϫε
[о]γω̄ϣв̀ пεχϫϥ νϫϥ χε сϊ
[мω]н ογν̀+ ογϣϫχε ὲχο
[оϥ νϫ]к· ν̀тоϥ ϫс пεχϫϥ
[νϫϥ·χε] псϫϩ ϫχιϥ· νεγν̀
[те ογϫϫ]νιστнс ⁝ ερωме
[снϫγ пε] ν̣εγν̀τϥ̀ +ογ ν̀ϣε
[ν̀сατεερ]ε ὲογϫ̀· ειγν̀τϥ та
[ιογ ὲογϫ̀· ε]м̀ν̀тϫγ ε̂+· ϫϥκϫ
[ϫγ νϫγ ὲво]λ м̀πεснϫγ·
[νιм бε м̀]мооγ пετνϫмε
[ριτϥ̀ ν̀ϩογ]ὸ· ϫсιмωн ογ
b) ὼϣв̀ пεχϫϥ χε +мεεγε̂ χε
пεнтϫγκϫ пεϩογὸ νϫϥ ε̂
вол пе· ν̀тоϥ ϫε пεχϫϥ νϫϥ
χε ϫккρινε ϩν̀ ογсωογτ̀ν̀·
ϫγκотϥ̀ ϫε ὲтεсϩιме пεχϫϥ
νсιмωн χε кνϫγ ὲтειсϩϊ
ме· ϫιει ὲϩογν ὲпεкнι м̀пк̀
+ мооγ ὲειϫ̀ рϫт[·] ν̀тос ϫε ϫс
ϩερп̄ ν[ϫ]ογὲрн[т]е ϩν̀ νεсрм̀
ειοογε ϫсвωτο[γ] ϩм̀ пвω
ν̀тесὰπε· м̀пе[к]+ пι ὲρω[ι·]
[таϊ] ϫε χινταϊει [ε]ϩογν м̀пес
ло ес+ пι ὲναογὲрнте· м̀
пк̀теϩc̄ таа̀пе ν̀νеϩ· таϊ
ϫε астеϩc̄ наογὲрнте ν̀со
бν̀· етвε пαι +χω м̀мос
нак· χε несновε ὲнащω
ογ кн нас ὲвол χε ϫсме ематε
пещγκа ογкογϊ ϫνϥ евол

ϣⲁⲩⲙⲉ ⲛⲟⲩⲕⲟⲩⲓ̈· ⲡⲉϫⲁⲩ
ⲇⲉ ⲛⲁⲥ ϫⲉ ⲛⲟⲩⲛⲟⲃⲉ ⲕⲏ
ⲛⲉ ⲉ̄ⲃⲟⲗ· ⲁⲩⲁⲣⲭⲉⲓ ⲇⲉ ⲛ̄ϫⲟⲟⲥ ϩ̀
ⲡⲉⲩϩⲏⲧⲛ̄ⲃⲓ ⲛⲉⲧⲛⲏϫ ⲛⲙ̄ⲙⲁⲩ ϫⲉ
ⲛⲓⲙ ⲡⲉ ⲡⲁⲓ ⲉⲧⲕⲁ ⲛⲟⲃⲉ ⲉ̄
ⲃⲟⲗ· ⲡⲉϫⲁⲩ ⲇⲉ ⲛ̄ⲧⲉⲥϩⲓⲙⲉ
ϫⲉ ⲧⲟⲩⲡⲓⲥⲧⲓⲥ ⲧⲛ̄ⲧⲁⲥⲛⲁ
ϩⲙⲉ ⲃⲱⲕ ϩⲛ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ:—
ⲁϫⲱⲡⲉ ⲇⲉ ⲙⲛ̄ⲛ̄ⲥⲱⲥ·
ⲁⲩⲱ ⲛ̄ⲧⲟϥ ⲛⲉϥⲙⲟⲟ̄ⲩⲉ
ⲡⲉ ⲕⲁⲧⲁ ⲡⲟⲗⲓⲥ ⲁⲩⲱ ⲕⲁ
ⲧⲁ ⲡⲙⲉ ⲉϥⲕⲩⲣⲏⲥⲥⲉ· ⲁⲩⲱ
ⲉϥⲉⲩⲁⲅⲅⲉⲗⲓϩⲉ ⲛ̄ⲧⲙ̄ⲛ̄ⲧ
ⲣⲣⲟ ⲙ̄ⲡⲛⲟⲩⲧⲉ· ⲉ̄ⲣⲉ̄ⲙⲛⲧ
ⲥⲛⲟⲟⲩⲥ ⲛⲙ̄ⲙⲁⲩ ⲙⲛ̄ ϩⲛ̄
ⲕⲉϩⲓⲟ̄ⲙⲉ ⲛⲁⲓ ⲛ̄ⲧⲁⲩⲧⲁⲗ
ⲃⲟⲟⲩ ϩⲛ̄ ⲛⲉⲡⲛ̄ⲁ ⲙ̄ⲡⲟ
ⲛⲏⲣⲟⲛ ⲙⲛ ⲛⲉⲩϣⲱⲛⲉ·
ⲙⲁⲣⲓⲁ ⲧⲉⲛⲧⲁⲩⲙⲟⲩⲧⲉ ⲉ̄
ⲣⲟⲥ ϫⲉ ⲧⲙⲁⲅⲇⲁⲗⲓⲛⲏ ⲧⲁⲓ̈
ⲛ̄ⲧⲁⲥⲁϣⲩ̀ ⲛ̄ⲇⲁⲓⲙⲱⲛⲓ̈
ⲟⲛ ⲉⲓ ⲉ̄ⲃⲟⲗ ⲛ̄ϩⲏⲧⲥ̄· ⲙⲛ̄ ⲓ̈ⲱ

Notes to the text

(1) a, 41: *Editio princeps* gives ⲓ̈ⲱⲋⲁⲛⲛⲏⲥ, while the MS. erroneously omits one of the two ⲛ.
b, x+3: *Ed. pr.* gives [ⲡⲁⲓ ⲣⲁⲣ].
x+10: In *ed. pr.* ⲉ in ⲡⲉⲭⲡⲟ is omitted.
x+23: In *ed. pr.* ⲥⲉ is omitted.
x+26: *Ed. pr.* gives ⲉⲩⲙⲟ[ⲩⲧⲉ].
(2) a, x+28: Before ⲉⲣⲱⲙⲉ the MS. has ⲡ deleted as erroneous by the scribe.
x+31: Lemm does not restore ⲉ before ⲙ̄ⲛ̄ⲧⲁⲩ.
b, 19: Remnants of ⲭⲉ (deleted; not ⲁⲉ as in *ed. pr.*) are seen above the line.
29: Remnants of ⲁⲩⲱ (deleted) are at the line's beginning.

13. LUKE 9, 13–15 AND 19–20

I.1.b.387$_1$ (6149)

under this number in the Golenischev's Inventory there were assembled small fragments belonging to various MSS.)

PAPYRUS. A fragment, 9 x 6.5 cm. Edges broken, cracks; the text is badly damaged and difficult to read.

This is the oldest MS. in the Coptic collection of the Museum, which can with reasonable certainty be dated, on palaeographic grounds, to a period not later than the 4th cent. This fragment belongs to a MS. which contained, in all likelihood, the earliest Sahidic version of the Gospel according to Luke.

DIALECT: Sahidic.

DATE: 4th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, p. 216.

BIBLIOGRAPHY: Elanskaya, *CLT*, pp. 235–236.

. . .

(1) → [ⲙⲛ ⲧⲃⲧ ⲥ]ⲛⲁ[ⲩ ⲉⲓⲙⲏⲧⲓ]
[ⲛⲧⲛⲃⲱ]ⲕ ⲛ̄ⲧⲛ[ⲱⲱⲛ ⲙⲡⲗⲁ]
[ⲟⲥ ⲙⲡⲉ]ⲧⲟⲩ[ⲛⲁⲟⲩⲟⲙⲥ ⲛ]
[ⲉⲩⲛⲁ]ⲣ̄ ⲁ†ⲟⲩ ⲅⲁⲣ ⲛ̣[ⲱⲟ ⲛⲣⲱ]
[ⲙⲉ ⲡⲉ] ⲡⲉϫⲁⲥ ⲇⲉ ⲛ[ⲛⲉⲥⲙⲁⲑⲏ]
[ⲧⲏ]ⲥ̣ ϫⲉ ⲙⲁⲣⲟⲩⲛⲟϫ[ⲟⲩ ⲛⲥⲏ]
ⲛ̣ⲉ ⲛⲁⲧⲁⲓⲟⲩ ⲁⲩ[ⲁⲁⲥ ⲇⲉ]
[ⲁⲩ]ⲧⲣⲉⲩⲛⲟ̣[ϫⲟⲩ ⲧⲏⲣⲟⲩ]
[ⲁⲥ ϫⲓ ⲡ]†ⲟ̣ⲩ̣ [ⲇⲉ ⲛⲟⲉⲓⲕ]

. . .

. . .

(2) ↓ [ϫⲱ ⲙⲙ]ⲟ̣[ⲥ ϫⲉ ⲓⲱϩⲁⲛ]
[ⲛⲏⲥ ⲡⲉⲃⲁⲡ]ⲧⲓⲥ̣[ⲧⲏⲥ ϩⲉⲛ]
[ⲕⲟⲟⲩⲉ ⲇⲉ ϫ]ⲉ̣ ϩⲏⲛ̣[ⲓⲁⲥ ⲡⲉ ϩⲉⲛ]
[ⲕⲟⲟⲩⲉ ⲇⲉ ϫ]ⲉ ⲟⲩⲁ ⲛ̄[ⲛⲉⲡⲣⲟ]
[ⲫⲏⲧⲏⲥ ⲛⲁ]ⲣ̣ϫⲁⲓ[ⲟ]ⲥ ⲡⲉⲛ[ⲧⲁϥ]
[ⲧⲱⲟⲩⲛ ⲡⲉ]ϫⲁϥ ⲇⲉ ⲛⲁⲩ ϫ̣[ⲉ]
[ⲛⲧⲱⲧⲛ ⲉⲧ]ⲉⲧⲛ̄ϫⲱ ⲙ̄ⲙⲟ[ⲥ]
[ϫⲉ ⲁⲛⲅ ⲛⲓ]ⲙ· ⲁⲡⲉⲧⲣⲟⲥ ⲟ̣[ⲩ]
[ⲱⲩⲃ ⲡⲉϫⲁ]ϥ ϫ̣[ⲉ] ⲛ̄ⲧⲟⲕ ⲡ[ⲉ]
[ⲡⲉϫ̄ⲥ̄ ⲙⲡⲛⲟⲩⲧⲉ] ⲛ̄ⲧ̣[ⲣϥ ⲇⲉ]

14. LUKE 16, 30–17, 23
I.1.b.708 (4778, Copt.7)

PARCHMENT. 1 leaf, 30.5 x 23.5 cm. The edges are broken; gaps, stains; the lower part is lost.

The text in two columns covers both sides. The lower part is lost; only the upper half of the letters of the last line in each column is preserved. A rounded uncial, small initials. The initial ⲧ has a mast that runs downward the height of 3 lines (cf. I.1.b.697, 710).

The leaf is paged 7[5] and 76. So all the preceding pages of the codex must have been occupied by the Gospel according to Luke.

DIALECT: Sahidic.

DATE: 8th cent. (cf. Hyvernat, pl. VIII, Clar. Press 31).

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, pl. LXII–LXIII.

BIBLIOGRAPHY: Horner, III, p. 350; Elanskaya, *CLT*, pp. 263–264.

ⲟ[ⲉ] a)ⲟⲩⲧ̀ ⲥⲉⲛⲁⲙⲉⲧⲁⲛⲟ
ⲉⲓ̂· ⲡⲉϫⲁⲩ ⲛⲁⲩ ϫⲉ
Ⲉⲱϫⲉ ⲛ̄ⲥⲉⲛⲁⲥⲱ
ⲧ̄ⲙ ⲁⲛ ⲛ̄ⲥⲁ ⲙⲱϋ̈ⲥⲛⲥ
ⲙ̄ⲛ̄ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ
ⲉⲓ̈ⲉ ⲉⲣⲱⲁⲛⲟⲩⲁ̀ ⲟⲛ̀
ⲧⲱⲟⲩⲛ ⲉⲃⲟⲗ ϩⲛ̄
ⲛⲉⲧⲙⲟⲟⲩⲧ̀ ⲛ̄ⲥⲉ
ⲛⲁⲥⲱⲧ̄ⲙ ⲛⲁⲩ ⲁⲛ̀
Ⲡⲉϫⲁⲩ ⲇⲉ ⲛ̄ⲛⲉⲩⲙⲁ
ⲑⲏⲧⲏⲥ ϫⲉ ⲥⲙⲟⲕϩ
ⲉⲧⲣⲉⲛⲉⲥⲕⲁⲛⲇⲁ
ⲗⲟⲛ ⲧ̄ⲙⲉⲓ̈· ⲡⲗⲏ̄
ⲟⲩⲟⲉⲓ̂ ⲙ̄ⲡⲉⲧⲟⲩ
ⲛⲏⲩ ⲉⲃⲟⲗ̀ ϩⲓⲧⲟⲟ
ⲧⲏ̄· ⲛⲁⲛⲟⲩⲥ ⲛⲁⲩ
ⲉⲛⲉ ⲟⲩⲛ̄ ⲟⲩⲱⲛⲉ
ⲛ̄ⲥⲓⲕⲉ ⲙⲏⲣ̀ ⲉⲡⲉⲩ
ⲙⲁⲕϩ̄ ⲛ̄ⲥⲉⲛⲟⲭ̄ⲏ ⲉ
ⲧⲉⲑⲁⲗⲁⲥⲥⲁ̀ ⲉϩⲟⲩⲉ
ⲧⲣⲉⲩⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ̀
ⲛ̄ⲟⲩⲁ̀ ⲛ̄ⲛⲉⲓ̈ⲕⲟⲩⲓ̈·
† ϩⲧⲏⲧ̄ⲛ ⲉⲣⲱⲧ̄ⲛ ⲉⲣ
ⲱⲁⲛⲡⲉⲕⲥⲟⲛ ⲣ̄ ⲛⲟ
ⲃⲉ̀ ⲉⲡⲓⲧⲓⲙⲁ ⲛⲁⲩ· ⲉⲩ
ⲱⲁⲛⲙⲉⲧⲁⲛⲟⲉⲓ̂ ⲕⲱ̂
ⲛⲁⲩ ⲉⲃⲟⲗ̀ ⲕⲁⲛ ⲉⲩⲱⲁ̀
ⲣ̄ ⲛⲟⲃⲉ̀ ⲉⲣⲟⲕ ⲛ̄ⲥⲁ
ⲱϫ̄ⲩ ⲛ̄ⲥⲟⲡ ⲙ̄ⲡⲉϩⲟ
ⲟⲩ· ⲛ̄ⲩⲕⲟⲧ̄ⲩ ⲉⲣⲟⲕ̀
ⲛⲥⲁⲱϫ̄ⲩ ⲛ̄ⲥⲟⲡ ⲙ̄ⲡⲉ
ϩⲟⲟⲩ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ
ϫⲉ †ⲙⲉⲧⲁⲛⲟⲉⲓ̂ ⲉ
ⲕⲉⲕⲱ̂ ⲛⲁⲩ ⲉⲃⲟⲗ̀ [·]
b)Ⲡⲉϫⲉ ⲛⲁⲡⲟⲥⲧⲟ
ⲗⲟⲥ ⲙ̄ⲡϫⲟⲉⲓⲥ̀ ϫⲉ
ⲟⲩⲉϩ ⲡⲓⲥⲧⲓⲥ ⲉⲣⲟ̄
ⲡⲉϫⲉ ⲡϫⲟⲉⲓⲥ ⲇⲉ
ⲛⲁⲩ ϫⲉ ⲉⲛⲉ ⲟⲩⲛ̄
ⲧⲏⲧ̄ⲛ ⲡⲓⲥⲧⲓⲥ ⲛ̄
ⲁⲡⲱⲁⲩ ⲛ̄ⲟⲩⲃ̄ⲗⲃⲓⲗⲉ
ⲛ̄ⲱⲩⲗ̄ⲧ̄ⲙ ⲛⲉⲧⲉⲧ̄ⲛ
ⲛⲁϫⲟⲟⲥ ⲡⲉ ⲛ̄ⲧⲛⲟⲩ
ϩⲉ̀ ϫⲉ ⲡⲱⲣ̄ⲕ ⲛ̄ⲧⲉ
ⲧⲱⲃⲉ ϩⲛ̄ ⲑⲁⲗⲁⲥⲥⲁ
ⲛ̄ⲥⲥⲱⲧ̣ⲙ̄ ⲛⲏⲧ̄ⲛ [·]
Ⲛⲓⲙ ⲇⲉ ⲛ̄ϩⲏⲧⲧⲏⲩⲧ̄ⲛ
ⲉⲟⲩⲛ̄ⲧⲁⲩ ⲙ̄ⲙⲁⲩ ⲛ̄
ⲟⲩϩⲙ̄ϩⲁⲗ̀ ⲉⲩⲥⲕⲁⲓ̈
ⲏ̄ ⲉⲩⲙⲟⲟⲛⲉ ⲉⲩⲛⲏⲩ
ⲉϩⲣⲁⲓ̈ ϩⲛ̄ ⲧⲥⲱⲱⲩⲉ̀
ⲛ̄ⲭⲭⲟⲟⲥ ⲛⲁⲩ ⲛ̄ⲧⲉⲩ
ⲛⲟⲩ ϫⲉ ⲙⲟⲟⲱⲩⲉ̀
ⲛⲟϫ̄ⲕ· ⲙⲏ̄ ⲉⲱⲁⲩ
ϫⲟⲟⲥ ⲁⲛ ⲛⲁⲩ ϫⲉ
ⲥⲟⲃⲧⲉ ⲙ̄ⲡⲉ†ⲛⲁ
ⲟⲩⲟⲙⲭ̄ ⲛ̄ⲅⲙⲟⲣ̄ⲕ
ⲛ̄ⲅⲇⲓⲁⲕⲟⲛⲉⲓ ⲛⲁⲓ̈
ⲱⲁⲛ†ⲟⲩⲱⲙ̀ ⲧⲁ
ⲥⲱ̂ ⲙ̄ⲛ̄ⲛⲥⲁ ⲛⲁⲓ̈ ϩⲱ
ⲱⲕ̀ ⲟⲛ̀ ⲛ̄ⲅⲟⲩⲱⲙ
ⲛ̄ⲅⲥⲱ̂· ⲙⲏ̄ ⲟⲩⲛ̄
ⲧⲉ ⲡϩⲙ̄ϩⲁⲗ̀ ϩⲙⲟⲧ̀
ϫⲉ ⲁϥⲣ̄ ⲛⲉⲛⲧⲁⲩ
ⲟⲩⲉϩ ⲥⲁϩⲛⲉ ⲙ̄ⲙⲟ
ⲟⲩ ⲛⲁⲩ· ⲧⲁⲓ̈ ⲧⲉ
ⲧⲉⲧⲛ̄ϩⲉ̀ ϩⲱⲧⲧⲏⲩ
ⲧ̣ⲛ̄ ⲉ̣ⲧ̣ⲉ̣ⲧ̣ⲛ̄ⲱ̣ⲁ̣ⲛ̣ⲣ̄
ⲟⲍ a)ϩⲱⲃ ⲛⲓⲙ ⲉⲛⲧⲁⲩⲟⲩ
ⲉϩ ⲥⲁϩⲛⲉ ⲙ̄ⲙⲟⲟⲩ
ⲛⲏⲧ̄ⲛ ⲁϫⲓⲥ ϫⲉ ⲁⲛ
ϩⲉⲛϩ̄ⲙϩⲁⲗ̀ ⲛ̄ⲁⲧ

ϣαϥ̀ ⲛⲉⲧⲉⲣⲟⲛ ⲉ
ⲁⲁϥ ⲡⲉⲛⲧⲁⲛⲁⲁϥ·
ⲁⲥϣⲱⲡⲉ ⲇⲉ ⲉϥⲙⲟ
ⲟⲩⲉ ⲉⲑ̅ⲓⲗ̅ⲏ̅ⲙ̅ ⲛⲉϥ
ⲛⲏϥ ⲉⲃⲟⲗ ϩⲓⲧⲛ̅ ⲧⲙⲏ
ⲧⲉ ⲛ̅ⲧⲥⲁⲙⲁⲣⲓⲁ̀ ⲙ̅ⲛ̅
ⲧⲣⲁⲗⲓⲗⲁⲓⲁ̀ ⲉϥⲃⲏⲕ
ⲇⲉ ⲉϩⲟⲩ[ⲛ] ⲉⲩⲧⲙⲉ̀
ⲁⲙⲏⲧ ⲛ̅ⲣⲱⲙⲉ ⲉⲩ
ⲥⲟⲃϩ̅ ⲧⲱⲙ̅ⲧ̅ ⲉⲣⲟϥ
ⲛⲁⲓ̈ ⲇⲉ ⲁⲩⲁϩⲉ ⲣⲁⲧⲟⲩ
ⲙ̅ⲡⲟⲩⲉ̀ ⲁⲩⲭⲓ ϣⲕⲁⲕ
ⲉⲃⲟⲗ ⲉⲩⲭⲱ ⲙ̅ⲙⲟⲥ
ϫⲉ ⲓ̅ⲥ̅ ⲡⲥⲁϩ̅ ⲛⲁ ⲛⲁⲛ
ⲁϥⲛⲁⲩ ⲇⲉ ⲉⲣⲟⲟⲩ
ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉ ⲃⲱⲕ
ⲙⲁⲧⲟⲩⲱⲧⲛ̅ ⲉⲛⲟⲩ
ⲏⲏⲃ̀· ⲁⲥϣⲱⲡⲉ ⲇⲉ
ⲉⲩⲃⲏⲕ̀ ⲁⲩⲧⲃⲃⲟ̀·
Ⲛⲧⲉⲣⲉⲟⲩⲁ̀ ⲇⲉ ⲛ̅ϩⲏ
ⲧⲟⲩ ⲛⲁⲩ ϫⲉ ⲁϥⲧ̅ⲃ
ⲃⲟ̀· ⲁϥⲕⲟⲧ̅ϥ ϩⲛ̅ ⲟⲩ
ⲛⲟⲃ ⲛ̅ⲥⲙⲏ ⲉϥ+ ⲉ
ⲟⲟⲩ ⲙ̅ⲡⲛⲟⲩⲧⲉ·
ⲁϥⲡⲁϩⲧ̅ϥ ϩⲁ ⲣⲁⲧ̅ϥ ⲉϫ̅ⲙ
ⲡⲉϥϩⲟ̀ ⲉϥϣⲡ̅ ϩⲙⲟⲧ̀
ⲛ̅ⲧⲟⲟⲧ̅ϥ· ⲛ̅ⲧⲟϥ
ⲇⲉ ⲛⲉⲩⲥⲁⲙⲁⲣⲓⲧⲏⲥ̀
ⲡⲉ· ⲁⲓ̅ⲥ̅ ⲇⲉ ⲟⲩⲱ
Ⲱϣ̅ⲃ̅ ⲡ̣ⲉ̣[ϫⲁϥ ϫⲉ ⲙⲏ ⲙ̅ⲡⲉ]
ⲃ)ⲡⲓⲙⲏⲧ ⲧ̅ⲃⲃⲟ̀ ⲉⲩ
ⲧⲱⲛ ⲇⲉ ⲡⲕⲉ-ϩⲓⲧ̀
ⲙ̅ⲡⲟⲩϩⲉ̀ ⲉⲣⲟⲟⲩ̀
ⲉⲧⲣⲉⲩⲕⲧⲟⲟⲩ ⲉ+
ⲉⲟⲟⲩ ⲙ̅ⲡⲛⲟⲩⲧⲉ
ⲉⲓⲙⲏⲧⲓ ⲡⲓϣ̅ⲙ̅ⲙⲟ̀

ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲧⲱ
ⲟⲩⲛ ⲛ̅ⲧⲃⲱⲕ̀ ⲧⲉⲕ
ⲡⲓⲥⲧⲓⲥ ⲧⲉⲛⲧⲁⲥⲛⲁ
ϩⲙⲉⲕ̀· ⲛ̅ⲧⲉⲣⲟⲩ
Ϫⲛⲟⲩϥ ⲇⲉ ⲉⲃⲟⲗ ϩⲓⲧⲛ̅
ⲛⲉⲫⲁⲣⲓⲥⲁⲓⲟⲥ̀ ϫⲉ
ⲧⲙ̅ⲛ̅ⲧⲉⲣⲟ̀ ⲙ̅ⲡⲛⲟⲩ
ⲧⲉ ⲛⲏϥ ⲧⲛⲁⲩ· ⲁϥ
ⲟⲩⲱϣ̅ⲃ̅ ⲡⲉϫⲁϥ
ⲛⲁⲩ ϫⲉ ⲉⲣⲉⲧⲙ̅ⲛ̅ⲧ̅
ⲉⲣⲟ̀ ⲙ̅ⲡⲛⲟⲩⲧⲉ̀
ⲛⲏϥ ⲁⲛ ϩⲛ̅ ⲟⲩ+ ϩⲧⲏϥ·
ⲟⲩⲧⲉ ⲉⲩⲛⲁϫⲟⲟⲥ
ⲁⲛ ϫⲉ ⲉⲓⲥ ϩⲏⲏⲧⲉ
ⲙ̅ⲡⲉⲓ̈ⲙⲁ̀ ⲏ̀ ⲡⲁⲓ̈· ⲉⲓⲥ
ⲧⲙ̅ⲛ̅ⲧⲉⲣⲟ̀ ⲅⲁⲣ ⲙ̅
ⲡⲛⲟⲩⲧⲉ ⲙ̅ⲡⲉⲧⲛ̅
ⲥⲁ ⲛϩⲟⲩⲛ· ⲡⲉϫⲁϥ
Ⲇⲉ ⲛ̅ⲙ̅ⲙⲁⲑⲏⲧⲏⲥ ϫⲉ
ⲟⲩⲛ̅ ϩⲉⲛϩⲟⲟⲩ ⲛⲏϥ
ⲉⲧⲉⲧⲛ̅ⲛⲁⲉⲡⲓⲑⲩ
ⲙⲉⲓ̈ ⲉⲛⲁⲩ ⲉⲩϩⲟⲟⲩ
ϩⲛ̅ ⲛⲁ ⲡⲱⲛⲣⲉ ⲙ̅ⲡⲣⲱ
ⲙⲉ̀ ⲛ̅ⲧⲉⲧⲛ̅ⲧⲙ̅ⲛⲁⲩ
ⲛ̅ⲥⲉϫⲟⲟⲥ ⲛⲏⲧⲛ̅
ϫⲉ ⲉⲓⲥ ϩⲏⲏⲧⲉ ϥ̅ⲙ̅
ⲡⲉⲓ̈ⲙⲁ̀ ⲏ̀ ϥ̅ⲙⲡⲁⲓ̈ ⲙ̅
[ⲡ̅ⲣⲡ]ⲱⲧ̀ ⲉⲃⲟⲗ ⲛ̅ⲑⲉ

15. JOHN 12, 30–13, 3
I.1.b.306 (4787, Copt. 8)

PARCHMENT. 1 leaf, 33 x 24.8 cm. Gaps, stains, the side and bottom edges are broken off.

The text in two columns covers both sides. Page-numbers: 143 and 144; on p. 143, on the top left-hand corner there is a quire-mark: "10". If all the preceding pages had been numbered, this quire-number should have been on p. 145, whence follows that one folio (in all likelihood the first) was not numbered at all. To judge by the length of the text that takes up the Golenischev folio, the Gospel according to John must have begun on p. 95, the preceding portion being assigned to another Gospel Since the Canonic sequence of the Gospels was not strict in those times, any of the three is theoretically possible, though Matthew is preferable than the others. Indeed it exactly fits in this length.

Coloured marginal ornamentations (vignettes) besides the initials. The initial ⲓ in the name of Jesus, $\overline{\text{ⲓⲥ}}$, is crowned with Christ's head surrounded by a halo. The ornamentation of the bottom margin is almost entirely lost. In the upper line on p. 144 the letters ⲩ and ⲭ are enlarged and their tails are projected into the top margin. In the centre of this margin is a heading covering two pages, that must have run through the whole book: ⲔⲀⲦⲀ stands on the left and ⲓⲱϩⲁⲛⲛⲏⲥ on the right-hand page: "(The Gospel) According to John."

DIALECT: Sahidic.

DATE: 9th cent. (cf. Stegemann, pl. 18).

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, pll. LXIV–LXV.

BIBLIOGRAPHY: Horner, III, p. 353; Elanskaya, *CLT*, pp. 233–234; Schmitz-Mink, p. 1148.

ⲓ ⲣⲙⲅ ⲓⲱϩⲁⲛⲛⲏⲥ

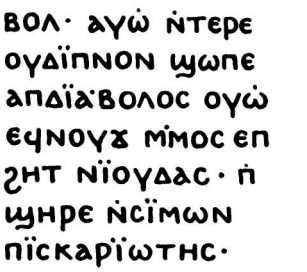
a) ⲙⲙⲟⲥ ϧⲛⲧⲁⲧⲉⲓⲥ
ⲙⲏ ⲉⲓ ⲁⲛ ⲉⲧⲃⲏⲏⲧ·
[ⲁ]ⲗⲗⲁ ⲉⲧⲃⲉⲧⲏⲩ
ⲧⲛ̀· ⲧⲉⲛⲟⲩ ⲧⲉⲕ
ⲣⲓⲥⲓⲥ ⲙ̀ⲡⲉⲓⲕⲟⲥ
ⲙⲟⲥ· ⲧⲉⲛⲟⲩ ⲡⲁⲣ
ⲭⲱⲛ ⲙ̀ⲡⲉⲓⲕⲟⲥ
ⲙⲟⲥ ⲥⲉⲛⲁⲛⲟϧϥ ⲉ
ⲡⲉⲥⲏⲧ· ⲁⲛⲟⲕ ϩⲱ
ⲉⲩⲱⲁⲛϧⲁⲥⲧ
ⲉ̀ⲃⲟⲗ ϩⲓϧⲙ̀ ⲛ̀ⲕⲁϩ
ⲧⲛⲁⲥⲉⲕ ⲟⲩⲟⲛ ⲛⲓⲙ
ⲱⲁⲣⲟⲓ· ⲛⲉϥϧⲱ

Δⲉ ⲙ̀ⲡⲁⲓ ⲉϥⲥⲩⲙⲁ
ⲛⲉ ϧⲉ ⲉϥⲛⲁⲙⲟⲩ
ϩⲛ̀ ⲁⲱ ⲙ̀ⲙⲟⲩ· ⲁϥ
ⲟⲩⲱⲱⲃ ⲛⲁϥ ⲛ̀ⲃⲓ
ⲙ̀ⲙⲏⲏⲩⲉ· ϧⲉ ⲁ
ⲛⲟⲛ ⲁⲛⲥⲱⲧⲙ̀ ⲉ̀ⲃⲟⲗ
ϩⲙ̀ ⲡⲛⲟⲙⲟⲥ· ϧⲉ
ⲡⲉϫⲥ ⲛⲁⲱⲱⲡⲉ
ⲱⲁ ⲉⲛⲉϩ· ⲁⲩⲱ ⲛⲁ
ⲱ ⲛ̀ϩⲉ ⲕϧⲱ ⲙ̀ⲙⲟⲥ
ϧⲉ ⲥⲉⲛⲁϧⲉⲥⲧ ⲡ̀
ⲱⲛⲣⲉ ⲙ̀ⲡⲣⲱⲙⲉ·
ⲛⲏⲙ ⲡⲉ ⲡⲉⲓⲱⲛⲣⲉ
ⲛ̀ⲧⲉ ⲡⲣⲱⲙⲉ:···–

Πⲉϧⲁϥ ⲃⲉ ⲛⲁⲩ ⲛ̀ⲃⲓ
ⲓⲥ· ϧⲉ ⲉ̀ⲧⲉⲓ ⲕⲉⲕⲟⲩⲓ
ⲛⲟⲩⲟⲉⲓⲱ ⲡⲉ ⲉ̀ⲣⲉ
ⲡⲟⲩⲟⲉⲓⲛ ⲱⲟⲟⲡ
ⲛⲙ̀ⲙⲏⲧⲛ̀· ⲙⲟⲟ
ⲱⲉ ⲛ̀ϩⲟⲥⲟⲛ ⲟⲩⲛ̀ⲧⲏ
ⲧⲛ̀ ⲡⲟⲩⲟⲉⲓⲛ ϧⲛ̀
ⲛⲉⲡⲕⲁⲕⲉ ⲧⲁϩⲉ
ⲧⲏⲩⲧⲛ̀· ⲁⲩⲱ
ⲡⲉⲧⲙⲟⲟⲩⲱⲉ ϩⲙ̀ ⲡ̀
b) ⲕⲁⲕⲉ ⲛ̀ϥⲥⲟⲟⲩⲛ ⲁⲛ
ϧⲉ ⲉϥⲛⲁ ⲉ̀ⲧⲱⲛ· ⲛ
ϩⲟⲥⲟⲛ ⲟⲩⲛⲧⲏⲧⲛ̀
ⲡⲟⲩⲟⲉⲓⲛ· ⲡⲓⲥ
ⲧⲉⲩⲉ ⲉ̀ⲡⲟⲩⲟⲉⲓⲛ· ϧⲉ
ⲕⲁⲥ ⲉ̀ⲧⲉⲧⲛ̀ⲛⲁⲱⲱ
ⲡⲉ ⲛ̀ⲱⲩⲛⲣⲉ ⲛ̀ⲧⲉ
Ⲛ̅ ⲡⲟⲩⲟⲉⲓⲛ:···–

Ⲛⲁⲓ ⲁϥϧⲟⲟⲩ ⲛ̀ⲃⲓ ⲓⲥ·
ⲁⲩⲱ ⲁⲩⲃⲱⲕ ⲁϥ
ϩⲟⲡϥ ⲉ̀ⲣⲟⲟⲩ· ⲛⲉⲓ
ⲙⲁⲉⲓⲛ ⲇⲉ ⲧⲏ
ⲣⲟⲩ ⲁϥⲁⲁⲩ ⲙ̀ⲡⲉⲩ
ⲙ̀ⲧⲟ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲟⲩ
ⲡⲓⲥⲧⲉⲩⲉ ⲉ̀ⲣⲟϥ· ϧⲉ
ⲕⲁⲥ ⲉ̀ⲣⲉⲡⲱⲁϧⲉ
ⲛⲏⲥⲁⲓⲁⲥ ⲡⲉⲡⲣⲟ
ⲫⲏⲧⲏⲥ ϧⲱⲕ
ⲉⲃⲟⲗ ⲡⲉⲛⲧⲁϥϧⲟ
ⲟϥ· ϧⲉ ⲡϧⲟⲉⲓⲥ ⲛⲓⲙ
ⲡⲉⲛⲧⲁϥⲡⲓⲥⲧⲉⲩⲉ̀
ⲉⲡⲉⲛ[ϩ]ⲣⲟⲟⲩ· ⲁⲩⲱ
ⲡⲉⲃⲃ[ⲟⲓ] ⲙ̀ⲡϧⲟⲉⲓⲥ
ⲛ̀ⲧⲁϥⲃⲱⲗⲡ̀ ⲉⲛⲓⲙ
ⲉ̀ⲧⲃⲉ ⲡⲁⲓ ⲙ̀ⲡⲟⲩ
ⲉⲱ ⲃ̀ⲙⲃⲟⲙ ⲉ̀ⲡⲓⲥ
ⲧⲉⲩⲉ· ϧⲉ ⲁϥϧⲟⲟⲥ
ⲟⲛ ⲛ̀ⲃⲓ ⲏⲥⲁⲁ· ϧⲉ
ⲁϥⲧⲱⲙ ⲛ̀ⲛⲉⲩⲃⲁⲗ·
ⲁⲩⲱ ⲁϥⲧⲱⲙ ⲙ̀
ⲡⲉⲩϩⲛⲧ· ϧⲉⲕⲁϩ
ⲛ̀ⲛⲉⲩⲛⲁⲩ ϩⲛ̀ ⲛⲉⲩ
ⲃⲁⲗ· ⲛ̀ⲥⲉⲛⲟⲓ ϩⲙ̀
ⲡⲉⲩϩⲛⲧ· ⲛ̀ⲥⲉⲕⲟ

тоу таталбооу·
Наї ачхооу [ⲛ̀бї] н
саіас· хе ач[нагє]
ⲣⲙⲇ κατα
а)пеооу ⲙ̀пⲛоуте
ауω ачшахе ет
вннтч· гомос
Мⲛ̀таї євол гⲛ̀ нар
хωн ⲁ̀гаг пїс
теуе ⲉ̀роч· аллα
етве нефарїссаї
ос неугомологеї
ан пе· хекас ⲛ̀
неушωпе на
посунагωгос
аумере пⲉ̀ⲟоу гар
ⲛ̀нерωме ⲉ̀гоуе
пеооу ⲙ̀ппноуте:
ⲓⲥ бе ачхї шкак
євол ечхω м
мос· хе петпїс
теуе ⲉ̀рої нечпїс
теуе ⲉ̀рої ан· аллα
єпентачтаоуоїї
ⲁ̀нок пе поуоєін
ⲛ̀тⲁ̀чеї епкос
мос· хекⲁ̀с оуон
нїм етпїстеуе ⲉ̀
рої ⲛ̀нечбω гⲙ̀
ⲡ̀каке· ауω·
ершаноуа· сωтм·
ⲉ̀нашахе нчга
ⲣⲉⲍ ерооу· ⲁ̀нок ⲛ̀т
накрїне ммоч ан
ⲛ̀таїеї гар ан хе
ⲉⲓⲉкрїне ⲙ̀пкос
мос· алла хекас
ⲉⲓⲉнаⲍмеч· пет
ⲁ̀θетеї ⲙ̀мої ⲛ̀чхї
ан ⲛ̀[ⲛ]ашахе· оу
[нтч] петнакрї
[не ⲙ̀]моч· ⲛ̀ша
b) хе ⲛ̀таїхооч ⲛ̀точ
петнакрїне ⲙ̀
моч гⲙ̀ ⲡ̀гае ⲛ̀гⲟ
оу· хе ⲁ̀нок ⲛ̀таї
шахе ан гарої
маγⲁ̀ат· алла па
ⲉⲓⲱт ⲛ̀тачтаоу
ої ⲛ̀точ пентач
† наї ноуентолн
хе оупе†наχо
оч: ауὼ оупе†на
таоуоч ауὼ †со
оун хе теченто
лн оуὼнⲍ шаⲁ
неⲍ те· не†хω
ⲇⲉ ⲙ̀мооу анок к[а]
та θе ⲛ̀тапаеїωⲧ
хоос наї· таї те θе
ⲗⲇ е†шахе ⲙ̀мос :···
Гаθн ⲇе ⲙ̀ⲡ̀ш[а ⲙ̀]
ⲡ̀пасха· ечсо
оун ⲛ̀бі ⲓⲥ хе ⲁ̀
течоуноу еї·
хе ⲉⲓⲉпωω
не ⲉ̀вол гⲙ̀ пѐї
космос ⲛ̀чвωк
шаⲁ пеїωт· ⲉ̀ач
мере нете ноуч
не етгⲙ̀ пкосмос·
ⲉ̀ачмерї̀тоу шаⲁ


ΒΟΛ· ΑΥΩ ΝΤΕΡΕ
ΟΥΔΪΠΝΟΝ ϢΩΠΕ
ΑΠΔΪΑΒΟΛΟС ΟΥΩ
ΕϤΝΟΥϨ ΜΜΟС ΕΠ
ϩΗΤ ΝΪΟΥΔΑС· Ν
ϢΗΡΕ ΝСΪΜΩΝ
ΠΪСΚΑΡΪΩΤΗС·

16. JOHN 18, 28–32 AND 35–38
I.1.b.638 (5708)

PARCHMENT. A fragment, 18 x 6 cm. The edges are warped and broken; breaks, gaps, the writing faded.

The narrow strip of a leaf with the ends of lines and the outer margin covered by rather clumsy floral *diple*-signs. Initials are replaced by small letters projecting a little beyond the others and ornamented in the margin by *diple*-signs; such is the case with the letters ⲛ and ⲡ. The latter has its upper stroke in the shape of a stem of a floral *diple*-sign, exactly like in the MS. that contains parts of the *Book of Psalms* in the Freer collection (Worrell, *Psalter,* pl. III, B), though the Freer MS. dates from the 6th cent.

DIALECT: Sahidic.

DATE: 11th cent. (cf. Hyvernat, pl. XI, 2).

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, p. 217.

BIBLIOGRAPHY: Elanskaya, *CLT*, p. 241.

. . .

(1) [ⲛⲉϩⲧⲟⲟⲩⲉ ⲇⲉ ⲡ]ⲉ ⲁⲩⲱ ⲛ
[ⲧⲟⲟⲩ ⲙⲡⲟⲩⲃⲱ]ⲕ ⲉϩⲟⲩⲛ
[ⲛⲙⲙⲁϥ ⲉⲡⲉⲡⲣⲁ]ⲓⲧⲱⲣⲓⲟⲛ
[ϧⲉⲕⲁⲥ ⲛⲛⲉⲩⲥ]ⲱⲱϥ ⲁⲗ
[ⲗⲁ ⲉⲩⲉⲟⲩⲱⲙ ⲙ̀ⲡⲁⲥⲭⲁ
[ⲡⲉϫⲁϥ ⲛⲛⲉⲧⲙ]̄ⲙⲁⲩ ⲛ[1]
[ⲟⲓ ⲡⲓⲗⲁⲧⲟⲥ ϧⲉ ⲟⲩ] ⲛ̄ⲕⲁⲧⲏ
[ⲣⲟⲣⲓⲁ ⲡⲉⲧⲉⲧⲛⲉ]ⲓⲛⲉ ⲙ
[ⲙⲟϥ ⲉϩⲟⲩⲛ ⲉⲡⲉⲓⲣ]ⲱⲙⲉ
[ⲁⲩⲟⲩⲱⲱⲃ ⲉⲩϧⲱ ⲙ]ⲙⲟⲥ
[ⲛⲁϥ ϧⲉ ⲉⲛⲉ ⲙⲡⲉⲡ]ⲁⲓ ⲉⲣ
[ⲡⲉⲃⲟⲟⲩ ⲁⲛ ⲛⲉⲛⲛⲁ]ⲧⲁ
[ⲁϥ ⲉⲧⲟⲟⲧⲕ ⲁⲛ ⲡⲉ ⲡ]ⲉϫⲁϥ
[ⲇⲉ ⲛⲁⲩ ⲛⲟⲓ ⲡⲓⲗⲁ]ⲧⲟⲥ ϧⲉ
[ϧⲓⲧϥ ⲛⲧⲱⲧⲛ ⲛ]ⲧⲉ
[ⲧⲛⲕⲣⲓⲛⲉ ⲙⲙⲟϥ] ⲕⲁⲧⲁ
[ⲡⲉⲧⲛⲛⲟⲙⲟⲥ] ⲡⲉϫⲁⲩ
[ⲛⲁϥ ⲛⲟⲓ ⲛⲓⲟⲩⲇ]ⲁⲓ ϧⲉ
[ⲟⲩⲕ ⲉⲝⲉⲥⲧⲓ ⲛⲁⲛ ⲉ]ⲙⲉⲩⲧ
[ⲗⲁⲁⲩ ϧⲉⲕⲁⲥ ⲉϥ]ⲉϧⲱⲕ
[ⲉⲃⲟⲗ ⲛⲟⲓ ⲡⲱⲁ]ϧⲉ ⲛⲧⲁ
[ⲓ̄ⲥ̄ ϫⲟⲟϥ ⲉϥⲥⲏ]ⲙⲁⲛⲉ

. . .

(2) . . .

ϧⲉ [ⲙⲏⲧⲓ ⲁⲛⲟⲕ ⲁⲛⲅ ⲟⲩ]
ⲓⲟⲩⲇⲁⲓ [ⲡⲉⲕϫⲉⲃⲛⲟⲥ]
ⲁⲩⲱ ⲛ̀[ⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲛⲉⲛ]
ⲧⲁⲩⲧ[ⲁⲁⲕ ⲉⲧⲟⲟⲧ ⲟⲩ ⲡⲉ]
ⲛⲧⲁⲕ[ⲁⲁϥ ⲁϥⲟⲩⲱⲱⲃ]
Ⲛⲟⲓ ⲓ̄ⲥ̄ [ϧⲉ ⲧⲁⲙⲛⲧⲉⲣⲟ ⲁ]
ⲛⲟⲕ [ⲛⲟⲩⲉⲃⲟⲗ ⲁⲛ ⲧⲉ ϫⲙ]
ⲡⲉⲓⲕ[ⲟⲥⲙⲟⲥ ⲉⲛⲉ ⲟⲩⲉⲃⲟⲗ]
ϫⲙ̄ ⲡ[ⲉⲓⲕⲟⲥⲙⲟⲥ ⲧⲉ ⲧⲁ]
ⲙⲛ̀[ⲧⲉⲣⲟ ⲛⲉⲩⲛⲁⲙⲓⲱⲩⲉ]
ⲡ[ⲉ ⲛⲟⲓ ⲛⲁϫⲩⲡⲏⲣⲉⲧⲏⲥ]
ϧ[ⲉⲕⲁⲥ ⲛⲛⲉⲩⲧⲁⲁⲧ ⲉⲧⲟ]

ⲟⲧⲟ[ⲩ ⲛⲛⲓⲟⲩⲇⲁⲓ ⲧⲉ]
ⲛⲟⲩ [ⲇⲉ ⲧⲁⲙⲛⲧⲉⲣⲟ ⲛⲟⲩ]
ⲉⲃⲟⲗ [ⲁⲛ ⲧⲉ ϫⲙ ⲡⲉⲓⲙⲁ]
Ⲡⲉϧ[ⲉ ⲡⲓⲗⲁⲧⲟⲥ ⲛⲁϥ]
ϧⲉ ⲟⲩ[ⲕⲟⲩⲛ ⲃⲉ ⲛⲧⲕ ⲟⲩⲣⲣⲟ]
ⲁϥⲟⲩ[ⲱⲱⲃ ⲛⲟⲓ ⲓ̄ⲥ̄ ϧⲉ ⲁⲛ]
ⲣⲟⲩ[ⲣⲣⲟ ⲁⲛⲟⲕ ⲛⲧⲁⲩ]
ϧⲣⲟⲓ [ⲉⲡⲉⲓϫⲱⲃ ⲁⲩⲱ ⲛ]
ⲧⲁⲓⲉⲓ [ⲉⲡⲕⲟⲥⲙⲟⲥ ⲉⲡⲁⲓ]
ϧⲉⲕ[ⲁⲥ ⲉⲓⲉⲣ ⲙⲛⲧⲣⲉ]

. . .

Notes to the text

(1), 6: The Coptic versions of this Gospel known to us have no variant that would contain a word, having ⲘⲀⲨ as its syllable, in this passage. The text must be different here. Perhaps one line is omitted:

[ⲁⲩⲉⲓ ⲉⲃⲟⲗ ⲙ]ⲙ̄ⲁⲩ ⲛ

‹ⲥⲓ ⲡⲓⲗⲁⲧⲟⲥ ⲯⲁⲣⲟⲟⲩ›

[ⲁⲩⲱ ⲡⲉⲭⲁⲩ ⲭⲉ ⲟⲩ] ⲛ̄ⲕⲁⲧⲏ

But it is only a conjecture.

A supralinear stroke over ⲘⲀⲨ; it should have been expected over the ⲘⲀ that preceded it or over both of them.

17. ACTA 3, 12–13 AND 15–16
I.1.b.681 (5409, Copt. 55)

PARCHMENT. A fragment, 11 x 13 cm. Breaks, gaps. The parchment is crumpled, rubbed and darkened.

The text in two columns covers both sides; the left-hand column is in Greek, the other in Coptic. The front page is darkened and the writing has almost disappeared.

One of the oldest Graeco-Coptic bilingual texts. The recension of the present Coptic version is partly at variance with the extant versions.

DIALECT: Sahidic.

DATE: the end of the 4th or the beginning of the 5th cent. (cf. Rahlfs; Quecke, *PPalau Rib. 183*).

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, pp. 221–222.

BIBLIOGRAPHY: Treu, *Gr. Handschr.*, p. 333; Treu, *Bilinguen*, p. 104 and 119 (note 46); Elanskaya, *CLT*, p. 258.

αὐτους ἀνδρ[ες]
[ι]σραηλειτ[αι τι] θ[αυ]
μαζετ[ε επι τ]ο̣υ̣
τω η η̣[μιν] τ̣ι̣ α̣τ̣ε̣
νιζετε ως [ι]δ̣ι̣α̣ δ̣υ̣
ναμει η ευ̣σ̣ε̣[βεια]
τ̣ουτο πεποιη[
] ο θς̄ Αβρααμ κ[αι]
[ ]σα̣α̣κ και ιακωβ [ο]
[θς̄ τ]ω[ν] πατερω̣[ν]
[ημ]ω̣ν εδοξασεν
[τον] παιδα αυτου

[τον δε αρχηγο]ν τ[η]ς̣
[ζωης α]πεκτεινα
[τε ον ο] θς̄ ηγειρε
[ ]ν εκ νεκρω̄
[ου η]μεις μαρτυ
[ρες] εσμεν και
[επι τη] π̣ι̣στ̣ει του ο
[νο]ματος αυτου
[τ]ο̣υτον ον [θ]εω
[ρ]ε̣ι̣τε και οι̣δ̣ατε
[ε]στερεωσεν το
[ο]νομα αυτου
και η πιστις η δι
α̣υ̣τ̣ου εδωκεν

ⲛⲧⲉⲣⲉ[ⲡⲉⲧⲣⲟⲥ]
ⲇⲉ ⲛⲁⲩ ⲁ[ⲩⲟⲩⲱⲱⲃ]
ⲛⲛⲁⲍⲣⲙ ⲡ[ⲗⲁⲟⲥ ⲭⲉ]
ⲛⲣ[ⲱ]ⲙⲉ ⲛⲧⲉ [ⲡⲓ̅ⲏ̅ⲗ̅]
ⲁⲍⲣⲱⲧ[ⲛ] ⲧⲉ[ⲧⲛⲣ]
ⲱⲡⲏⲣⲉ ⲉⲭⲙ [ⲡⲁⲓ̈]
[ⲉⲓ̈ⲉ ⲉ]ⲧⲃⲉ ⲟⲩ ⲧⲉ[ⲧⲛ]
[ⲉⲓ̈ⲟⲣⲙ] ⲛⲥⲱⲛ ⲍ[ⲱⲥ ⲛ]
ⲧⲁⲛ[ⲣ] ⲡⲁⲓ̈ ⲍⲛ ⲧⲉ[ⲛ]
ⲟⲟⲙ [ⲏ ⲍⲛ] ⲧⲉⲛⲙⲛ[ⲧ]
ⲉⲩⲥⲉⲃⲏⲥ ⲉⲧⲣⲉ[ⲫ]
ⲙ̣ⲟ̣ⲟⲩⲉ · ⲡⲛⲟⲩ[ⲧⲉ]
ⲛⲁⲃⲣⲁⲍⲁⲙ ⲙⲛ ⲓ̈ⲥⲁ[ⲁⲕ]
ⲙⲛ ⲓ̈ⲁⲕⲱⲃ ⲡⲛⲟⲩⲧⲉ
ⲧⲁⲫ+ ⲉⲟⲟⲩ ⲙⲡ[ⲉⲫⲱⲏⲣⲉ]
ⲓ̅ⲥ̅

ⲡ̣[ⲁⲣⲭⲏⲅⲟⲥ ⲇⲉ ⲙ]
ⲡⲱ̣[ⲛⲍ ⲁⲧⲉⲧⲙⲟⲩ]
ⲟⲩⲧ̣ [ⲙⲙⲟⲫ ⲡⲁⲓ̈]
ⲉⲛⲧ̣[ⲁⲡ]ⲛⲟⲩⲧⲉ [ⲧⲟⲩ]
ⲛⲟ̣[ⲥⲫ] ⲉⲃⲟⲗ ⲍⲛ̄ ⲛⲉⲧ
ⲙⲟⲟ̣[ⲩⲧ] ⲡⲁⲓ̈ ⲁⲛⲟ̄
ⲉⲛⲱⲟⲟⲡ ⲛⲁⲫ ⲧⲏ
ⲣⲛ̄ ⲙⲙⲛ̄ⲧⲣⲉ · ⲁⲩⲱ
ⲍⲣⲁⲓ̈ ⲍⲛ̄ ⲧⲡⲓⲥⲧⲓⲥ ⲙ̄
ⲡⲉⲫⲣⲁⲛ ⲡⲁⲓ̈ ⲉⲧⲉⲧ̄
ⲛⲁⲩ ⲉⲣⲟⲫ ⲁⲩⲱ [ⲉⲧⲉ]
ⲧⲛ̄ⲥⲟⲟⲩⲛ ⲙ̄ⲙ[ⲟⲫ]
ⲁⲫⲧⲁⲁⲩⲣⲟⲫ ⲛ̄[ⲃⲓ ⲡⲉⲫ]
ⲣⲁⲛ ⲁⲩⲱ ⲧ̣[ⲡⲓⲥⲧⲓⲥ]
ⲧⲉⲃⲟⲗ ⲍⲓⲧⲟⲟ[ⲧⲫ]

Notes to the text

Greek

7-8: [κοδιν του περιπατειν αυτον]. Clearly an omission in the present text.

16: At the line's beginning there is some word not attested in the known variants.

Coptic

1-3: A hitherto unattested variant, instead of ⲛⲧⲉⲣⲉϥⲛⲁϥ ⲁⲉ ⲛⲟⲓ ⲡⲉⲧⲣⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ; cf. the Bohairic version: ⲉⲧⲁϥⲛⲁϥ ⲁⲉ ⲛϫⲉ ⲡⲉⲧⲣⲟⲥ ⲁϥⲉⲣ ⲟⲩⲱ ⲙⲡⲓⲗⲁⲟⲥ.

11-12: ⲉⲧⲣⲉϥⲙⲟⲟⲩⲉ is not attested in the known variants.

14-15: One line is omitted between them: ⲛⲛⲉⲛⲉⲓⲟⲧⲉ ⲡⲉⲛ. Horner gives ⲁϥ† ⲉⲟⲟⲩ; the MS. has a relative clause here.

26-27: Our restoration is what may be expected here; the traces, however, would rather suit ⲧ. ⲧⲉⲧⲛⲥⲟⲟⲩⲛ? Still ⲉ is possible, the traces having been distorted by the lacuna.

18. JAMES 2, 23 – 3, 14
I.1.b.305 (4786)

PARCHMENT. 2 leaves, 36 x 23 cm. Stains, breaks, gaps; one of the upper corners is broken off.

A double-leaf, central in this quire. The text in two columns covers both sides. Coloured ornamentations; initials painted red and yellow with red *obeli* above them and red and yellow *diple*-signs below them. The initials that introduce new sections are accompanied by the drawings of birds and floral ornamentations (vignettes). On three pages, in the lower part, there are the drawings of animals: two griffins (p. 87), a lion attacking an antelope (p. 89), a long-beeked bird (a stork?) inserting its beek into the mouth of a wolf who is attacked by a panther (p. 90). At the beginning of each section the letters of the first line are twice as large as the ordinary small letters and painted over with red and yellow.

Page-numbers are as follows: [87], [88], 89, 90. To judge from this paging, the codex must have contained, before the Epistle of James, those of Peter and John. Lemm, in his publication, notes that Horner wrote him that the Golenischev folios belong to the same MS. as Paris 129^{11}, fols. 112–127. Horner, however, in his "Register of Fragments", of Paris 129^{11} mentions only foll. 99–111 and 122–135. Fols. 112–121, therefore, do not contain the text of the Catholic Epistles. Horner must have had fols. 122–127 in mind and not 112–127.

DIALECT: Sahidic.

DATE: 9th or 10th cent.

PROVENANCE: the White Monastery; brought by Golenischev in 1899, along with nos. I.1.b.295, 296, 297, 298, 299, 304, 307.

PUBLICATIONS: Lemm, *SB* II, pp. 389–391; Lemm, *James*. Used by Horner for his critical edition.

BIBLIOGRAPHY: Horner, VII, p. 548; Gaselee, *Bibliography*, p. 49; Elanskaya, *CLT*, pp. 232–233.

[ΠΣ] ΝΙΑΚΩΒ[ΟC]

a) ΑΥΜΟΥΤΕ ΕΡΟϤ
ΧΕ ΠΕϢΒΗΡ
ΜΠΝΟΥΤΕ·
ΤΕΤΝΝΑΥ ΧΕ
ΕΡΕΠΡΩΜΕ
ΝΑΤΜΑΕΙΟ Ε
ΒΟΛ ϨΝ ΝΕϨ
ΒΗΥΒ ΑΥΩ Ε
ΒΟΛ ϨΝ ΤΠΙC
ΤΙC ΜΜΑΤΕ Α̅·
ΝΤΕΙϨΕ ΟΝ ϨΡΑΑΒ
ΤΠΟΡΝΗ· ΜΗ
ΝΤΑCΤΜΑ
ΕΙΟ ΑΝ ΕΒΟΛ
ϨΝ ΝΕϨΒΗΥΕ
ΕΑCϢΩΠΕ Ε
ΡΟC ΝΝϤΑΪ
ϢΙΝΕ ΑCΚΑ
ΑΥ ΕΒΟΛ ϨΙ ΚΕ
ϨΙΗ· ΝΘΕ ΓΑΡ
ΠCΩΜΑ Α
b) Χ[Ν̄ ΠΝ̄Α Ϥ]
ΜΟ[ΟΥΤ ΤΑΙ]
ϨΩ[ΩϤ ΤΕ]
ΘΕ Ν̀Τ[ΠΙC]
ΤΙC ΑΧ[Ν̀ ΝΕϨ]
ΒΗΥΕ ΕCΜ[Ο]
ΟΥΤ ϨΑΡΙ ϨΑ
ΡΟC :··~·

Μ ΠΡ̀
ϢΩΠΕ
Ν̀ϨΑϨ Ν̀ΚΑϨ·
ΝΑCΝΗΥ
ΕΤΕΤΝ̀ΟΟΥ
ΧΕ ΤΝ̀ΝΑ
ΧΙ Ν̀ΟΥΝΟϬ
Ν̀ΚΡΙΜΑ ΤΗ
Ρ̀Ν· ΤΝ̀ϨΗΥ
ΓΑΡ ΤΗΡΝ
Ν̀ϨΑϨ ΝΣΟΠ·
ΕϢΩΠΕ ΟΥ

[ΠΗ] ΤΕΠΙCΤΟΛΗ

a) [Α ΕΝ]ϤϨΗΥ
[ΑΝ ϨΜΠ]ΕϤϢΑ
[ΧΕ ΕΙ]Ẹ ΠΑΙ ΟΥ
[ΡϢ]ΜΕ Ν̀ΤΕ
[ΛΙΟ]C ΠΕ ΕΟΥ
Ṇ̀ ϬΟΜ ΜΜΟϤ
ΕΧΑΛΙΝΟΥ
ΜΠΕϤCΩΜΑ
ΤΗΡϤ·
ΕΙC ϨΗΗΤΕ ΤΝ
ΝΟΥϪ Ν̀ΝΕ
ΧΑΛΙΝΟC Ε
ΡΩΟΥ ΝΝΕϨ
ΤΩΩΡ ΕΤΡΕΥ
CΩΤΜ̀ ΑΝ
ΑΥΩ ΤΝ̀Κ
ΤΟ Ν̀ΠΕΥCΩ
ΜΑ ΤΗΡϤ·
ΕΙC Ν̀ΚΕϪΗΥ
ΕΤΟ ΝΤΕΙϬΟΤ·
ΑΥΩ ΕΥϨ̀ ϨΟΤ
b) Ν̀ΜΟΟΥ ϨΙΤΝ
ϨΕΝΤΗΥ ΕΥ
ΝΑϢΤ· CΕΚ
ΤΟ ΜΜΟΟΥ ϨΙ
ΤΝ ϨΕΝΚΟΥΙ
Ν̀ϨΙΕ ΕΠCΑ Ε
ΤΕϤΟΥΑϢϤ̀
Ν̀ϬΙ ΠΕΤΡ̀

ⲥⲙⲙⲉ · ⲧⲁⲓ
ⲥⲱⲱϥ ⲧⲉ ⲑⲉ
ⲙ̀ⲡⲗⲁⲥ · ⲟⲩ
ⲕⲟⲩⲓ ⲙ̀ⲙⲉⲗⲟⲥ
ⲡⲉ · ⲁⲩⲱ ϥ̀
ⲭⲉ ⲛⲟⲃ ⲛⲱⲁ
ⲭⲉ · ⲉⲓⲥ ⲥⲛⲏ
ⲧⲉ ⲱⲁⲣⲃⲟⲩⲕⲟⲩⲓ
ⲛ̀ⲕⲱϥⲧ ⲭⲉ
ⲣⲉ ⲟⲩⲛⲟⲃ ⲛ
ⲥⲩⲗⲏ · ⲡⲗⲁⲥ
ⲥⲱⲱϥ ⲟⲩ
ⲕⲱϥⲧ ⲡⲉ

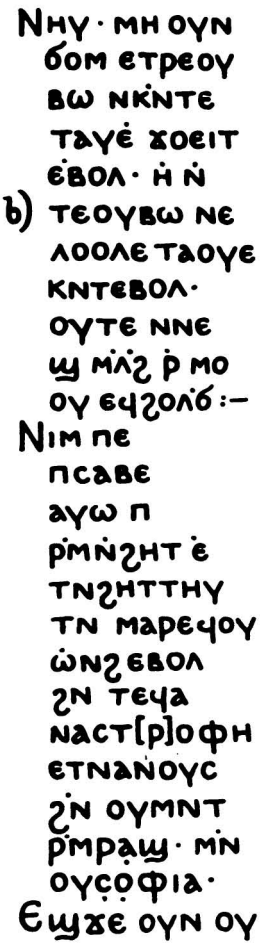
ⲡⲑ ⲛⲓⲁⲕⲱⲃⲟⲥ

ⲁ) ⲡⲕⲟⲥⲙⲟⲥ ⲛ̀
ⲧⲁⲇⲓⲕⲓⲁ ⲡⲉ ⲡ
ⲗⲁⲥ ⲥⲛ̀ ⲙ̀ⲙⲉ
ⲗⲟⲥ · ⲡⲁⲓ ⲉⲧ
ⲭⲱϥⲙ ⲙ̀ⲡⲥⲱ
ⲙⲁ ⲧⲏⲣϥ · ⲁⲩ
ⲱ ⲉⲧⲧⲙⲥⲟ ⲙ̀
ⲡⲉⲧⲣⲟⲭⲟⲥ
ⲙⲡⲉⲭⲣⲟ · ⲁⲩ
ⲱ ⲉⲩⲣⲱⲕϩ
ⲙ̀ⲙⲟϥ ⲥⲓⲧⲛ
ⲧⲕⲉϩⲉⲛⲛⲁ ·
ⲫⲩⲥⲓⲥ ⲅⲁⲣ
ⲛⲓⲙ ⲙ̀ⲛⲉⲑⲩ
ⲣⲓⲟⲛ · ⲙ̀ⲛ ⲙ̀
ϩⲁⲗⲁⲧⲉ ⲙ̀ⲛ
ⲙ̀ⲭⲁⲧⲃⲉ · ⲙ̀ⲛ
ⲛⲧⲃⲧ · ⲥⲉⲥⲱ
ⲙ ⲙ̀[ⲙ]ⲫⲩ ·
ⲁⲩⲱ ⲁⲩⲥⲟⲙⲟⲩ
ⲃ) ϩⲛ ⲧⲉⲫⲩⲥⲓⲥ
ⲛⲛⲣⲱⲙⲉ ·

Ⲡⲗⲁⲥ ⲇⲉ ⲉⲓⲉ
ⲙ̀ⲛ ⲃⲟⲙ ⲛⲗⲁ
ⲁⲩ ⲙ̀ⲣⲱⲙⲉ
ⲇⲁⲙⲁϩⲉ ⲙ
ⲙⲟϥ · ⲡⲁⲓ ⲉⲧ
ⲱⲧⲣ̀ⲧⲱⲣ
ⲉⲧϩⲟⲟⲩ · ⲉⲧ
ⲙⲉϩ ⲙⲙⲁⲧⲟⲩ
ⲙ̀ⲣⲉϥⲙⲟⲩⲟⲩⲧ ·
ϩⲣⲁⲓ ⲙ̀ϩⲛⲧϥ
ⲧⲛⲥⲙⲟⲩ ⲉⲡ
ⲛⲟⲩⲧⲉ ⲡⲉⲓ
ⲱⲧ · ⲁⲩⲱ ϩⲣⲁⲓ̈
ⲙ̀ϩⲛⲧϥ ⲧⲛ̀
ⲥⲁϩⲟⲩ ⲙ̀ⲛⲣⲱ
ⲙⲉ · ⲛⲁⲓ ⲛ
ⲧⲁⲩⲧⲁⲙⲓⲟ̣
ⲟⲩ ⲕⲁⲧⲁ ⲡⲉⲓ
ⲛⲉ ⲙⲡⲛⲟⲩⲧⲉ

ϥ ⲧⲉⲡⲓⲥⲧⲟⲗⲏ

ⲁ) ⲉⲃⲟⲗ ϩⲛ ⲧⲉⲓⲧⲁⲡ
ⲣⲟ ⲛ̀ⲟⲩⲱⲧ
ϥ̀ⲛⲏⲩ ⲉ̀ⲃⲟⲗ
ⲛ̀ⲃⲓ ⲡⲉⲥⲙⲟⲩ ·
ⲙⲛ ⲡⲥⲁϩⲟⲩ ·
Ⲱⲱⲉ ⲁⲛ ⲛⲁⲥ
ⲛⲏⲩ ⲉⲧⲣⲉⲛⲁⲓ̈
ⲱⲱⲡⲉ ⲛⲧⲉⲓ
ϩⲉ · ⲙⲏⲧⲉⲓ
ⲱⲁⲣⲉϩⲟⲛⲃ
ⲉ ⲧⲁⲩⲟ ⲉϩⲣⲁⲓ̈
ϩⲛ ☥ⲙⲟⲩⲙⲉ
ⲛⲟⲩⲱⲧ ⲙ̀
ⲡⲙⲟⲟⲩ ⲉⲧϩⲟ
ⲗⲃ · ⲙⲛ ⲡⲉⲧ
ⲙⲟⲗϩ · ⲛⲁⲥ



19. 1 CORINTHIANS 8, 11–12 AND 9, 17–18
I.1.b.899 (6149g, Copt. 41)

PARCHMENT. A fragment, 7.5 x 8.7 cm. The edges are broken; the parchment is warped, darkened and stained.

The top corner with 9 incomplete lines on both sides. Two initials, both ϵ, one half as large as the other.

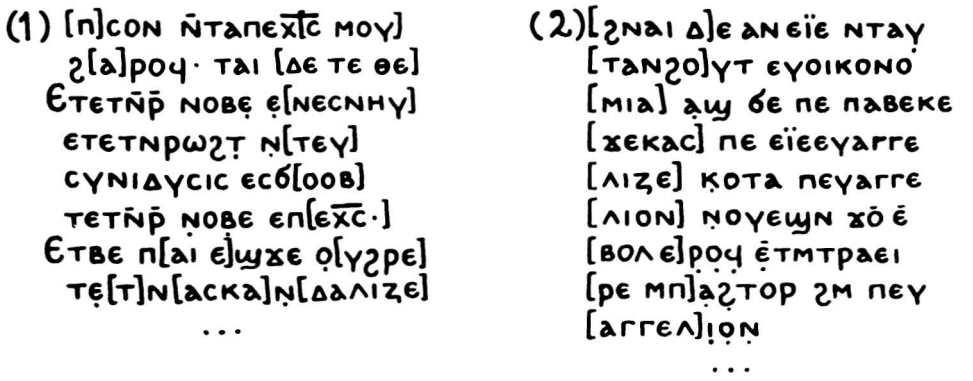
DIALECT: Sahidic.

DATE: 9th or 10th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, p. 219.

BIBLIOGRAPHY: Elanskaya, *CLT*, pp. 267–268.



(1) [n]con ñtanex[c moy]
ϩ[a]poϥ· tai [ae te θe]
ϵtetñp̄ nobe ẹ[necnhy]
etetnpωϩṭ ṇ[tey]
cynidycic ecϭ[oob]
tetñp̄ ṇobe en[exc·]
ϵtbe n[ai e]ⲱxe o[yϩpe]
tẹ[t]n[acka]ṇ[aalize]
...

(2)[ϩnai a]e an eïe ntaỵ
[tanϩo]yt eyoikono
[mia] ạⲱ ϭe ne pabeke
[xekac] ne eïeeyarre
[aize] ḳota neyarre
[aion] ṇoyeⲱn xo̅ e̅
[boλe]ṛoϥ ẹ̇tmtrae
[re mn]ạϩtop ϩm ney
[arrel]i̇ȯn
...

Note to the text

(2), 5: KOTA erroneously for TAKA.

20. PHILIPPIANS 1,1 AND 25–26
I.1.b.641 (5705)

PARCHMENT. 2 fragments pasted together, 6.2 x 7.7 cm. Cracks, breaks; the parchment is darkened and warped.

Part of the upper portion of a folio with its upper margin preserved. The text covers both sides (lines incomplete). On the front page there is a very large multicoloured initial ⲡ ornamented by a plaited pattern with an *obelus* above it and a cross-like floral rosette inside. Different hands; that on the front page is more accurate and beautiful. A tiny fragment pasted to the side of the larger one has the remnants of a text, so far as one can judge from a few letters preserved on it, that is not part of the text of the larger fragment, but rather appears to belong to that leaf or that part of a leaf where both sides were written in the more beautiful hand.

DIALECT: Sahidic.

DATE: about the 10th cent.

PROVENANCE: not recorded.

PUBLICATIONS: Elanskaya, *CLT*, p. 220.

BIBLIOGRAPHY: Elanskaya, *CLT*, p. 243.

(1) Π[αγλος μν τιμο]
θεο[ς νζμζαλ μ]
πεχ̣ς̣ [ις̄ εγςζαι]
ννετ[ογααβ τη]
ρ̣ογ ζμ [πεχ̄ς̄ ις̄]
ναι ετ̣[ωοοπ ζν]
νεφ̣[ιλιππος μν ν]
[ε]ṇ̣[ισκοπος]
. . .

(2) [ ] αγω εϊναζ
[τε επαι +]ςοογν χε +
[ναβω] αγω +ναμογ
[ν εβολ ν]μμητ̄ν τηρτ̣ν
[ετετν]προκοπη ·
[μν πραψ]ε ñτετνṇ̣ι
[στις χε ερε]πετ̣[νωογ]
[ωογ]

Notes to the text

(2), 1: It is not necessary to complete the beginning of the line, because its preserved part opens a new verse.
8: Since this line is completely lost, only the end of the word commenced in the previous line is restored here.

21. COLOSSIANS 4, 2–18 AND 1 THESSALONIANS 1,1–6
I.1.b.299 (4767, Copt. 9)

PARCHMENT. 1 leaf, 38 x 29 cm, stained, worn (the edges) and warped.

The text in two columns covers both sides. The initials are preceded by vignettes (*diple*-signs). The margin of p. 168 is ornamented with 5 *obeli* and an initial that opens a new section is marked with an elaborate vignette (*coronis*), coloured green, yellow and red. This folio contains parts of two books: the end of *The Epistle to the Colossians* and the beginning of *The Epistle to the Thessalonians*. The two books are divided by a tail-piece formed of 7 rows of small *diple*-signs, *obeli* and scrolls. The titles of the books are inserted between these rows in the smaller character, the first one in the fourth line or row and the other in the sixth.

DIALECT: Sahidic.

DATE: 6th or 7th cent.

PROVENANCE: the White Monastery; brought by Golenischev in 1889, along with nos. I.1.b.295, 296, 297, 298, 304, 305, 307.

PUBLICATIONS: Lemm, *SB* II, pp. 387–388.

BIBLIOGRAPHY: Golenischev, p. 15; Elanskaya, *CLT*, pp. 230–231.

ρξζ a) ϣληλ ετετ̄ν̄ϩ̄ ν̄ογ
ϣή ν̄ροεις ν̄ϩητ̄ϥ
ϩ̄ν̄ ογωϣ̄π̄ ϩ̄μοτ· ετε
τ̄ν̄ϣληλ ϩ̄ωων ϩ̄αρον
ϫεκας ερεπνογτε
ογων ναν μ̄πρ̄ô μ̄
πϣαϫε ετρενϫω̂ μ̄
πμγστηριον μ̄πε
χ̄ϲ̄ παϊ ε+μηρ ετβη
ητ̄ϥ ϫε εϊεογον̄ϩ̄ϥ
εβ̄ô λ̄ν̄θε ετεϣϣε
εροϊ εϣαϫε· μο
Ο ϣε ϩ̄ν̄ ογϲοφια ε
τετ̄ν̄ϣωπ μ̄πεογ
οειϣ ν̄ναϩ̄ρ̄ν̄ νετ
ϩ̄ιβολ· μαρεπετ̄ν̄
ϣαϫε ν̄ογοειϣ νιμ
ϣωπε ϩ̄ν̄ ογχαρις
ε ϥχοκ̄ρ̄ ν̄ϩμογ· ετρε
τ̄ν̄ειμε εθε ετεϣ
ϣε εϣαϫε μ̄ν̄ πογα
πογα· ϥνατ̄αμω
τ̄ν̄ ενε+ ν̄ϩητογ τη
ρογ ν̄ϧ̄ι τγχικος
πμεριτ ν̄ϲον αγω
μ̄πιϲτος ν̄διακο
νος πενϣ̄βρ̄ ϩ̄μ̄ϩαλ
ϩ̄μ̄ πϫοεις· παϊ εν
ταϊ τ̄ν̄νοογϥ ϣαρω
τ̄ν̄ επεϊϩωϐ ϫεκας
ετετναειμε επεν
ογω̂ αγω ν̄ϥ παρακα
λει ν̄νετ̄ν̄ϩητ· μ̄ν̄
ονησιμος πϲον μ̄
πιϲτος αγω μ̄μεριτ·
b) παϊ εγογεβολ̂ ν̄ϩητ
τηγτ̄ν̄ πε· ϲενατα
μωτ̄ν̄ εϩωϐ νιμ ετ
ϩαϩτηη·ϥωι
Νε ερωτ̄ν̄ ν̄ϧ̄ι αριϲταρ
χος παϣ̄βρ̄ αιχμα
λωτος· αγω μαρκος
πϣογα ν̄βαρναβας
παϊ ενταϊτετ̄ν̄χ̂ι ν̄
ϩενεντολη ετβη
ητ̄ϥ· ε ϥϣανεϊ ϣα
ρωτ̄ν̄ ϣοπ̄ϥ ερωτ̄ν̄·
αγω ϊησογϲ πετε
ϣαγμογτε ερο ϥ ϫε
ϊουϲτος ναϊ ετϣο
οπ εβολ ϩ̄μ̄ πϭ̄ββε·
ναϊ μαγαγ νε να
ϣ̄βρ̄ ρ̄ ϩωϐ εϩογν̄ε
τμ̄ν̄τερô μ̄πνογτε·
ναϊ ενταγϣωπε ναϊ
μ̄παρηγορια·
ϥ ϣιν̄ε ερωτ̄ν̄ ν̄ϧ̄ι ε
παφρας π̄ϩ̄μ̄ϩαλ̂ ν̄
ϊ̄ϲ̄ πεχ̄ϲ̄· παϊ εγεβολ
ν̄ϩητ̄τηγτ̄ν̄ πε
ε ϥαγωνιϩε ν̄ογο
ειϣ νιμ ϩαρωτ̄ν̄ ϩ̄ν̄
νεϣληλ ϫε ετετνα
αϩ̂ε ραττηγτ̄ν̄ ν̄τε
λειος αγω ετετ̄ν̄
χη̄ϲ̄ εβολ ϩ̄ν̄ ογωϣ
νιμ ν̄τε πνογτε·
+ρ̄ μ̄ν̄τρε γαρ ναϥ ϫε
ογν̄ταϥ μ̄μαγ ν̄ογ
νοϐ ν̄ϧ̄ιϲε ϩαρωτ̄ν̄·
ρξη a) μ̄ν̄ νετ̄ϩ̄ν̄ λαοδικεϊα
μ̄ν̄ νετ̄ϩ̄ν̄ θιεραπο

ΛΙC · ϥϣINE ερω
ΤN̄ N̄ϭΙ ΛΟΥΚΑC ΠCA
ΕΙN ΠΜΕΡΙΤ ΜN̄ ΔΗ
ΜΑC · ϣINE ΝΕCΝΗΥ
ΕΤϩN̄ ΛΑΟΔΙΚΕΙΑ ΜN̄
ΝΥΜΦΑ ΑΥΩ ΤCO
ΟΥϩC̄ ΕΤϩM̄ ΠΕCΗΪ ·
ΑΥΩ ΕΥϣΑΝΟΥΩ ΕΥ
ϣϣ N̄ΤΕΪΕΠΙCΤΟΛΗ
ϩΑϩΤΕΤΗΥΤN̄ · ΜΑ
ΡΟΥΟϣC̄ ϩωωϥ ϩN̄
ΤΕΚΚΛΗCΙΑ N̄N̄ΛΑΟ
ΔΙΚΕΥC · ΑΥΩ ΜN̄N̄
CωC N̄ΤΕΤΝΟϣC̄
ϩωΤΤΗΥΤN̄ · ΑΥΩ
ΑϧΙC N̄ΑΡΧΙΠΠΟC ϧΕ
ϭωϣT̄ ΕΤΔΙΑΚΟΝΙΑ
ΕΝΤΑΚϧΙΤC̄ ϩM̄ ΠϧΟ
ΕΙC ϧΕ ΕΚΕϧΟΚC̄ Ε
ΒΟΛ · ΠΑCΠΑCΜΟC
ΕΝΤΑΪϩΑΪϥ N̄ΤΑΒΙϧ
ΠΑΥΛΟC · ΑΡΙ ΠΜΕΕΥΕ
N̄ΝΑΜ̄ΡΡΕ · ΤΕΧΑΡΙC
N̄ΜΜΗΤN̄
ΤΕΠΡΟC ΚΟΛΟCCΑΕΙC
ΤΕΠΡΟC ΘΕCCΑΛΟΝΙΚΕΙC · Ā ·
ΠΑΥΛΟC M̄N̄ CΙΛΟΥΑ
ΝΟC M̄N̄ ΤΙΜΟΘΕΟC ·
ΕΥCϩΑΪ N̄ΤΕΚΚΛΗCΙΑ
b) N̄ΝΕΘΕCCΑΛΟΝΙΚΕΥC
ϩM̄ ΠΝΟΥΤΕ ΠΕΝΕΙ
ωΤ · M̄N̄ ΠϧΟΕΙC ΙC̄
ΠΕΧC̄ · ΤΕΧΑΡΙC
ΝΗΤN̄ M̄N̄ ✝ ΡΗΝΗ ·
ΤN̄ϣΠ ϩΜΟΤ N̄ΤM̄
ΠΝΟΥΤΕ N̄ΟΥΟΕΙϣ
ΝΙΜ ϩΑΡωΤN̄ ΤΗΡΤN̄
ΕΝΕΙΡΕ M̄ΠΕΤN̄ΜΕ
ΕΥΕ ϩN̄ ΝΕΝϣΛῊ Α
ϧN̄ ωϧN̄ · ΕΝΕΙΡΕ M̄
ΠΜΕΕΥΕ M̄ΠϩωΒ N̄
ΤΕΤN̄ΠΙCΤΙC M̄N̄ ΠϩΙ
CΕ N̄ΤΕΤN̄ΑΓΑΠΗ ·
M̄N̄ ΘΥΠΟΜΟΝΗ N̄
ΘΕΛΠΙC M̄ΠΕΝϧΟΕΙC
ΙC̄ ΠΕΧC̄ M̄ΠΕΜΤΟ
ΕΒΟΛ M̄ΠΝΟΥΤΕ Π̄Ε̄
ΕΙωΤ · ΕΝCΟΟῩ ·
ΝΕCΝΗΥ M̄ΜΕΡΙΤ̀ Ε
ΒΟΛ ϩΙΤM̄ ΠΝΟΥΤΕ
N̄ΤΕΤN̄ΜN̄ΤCωΤΠ
ϧΕ ΠΕΝΕΥΑΓΓΕΛΙΟΝ
M̄ΠϥωωΠΕ ΕϩΟΥΝ
ΕΡωΤN̄ ϩM̄ ΠωΑϧΕ
M̄ΜΑΤΕ ΑΛΛΑ ϩN̄ ΤΚΕ
ϭΟΜ ΑΥΩ ϩM̄ ΠΕΠN̄Ā
ΕΤΟΥΑΑΒ M̄N̄ ΟΥΤωΤ
N̄ϩΗΤ ΕΝΑϣωϥ ΚΑ
ΤΑ ΘΕ ΕΤΕΤN̄ϹΟΟΥΝ
N̄ΘΕ ΕΝΤΑΝϣωΠΕ
M̄ΜΟC N̄ϩΗΤΤΗΥΤN̄
ΕΤΒΕΤΗΥΤN̄ · ΑΥΩ
N̄ΤωTN̄ ΑΤΕΤN̄ϣω
ΠΕ ΕΤΕΤN̄ΤN̄ΤωΝ

IV. LECTIONARY FOR THE WHOLE YEAR AND PSALMODIA

LECTIONARY FOR THE WHOLE YEAR AND PSALMODIA
I.1.b.653 (4769, Copt. 49)

PAPER. 8 leaves, 15 x 11.5 cm. Stains, corners of outer margins missing.

The text is in one column of 15–17 lines on both sides. The folios are numbered 71–78 (the numbers are on the back page of a folio, on the left-hand corner). The titles are in Arabic, in red ink with the exception of the last line on the back of fol. 72, where black ink was used. In red also is the punctuation stop which separates Lessons, phrases and their portions. Initials with but one exception (on the front page of fol. 75 where the first Psali of the Psalmodia begins) are undecorated, while the exceptional one has the form of a bird.

The first five folios and the beginning of the sixth contain the final pages of the Lectionary for the Whole Year (an Ordo) with just the *incipits* of Lessons to be read during the Morning and Evening Service and the Mass from the end of Paone (June) to the year's end (the *epagomenae,* the end of August, according to the Julian Calendar).

Next comes the Psalmodia which opens with a Psali (the only one preserved in the Golenischev folios) for Shenoute. The Psali, which is incomplete, is alphabetical (extant are stanzas from "alpha" to "ksi").

DIALECT: Bohairic.

DATE: 16th or 17th cent.

PROVENANCE: not recorded.

PUBLICATIONS: the Lectionary is unpublished; the Psali for Shenoute was published by Leipoldt, *ÄZ* 43, 1906, pp. 152–156, and subsequently taken into account by the latter in the hymn's critical edition in LS III, pp. 234–237.

BIBLIOGRAPHY: LS III, p. 12; Elanskaya, *CLT*, p. 249.

(1) ⲁⲉ ϩⲉⲛ ⲟⲩⲟⲛ ⲛ̀ⲃⲱⲱⲛ ⲙ̀ⲡⲉⲕⲟⲩⲟⲓⲛⲓ
ⲡⲓⲟⲩⲱⲓⲛⲓ ⲛⲧⲁⲡ
ⲙ̀ⲡⲓⲉⲃ ⲛ̀ⲧⲉ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ
ⲓⲏⲥ ⲡⲭⲥ ⲟⲩⲱⲣⲡ
ⲙ̀ⲙⲱⲧⲉⲛ ⲱ ⲡⲓ
ⲓⲃ ⲛ̀ⲁⲡⲟⲥⲧⲟⲗⲟⲥ
ⲥ ⲁⲣⲉⲧⲉⲛ̀ϩⲓ ⲱⲓⲱ
ϩⲉⲛ ⲛⲓⲉⲑⲛⲟⲥ ⲛ̀ⲁ
ⲣⲉⲧⲉⲛⲁⲓⲧⲟⲩ ⲛ̀ⲭ
ⲣⲉⲥⲑⲓⲁⲛⲟⲥ ⲥ
ⲁⲉ ⲙⲉⲧⲁⲙⲉ ⲛⲁⲥ
ⲛⲏⲟⲩ ⲥ
ⲛⲉⲛⲓⲟ ⲛ̀ⲁⲡⲟⲥ
ⲧⲟⲗⲟⲥ ⲥ ⲁⲩϩⲓ
ⲱⲓⲱ ϩⲉⲛ ⲛⲓⲉⲑ
ⲛⲟⲥ ϩⲉⲛ ⲡⲓⲉⲩ
(2) ⲟⲁ ⲁⲅⲅⲉⲗⲓⲟⲛ ⲥ ⲛⲧⲉ
ⲓⲏⲥ ⲡⲭⲥ ⲥ
ⲁⲛⲓⲁⲡⲟⲥⲑⲟⲗⲟⲥ
ⲁⲡⲟⲩϩⲣⲱⲟⲩ ⲱⲉ ⲛ̀ⲛⲏ
ⲉⲱⲱⲡ ⲁⲛⲱⲁⲛⲙ
ⲉⲣⲟⲩ ⲥ ϩⲉⲛ ⲡⲉⲛ
ⲣⲱⲙⲓ ⲉⲧⲥⲁ ϩⲟⲛ
ⲁⲩⲛⲁⲁⲓⲧⲉⲛ ⲛ̀
ⲣⲁⲙⲁⲟ ⲥ ⲱⲁⲧⲉⲛ
ϯ ⲛ̀ϩⲁⲛⲉϫⲱⲟⲩ
ⲛⲓ ⲥ
ⲁⲥⲓ ⲉⲡⲓⲙϩⲁⲩ
ⲃⲟⲗ ⲉⲃⲟⲗ ϩⲉⲛ
ⲛⲉⲧⲉⲛϩⲏⲧ ⲥ ⲛ̀
ⲛⲓⲙⲟⲕⲙⲉⲕ ⲛ̀
ⲧⲉ ϯⲕⲁⲕⲓⲁ ϩⲓ
(3) ϩⲓⲛⲁ ⲛⲥⲙⲟⲩ ⲉⲣⲟ)
ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲁⲓ
ⲕⲟⲩϩⲓ ⲛ̀ⲁⲗⲟⲩⲓ ⲥ
ⲡⲓⲱⲓⲕ ⲛ̀ⲧⲉ
ⲁⲣⲉⲙⲁⲥϥ ⲥ
ⲁⲣⲉⲙⲁⲥϥ ⲥ
ⲱ ⲛⲓⲁⲧϥ ⲙ̀ⲡⲓⲉⲃ
ⲛⲁⲕⲁϯ ⲥ ⲉϧⲉⲛ
ⲟⲩϩⲏⲕⲓ ⲛⲉⲙ ⲟⲩ
ϫⲟⲃ ⲥ ⲟⲩⲟϩ ϩⲉ)
ⲡⲓⲉϩⲱⲟⲩ ⲉⲧ
ϩⲱⲟⲩ ⲥ ⲉϥⲉⲛⲉ
ⲙⲁϥ ⲛ̀ϫⲉ ⲡⲟⲥ
ⲥⲕⲁⲗⲟⲥ ϩⲉⲛ ⲟⲩ
ⲙⲏⲑⲙⲏⲓ ⲥ باكر
Ⓔ ⲛ̀ⲱⲱⲥ ⲛ̀ القداس
ⲣⲱⲙⲓ ϩⲓ ⲡⲱⲁ
ⲭⲉ ⲥ
(4) ⲟⲃ ⲁϥⲧⲥⲓⲟ ⲛ̀ⲟⲩⲧⲣⲟ
ⲫⲉ ⲥ ⲁⲩⲟⲩⲟⲙ ⲙ̀
ⲡⲟⲩⲉⲣ ϩⲁⲉ ϩⲉⲛ
Ⓔ ⲛ̀ⲱⲓⲕ ⲛⲉⲙ ⲧⲉⲃ
ϯ ⲃϯ ⲥ اسبسمس
Ⲍⲥⲙⲁⲣⲟⲟⲧ ⲁⲗⲓ
Ⲟⲩⲉ̀ⲣⲟⲙⲁⲑⲁ ⲥ صلوه
الاحد الرابع من ابيب عشيه
Ⲉⲧⲁϥⲱⲉ ϩⲟⲩⲛ̀
ⲉⲕⲉⲫⲁⲣⲛⲁⲱⲙ ⲥ
ⲛ̀ⲭⲉ ⲡⲭⲥ ⲓⲏⲥ ⲡⲉ
ⲟⲥ ⲥ ⲁϥⲧⲁⲗⲃⲟ
ⲛ̀ⲱⲱⲛⲓ ⲥ ⲉⲧⲉ ⲡⲉϥ
ⲱⲏⲣⲓ ⲛ̀ⲧⲁⲣⲭⲟⲥ
ⲁⲥⲓ ⲉⲡⲓⲙϩⲁⲩ باكر
Ⲭⲏⲣⲉ ⲗⲁⲍⲁⲣⲟⲥ القداس
كتب فى عيد الثمانين
(5) ⲓⲏⲥ ⲡⲭⲥ اسبسمس
ⲡⲉⲛⲥⲱⲧⲏⲣ ⲥ ⲁⲕ
ⲁⲓⲧⲉⲛ ⲛⲉⲙⲡⲱⲁ

ⲥ ⲙⲡⲉⲕⲁⲥⲡⲁⲥⲙⲟ̈
ⲉⲑⲩ ⲥ ⲛ̀ⲭⲣⲏⲓ ϩⲉⲛ
ⲛⲓⲫⲏⲟⲩⲓ ⲥ وصلوه و
ϩⲓⲛⲁ ⲛ̀ⲧⲉⲛⲥ
الاحد الاول من مسرى عشيه
ⲍⲟⲩⲥⲓⲁ̀ ⲛⲉⲙ ⲟⲩⲉⲣ
ⲱⲓⲱⲓ ⲥ ⲉⲣⲣⲏⲓ ⲉ̀
ϫⲉⲛ ⲫⲓⲟⲙ ⲁϥ
ⲙⲟⲱⲓ ⲥ ϩⲉⲛ ⲡⲓ
ⲙⲁⲣⲁ̄ ⲛ̀ⲟⲩⲉⲣⲃⲓ
ⲥ ⲛ̀ⲧⲉ ⲡⲓⲉϫⲟⲣϩ
ϩⲉⲛ ⲫⲓⲟⲙ باكر
Ⲭⲉ ⲙⲉⲧⲁⲙⲉ ⲛⲁⲥ
Ⲡⲓⲟⲩⲱⲓⲛⲓ القداس
(6) ⲟⲩ̄ ⲉⲧⲁϥⲱⲁⲛⲱⲉ̀ ϫⲉ̀ⲛ
ⲛⲓⲉⲕⲟⲧ ⲥ ⲫⲁⲓ ⲁϥ
ⲱⲱⲡⲓ ⲁⲩϫⲟϫ
ⲛ̀ⲗⲁⲕϩⲥ ⲫⲁⲓ ⲉ̀
ⲃⲟⲗ ϩⲓⲧⲉⲛ ⲡ̀ⲟ̀ⲥ ⲥ
ⲟⲩⲟϩ ⲁϥⲟⲓ ⲛ̀ⲱⲓ
ⲫⲏⲣⲓ ϩⲉⲛ ⲛⲉⲛ
ⲃⲁⲗⲥ اسبسمس
Ⲛⲑⲟ ⲧⲙⲁⲓ وصلوه و ⲙⲉ ⲛⲉ̀ⲛⲥ
الاحد الثانى من مسرى عشيه
ϯϫⲟ ⲛ̀ⲧⲥⲙⲏ ⲛ̀ⲧⲉ
ⲡⲓⲧⲉⲗⲟⲛⲏⲥⲥ باكر
ⲁⲥⲓ ⲉⲡⲓⲙϩⲁⲩⲥ القداس
Ⲭⲏⲣⲉ ⲡⲓⲙⲁ ⲛⲱⲉ
ⲗⲉⲧ ⲉⲧⲥⲉⲗⲥⲟⲗ
ϩⲉⲛ ⲟⲩⲑⲟ ⲛ̀ⲣⲏ
ϯ ⲛ̀ⲧⲉ ⲡⲓⲛⲉⲙ
(7) ⲫⲓⲟⲥ ⲙ̀ⲙⲏⲓⲥ ⲉ̀
ⲧⲁϥϩⲱⲧⲡ ⲉ̀ϯ
ⲙⲉⲑⲣⲱⲙⲓⲥ اسبسمس
Ⲯⲟⲗⲥⲏⲁ ⲛ̀ⲛⲉⲛ
Ⲱ ⲡⲓⲱⲁⲛⲁϩ وصلوه و

الاحد الثالث من مسرى عشيه
ⲁϥⲁⲙⲟⲛⲓ ⲛ̀ⲛⲏⲙ
ⲛⲟⲙϯⲥ ⲉ̀ⲣⲉϯ ⲉ̀
ϩⲟⲩⲛ ⲉ̀ⲣⲟϥⲥ ⲕⲉ ⲅⲁⲣ
ⲛ̀ⲑⲟϥ ⲡⲉ ⲡⲁⲛⲟⲩϯ
ⲥ ⲟⲩⲟⲥ ⲛ̀ⲣⲉϥϯ ⲙ̀
ⲡⲓⲱⲛϩ ⲥ باكر
Ⲕⲁⲗⲟⲥ ϩⲉⲛ ⲟⲩⲙⲏ
ⲇⲁⲗⲟⲥ ⲛⲓ القداس
ⲃⲉⲛ ⲛⲉⲙ ⲭⲉ ⲟⲩ
ⲁⲥ ⲉⲩⲉϫⲁⲩ ⲉ̀ⲛⲓ
ⲱⲏⲣⲓ ⲛⲧⲉ ⲛⲓⲣⲱ
ⲙⲓ
(8) ⲟⲇ̄ ⲫⲏ ⲉⲧⲛⲁⲟⲩⲁ̀ ⲉ̀
ⲡⲓⲡⲛ̄ⲁ ⲉⲑ̄ⲥ ⲛ̀ⲟⲩϫⲟ
ⲛⲁϥ ⲓⲥϫⲉⲛ ϯⲛⲟⲩ
ⲛⲉⲙ ⲱⲁ ⲉⲛⲉⲍ اسبسمس
Ⲟⲩⲛⲟϥ ⲙ̀ⲙⲟⲩ وصلوه و
ⲟⲩⲟⲍ ⲛⲓϫⲉⲣⲟⲩⲃⲓⲙⲥ
الاحد الرابع من مسرى عشيه
Ⲉⲃⲟⲗ ϩⲓⲧⲉⲛ ϯⲙⲉⲧ
ⲛⲁϩⲧ ⲁϥϯ ⲙⲁϯ
ⲛ̀ϫⲉ ⲁⲃⲣⲁⲁⲙ باكر
ⲁⲥⲓ ⲉⲡⲓⲙϩⲁⲩ القداس
Ⲙⲡⲉⲣⲕⲁⲩ ⲛⲥⲟⲕ
ⲱⲁ ⲉⲃⲟⲗ ⲟⲩⲟⲍ
ⲙⲟⲓ ⲛⲁⲛ ⲛ̀ⲧⲉⲕϩⲓ
ⲣⲓⲛⲏ ϩⲉⲛ ⲛⲓⲃ
ⲃⲟⲧⲥ ⲛ̀ⲧϩⲁⲉ̀ ⲙ̀ⲡⲓ
ⲥⲛⲟⲩ ⲙⲁⲧⲁϫ
ⲣⲟⲛ
(9) ϩⲉⲛ ⲡⲉⲕⲥⲁϫⲓ
ⲉ̀ⲧⲉⲙⲡⲉⲩⲥⲓⲙⲓⲥ
Ⲩⲛⲁϩⲱⲧⲡ اسبسمس
ϩⲉⲛ ⲟⲩⲙⲉⲧ وصلوه و
الاحد الاول من شهر النسى عشيه

ⲭⲛⲏⲟⲩ ⲙ̀ⲫⲣⲏⲧ
ⲙ̀ⲡⲓⲥⲏⲧⲫⲣⲏϫ
ⲥ ⲁⲩⲛⲁⲩ ⲉ̀ⲣⲟⲕ ⲥⲓ
ⲛⲁⲃⲏⲫⲏ ⲛ̀ⲧⲉ ⲧ
ⲫⲏ ⲥ ⲉ̀ⲣⲉⲛⲉⲕⲙⲏⲓ
ⲛⲓ ⲛⲁϩⲏ ⲃⲣⲏϫ ⲥ
ⲡⲓⲓⲟϩ ⲉⲕⲉⲣ ⲕⲁⲕⲓ
ⲛⲉⲙ ⲫⲣⲏ باكر
Ⲕⲉ ⲅⲁⲣ ⲙ̀ⲡⲉϩⲉⲣ
ϩⲟⲧ ϩⲁⲧϩⲏ ⲛ̀
ⲛⲓⲟⲩⲣⲱⲟⲩ ⲥ ⲛ̀ⲁ
ⲛⲟⲙⲟⲥ ⲁⲗⲗⲁ ⲁⲕ
(10) ϭ̅ⲉ ⲟⲗⲓ ⲙ̀ⲡⲓⲣⲙ̀ⲡ ⲥ ⲟⲩⲟϩ
ⲁⲕⲙⲟⲩⲓ ⲛ̀ⲥⲁ ⲡⲉϥ
ⲥⲱⲧⲏⲣ ⲥ القداس
ϩⲉⲛⲟⲩⲛⲓⲱⲧ ⲛ̀
ϫⲟⲙ ⲥ ⲛⲉⲙ ⲟⲩⲱⲟ̆
ⲉⲩⲉ̀ⲧⲁⲟⲩⲟ̀ ⲛ̀ⲛⲉⲩ
ⲁⲅⲅⲉⲗⲟⲥ ⲥ ⲉⲩⲑⲟ̆
ⲧ ⲛ̀ⲛⲉⲩⲥⲱⲧⲡ ⲥ
ϩⲉⲛ ⲡⲉⲩⲇ̄ⲑⲏⲟⲩ
ϩⲉⲛ ⲟⲩⲥⲙⲏ ⲛ̀ⲥⲁⲗ
ⲡⲓⲅⲅⲟⲥ ⲥ اسبسمس
ⲃⲱⲛ̀ϩⲣⲏ ⲛ̀ϩⲏⲧⲉⲛ ⲥ
ⲧ ⲛⲁⲛ ⲛ̀ⲧⲉⲕⲥⲓ صلوه [9]

Ⲉ̄ ⲛ̀ⲱⲱ ⲛ̀ⲣⲱⲙⲓ
ⲭⲛⲁⲓ ⲛ̀ⲁⲉ ⲡ̀ⲱⲏⲣⲓ ⲙ̀ⲫⲧ
ⲓⲏⲥ ⲡ̀ⲭ̅ⲥ̅ ⲛ̀ⲥⲁⲭ القداس
(11) ⲙ̀ⲙⲁⲛⲟⲩⲏⲗ اسبسمس
ⲛ̀ⲧⲉⲭⲥⲙⲟⲩ ⲉ صلوه
كل المرادات الذى بقرا بطول السنه
ابصاليه واطس للقديس انبا شنوده
ⲁⲗⲓⲑⲟ̀ ϩⲱⲱⲁⲓ ⲛⲁ̀)
ⲙ̀ⲫⲱⲟⲩ ⲥ ⲡⲉⲕ
ⲉⲣ ⲡ̀ⲙⲉⲩⲓ ⲱ ⲡⲓⲁⲥ

ⲕⲓⲧⲏⲥ ⲥ ⲡⲓⲱⲫ̀ⲏ
ⲡ̀ⲭ̅ⲥ̅ ⲡⲟⲩⲣⲟ ⲛ̀ⲧⲉ
ⲫⲱⲟⲩ ⲥ ⲁⲩⲁ̀ ⲱⲉ
ⲛⲟⲩⲧ ⲱⲁ ⲧⲉ̀ⲛⲧⲉ
ⲗⲓⲁ̀ ⲥ
Ⲃⲟⲛ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲉ
ⲛⲓⲡⲓⲥⲑⲟⲥ ⲥ ⲛⲉⲙ
ⲛⲓⲱⲏⲣⲓ ⲛ̀ⲧⲉ ⲧⲉⲕ
ⲕⲗⲓⲥⲓⲁ̀ ⲥ ⲉⲩⲉⲣ ⲱⲁ
ⲛⲁⲕ ⲱ̀ ⲡⲓⲧⲕⲉⲟⲥ
(12) ϭ̅ⲉ̅ ⲁⲃⲃⲁ ⲱⲉⲛⲟⲩⲧ
ϫⲉⲛ ϫⲁⲛⲯⲁⲗⲓⲁ̀
Ⲅⲉ ⲅⲁⲣ ⲕ̀ⲃⲓⲥⲓ ⲉⲙⲁ
ⲱⲱ ⲥ ϫⲉⲛ ⲑⲙⲏⲧ
ⲛ̀ⲛⲓⲁⲑⲗⲓⲧⲏⲥ
ⲛⲉⲙ ⲡⲉⲕⲃⲓⲟⲥ ⲑ̀
ⲙⲉϩ ⲛ̀ⲱⲟⲩ ⲥ ⲁⲩⲁ̀
ⲱⲉⲛⲟⲩⲧ ⲱⲁ ⲧⲥⲉⲛ
ⲇⲉⲗⲓⲁ̀ ⲥ
Δ̄ⲁ̄δ̄ ⲡⲟⲩⲣⲟ ϫⲉⲛ
ϩⲁⲛⲯⲁⲗⲙⲟⲥ ⲥ
ϫⲉ ⲡⲓⲑⲙⲏ ⲁϥⲡⲓ
ⲣⲓ ϫⲉⲛ ⲡⲏⲓ ⲙ̀ⲡⲟ̅ⲥ̅ ⲥ
ⲟⲩⲟϩ ⲉϥⲁⲱⲁⲓ ⲕⲁ
ⲗⲟⲥ ⲥ ϫⲉⲛ ⲛⲓⲛ̀ⲧⲟ
ⲗⲉ ⲛ̀ⲧⲉ ⲡⲟ̅ⲥ̅ ⲥ
(13) Ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲥⲉⲛⲟⲩ
ⲑⲓⲟⲥ ⲡⲓⲧⲕⲉⲟⲥ ⲡⲓⲁⲣ
ⲭⲏⲙⲁⲛⲑⲣⲓⲧⲏⲥ ⲛ̀
ⲑⲟϥ ⲁϥⲥⲁϫⲓ ⲙ̀ⲙⲉ ⲡ̀ⲭ̅ⲥ̅
ⲙ̀ⲡⲣⲏⲧ ⲙ̀ⲙⲟⲩϩⲏⲥ ⲡⲓ
ⲛⲁⲙⲱⲑⲏⲧⲏⲥ ⲥ
Ⲍⲉⲟⲥ ⲛⲓⲛⲓⲱⲧ ⲛ̀
ⲱⲫⲏⲣⲓ ⲛⲓ ⲉ̀ⲧⲁϥ
ⲓⲣⲓ ϫⲉⲛ ⲛⲉⲛⲱⲗⲏⲗ:
ⲥ ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲛⲓⲱⲏⲣⲓ

ⲛ̀ⲧⲉ ⲛⲓⲣⲱⲙⲓ
ϩⲉⲛ ⲧ̀ⲥⲟⲙ̀ⲡ̅ⲭ̅ⲥ
ⲙ̀ⲙⲁⲛⲟⲩⲏⲗ ⲥ
Ⲏⲡⲡⲉ ⲛⲓⲉⲧⲯⲱ
ⲛⲓ ⲁϥⲧⲁⲗⲃⲱⲟⲩ
ⲛⲉⲙ ⲛⲓⲃⲉⲗⲗⲉⲩ
ⲁⲩⲛⲁⲩ ⲙ̀ⲃⲟⲗ ⲥ
(14) ⲟ̅ⲍ̅ ⲛⲉⲙ ⲛⲣⲉϥⲙⲱⲟⲩⲧ
ⲁϥⲧⲟⲩⲛⲟⲩⲥⲟⲩ ⲥ
ⲛⲉⲙ ⲛⲓⲇⲉⲙⲱⲛ ⲁϥ
ϩⲓⲧⲟⲩ ⲉ̀ⲃⲟⲗ ⲥ
Ⲑⲟⲕ ⲇⲉ ⲧⲥⲟⲙ ⲛⲉ̀ⲙ
ⲡⲓⲧⲁⲓⲟ ⲥ ⲱ ⲡⲉⲛ
ⲥ̅ⲱ̅ⲣ̅ ⲛ̀ⲁⲅⲁⲑⲟⲥ ⲥ
ⲧⲉⲛⲧϩⲟ ⲭⲱ ⲛⲁ̀ⲛ
ⲉⲑⲃⲉ ⲛⲓⲧϩⲟ ⲥ ⲥⲉⲛ
ⲛⲟⲩⲑⲓⲟⲥ ⲡⲓⲟⲩⲏⲃ
ⲛ̀ⲧⲉ ⲡ̅ⲭ̅ⲥ ⲥ
Ⲓⲏⲥ ⲡ̅ⲭ̅ⲥ ⲡⲱⲏⲣⲓ ☩ ⲥ
ⲁϥⲥⲱⲧⲡ ⲙ̀ⲡⲓ
ⲇⲓⲕⲉⲟⲥ ⲥ ⲡⲉⲛⲓⲱⲧ
ⲉ̅ⲑ̅ ⲁⲩⲁ̀ ⲱⲉⲛⲟⲩⲧ ⲥ
ⲡ̀ⲱⲟⲩⲱⲟⲩ ⲛ̀ⲧⲉ
ⲛⲓⲙⲟⲛⲁⲭⲟⲥ ⲥ
(15) Ⲕⲟⲥⲧⲁⲛ̀ⲧⲓⲛⲟⲥ ⲡⲓ
ⲙⲁⲓⲡ̅ⲭ̅ⲥ ⲥ ⲁϥⲛⲁⲩ
ⲉ̀ⲡⲱⲟⲩ ⲛ̀ⲛⲓⲙⲱ
ⲛⲁⲭⲟⲥ ⲥ ⲙⲁⲗⲓ̀ⲧⲁ ⲍ
ϩⲟⲩⲟ ⲙ̀ⲡⲓⲇⲓⲕⲉⲟⲥ
ⲥⲉⲛⲟⲩⲑⲓⲟⲥ ⲡⲓⲡ
ⲣⲉⲥⲃⲓⲧⲉⲣⲟⲥ ⲥ
Ⲗⲁⲗⲓⲁ̀ ⲙ̀ⲫⲱⲟⲩ ⲱ
ⲛⲓⲁⲥⲕⲏⲧⲏⲥ ⲥ ⲛⲉ̀ⲙ
ⲛⲉⲛⲓⲟ☩ ⲙ̀ⲙⲟⲛⲁ
ⲭⲟⲥ ⲥ ϩⲉⲛ ⲡⲱⲁⲓ
ⲙⲡⲓⲁⲣⲭⲏⲙⲁⲛⲑ

ⲣⲓⲧⲏⲥ ⲥ ⲡⲓⲁ̀ⲣⲓⲟⲥ
ⲥⲉⲛⲟⲩⲑⲓⲟⲥ ⲥ
Ⲙⲟⲓ ⲛⲁⲛ ⲡ̅ⲟ̅ⲥ̅ ⲛ̀ⲟⲩ
ⲙⲉⲣⲟⲥ ⲥ ⲛⲉⲙ ⲟⲕ
ⲗⲓⲣⲟⲥ ⲛⲉⲙ ⲡⲓⲇⲓ
ⲕⲉⲟⲥ
(16) ⲟ̅ⲏ̅ ⲡⲓⲛⲓⲱ☩ ⲁⲩⲁ̀ ⲥⲉⲛⲟ̀
ⲙⲁⲓ
ⲑⲓⲟⲥ ⲥ ⲡⲓ̀ⲣⲱⲙⲓ ⲫ☩
ⲡⲓⲧⲉⲗⲓⲟⲥ ⲥ
Ⲛⲑⲟⲕ ⲟⲩⲛⲓⲱ☩ ϩⲉ
ⲛⲓⲁⲥⲕⲏⲧⲏⲥ ⲥ ⲡⲓ
ⲱⲫⲏⲣ ⲛ̀ⲛⲓⲁⲣⲭⲉ
ⲗⲟⲥ ⲥ ⲁⲩⲁ̀ ⲱⲉⲛⲟⲩ
☩ ⲡⲓⲁⲣⲭⲏⲙⲁⲛⲑⲣⲓ
ⲧⲏⲥ ⲥ ⲡⲓⲡⲣⲟⲫⲏ
ⲧⲏⲥ ⲁⲗⲓⲑⲟⲥ ⲥ
Ⲍⲁ ⲡ̀ⲱⲱⲓ ϩⲉⲛ ⲑ̀
ⲙⲏ☩ ⲛ̀ⲥⲉⲛⲟⲩⲇⲓⲟⲥ
ⲛ̀ⲧⲉ ⲛⲉⲛⲓⲟ☩ ⲛ̀ⲟⲣ
ⲑⲟⲇⲟⲝⲟⲥ ⲥ ⲱ ⲡⲉⲛ
ⲓⲱⲧ ⲉ̅ⲑ̅ ⲥⲉⲛⲟⲩⲑⲓ
ⲟⲥ ⲥ ⲕⲁⲧ[ⲁ] ⲡ̀ⲥⲁϧⲓ ⲙ̀
ⲡⲉⲛⲓⲱⲧ ⲕⲩⲣⲓⲗⲗⲟⲥ ⲥ

Notes to the text

Minor orthographical deviations are not noted.

(1), 5: The formative element of the First Perfect is missing here, before ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ .

12: Here, as also in (5), 16, the text is corrupt. After the conjunction "that", which introduces either a clause of purpose or a direct speech, comes a word, the meaning of which is not clear, followed by "my brethren" (or "she was coming"). If this word can be understood as the imperative construct form ⲘⲀⲦⲀⲘⲈ, the phrase will mean "Tell my brethren". Since, however, it is out of context, one cannot be positive here.

(2), 6: Only two letters are written in the verb that follows the auxiliary of Conditionalis: ⲘⲚ. If ⲘⲞⲨⲚ is meant here, then, with the preposition ⲉ-, it conveys the sense of remaining with smb/smth, holding to smth, joining smb, and so the phrase will be translated "If we hold to Him ..." or the like.

(2), 17– (3), 1: A dittography: ϩⲓ{ϩⲓ}ⲛⲁ.

(3), 1: An omission; read ⲛ‹ⲧⲉϥ›ⲥⲙⲟⲩ.

(4), 14: An omission; read ‹ϩⲉⲕⲁⲧⲟⲛ›ⲧⲁⲣⲭⲟⲥ.

(5), 16: Cf. note to (1), 12.

17: A superfluous ⲓ, the result (erroneous) being "light" instead of the correct "stone".

(6), 9: The text literally means, "You (fem.) are loving Truth our (...)."

(7), 7: The text is corrupt. It is not clear what was meant under ⲚⲎⲘ.

14: An omission; read ‹ⲥⲕⲁⲛ›ⲁⲁⲩⲟⲛ.

(8), 5: ⲘⲘⲞⲨ is written instead of ⲘⲘⲞ.

(9), 5: The noun is not written in full, just its article (indefinite) and the affix of the *abstracta*.

(10), 12: The text is corrupt. The verb is represented just by one letter (Anlaut). The verb "to sow" may be meant, cf. ϭⲟ ⲛϩⲣⲁⲓ ⲛϩⲏⲧⲉⲛ (Crum, 752 b).

14: I could not make out the sense of this line, or rather, not completely, since the possibilities one can envisage here are not satisfactory enough.

(13), 7: As Leipoldt notes, in his critical edition, quoting Lemm, ϫⲉⲟⲥ is written here in place of ϫⲉⲟⲩ (i.e. ⲥⲉⲟⲩ); ϫ for ⲥ is quite normal in alphabetical hymns in view of the scarcity of words beginning in ϫ. Note also the omission of ⲛⲁⲉ before the subject that comes next.

9: ⲛⲉⲛ, that is, "our (prayers)", is written for ⲛⲉϥ "his".

(14), 9: Note the omission of the genitival exponent before the name of Shenoute.

(15), 16: The indefinite article is written as ⲟ, in place of ⲟⲩ.

Translation

(1) [Salutatio]n [and Praye]r. (The) fourth (Sunday) of Paone.

In your light (, O Lord, we shall see light, may your mercy come to those who know you,) the light of (Truth that shines to all men, coming into the world).[1]

The first Sunday of Epep. Compline.

Jesus Christ sent you (forth), O (you), the 12 Apostles, (and) you preached among the gentiles, (and) made them Christians,

Morning Prayer.

Tell my brethren (?).

The Mass.

Our apostolic fathers preached among the gentiles in the

(2) 71. Gospel of Jesus Christ.

Salutation and Prayer. (The) first (sunday).

The Apostles, their voice spread (over the whole earth and their words reached the limits of the inhabited world).

The second Sunday of Epep. Compline.

If we ...[2] to him in our man who is inside, he will make us rich that we may (lit. until we) give to others.

Morning Prayer.

She came to the Sepulchre (and saw that the stone was rolled back and that the clothes were lying).

The Mass.

Remove from your hearts the thoughts of wickedness

(3) that he may bless us even as these small children.

Salutation and Prayer.

The bread of (life that came down to us from heaven, he gave life to the world).

You (fem.) bore him (without pollution. He gave to us his precious body and blood that we may live forever).

The third Sunday of Epep. Compline.

Oh, blessed is he who will think of a poor and a weak (ones) and on the evil day the Lord shall be with him.

Morning Prayer.

It is right well, of a truth.

The Mass.

5 thousand men in the desert

(4) 72. he satiated with food, (so that) they ate and did not eat

everything (lit. could not finish up), (namely) with 5 loaves and 2 fishes.[3]

Salutation and Prayer.

You (i.e. Jesus Christ) are blessed, verily, and your good Father and the Holy Spirit, for you came and redeemed us).

Spice ...

The fourth Sunday of Epep. Compline.

When he came into Capernaum, namely Jesus Christ, our Lord, he cured a sick man, that is the servant of the centurion.[4]

Morning Prayer.

She came to the Sepulchre (and saw that the stone was rolled back and that the clothes were lying).

The Mass.

Rejoice, Lazaros.

Scripture in the Feast of the Eighty.

(5) Salutation and Prayer.

Jesus Christ, our Saviour, you made us worthy of your Holy Salutation in heaven that we may (sing to you together with the Cherubs and the Seraphs, crying out, saying: "You are Holy, you are Holy, you are Holy, O Lord the Pantocrator! Heaven and earth are filled with your glory and your honour).

The first Sunday of Mesore. Compline.

Authority and power over the sea: he walked in the fourth vigil of the night on the sea.[5]

Morning Prayer.

Tell my b(rethren) (?)

The Mass.

The stone,

(6) 73. which was refused by the builders, this has become the completion of (the) corner: this (was done) by the Lord, and it is wonder in our eyes.[6]

Salutation and Prayer.

You (fem.)...

The second Sunday of Mesore. Compline.

I am speaking in the voice of the publican.

Morning Prayer.

She came to the sepulchre (and saw that the stone was rolled back and that the clothes were lying).

The Mass.

Rejoice, Bridechamber, decorated variously (lit. in a plenty of manner(s)), of the true

(7) Bridegroom, who reconciled (himself) unto mankind.

Salutation and Prayer.

The consolation of our (hearts).

O Everlasting.

The third Sunday of Mesore. Compline.

He seized ... strength ...[7]
for he is my God and the life-giver.

Morning Prayer.

It is right well, of a truth.

Every (off)ence and blasphemy shall be forgiven to the sons of men, (but)

(8) 74. he who will blaspheme against the Holy Spirit, it shall not be forgiven to him from now and forever.[8]

Salutation and Prayer.

Rejoice (, Maria, the servant and the mother, for he who is in your bosom — the Angels sing to him) and the Cherubs (make obeisance to him dutily with the Seraphs continually).

The fourth Sunday of Mesore. Compline.

(It is) by the mercy (of his that) Abraham was appreciated.

Morning Prayer.

She came to the Sepulchre (and saw that the stone was rolled back and that the clothes were lying).

The Mass.

Do not forsake us (lit. erroneously "them") ever and give to us your peace in the fights of the last of the ages (lit. time) (and) strengthen us

(9) with your Word that is not wont to pass (away).

Salutation and Prayer.

He will be reconciled in a ...

The first Sunday of the Epagomenal days.[9] Compline.

He is coming even as the lightning. He is seen on the clouds of the sky, while his signs will flash like lightning, the moon being darkened together with the sun.[10]

Morning Prayer.

Because you (i.e. Peter the Apostle) did not fear before the lawless kings, but you

(10) 75. took the cross and went after our Saviour.

The Mass.

In a great might and glory he shall send his angels and they will gather together his elect from (lit. in) his four winds with a trumpet sound.[11]

Salutation and Prayer.

... [12]among us. Give us your pe(ace in the fights of the last of the ages (and) strengthen us with your Word that is not want to pass away).

...

5 thousand men (in the desert he satiated with food, (so that) they ate and did not eat everything (lit. could not finish up), (namely) with 5 loaves and 2 fishes).[13]

The Mass.

The Son of God, Jesus Christ, will come; yesterday (and today he is he and forever in one nature. We are making obeisance to him and giving glory to him).

(11) Salutation and Prayer.

Emmanuel (our God in our midst now in the glory of his Father and the Holy Spirit), may he bless u(s all and cleanse our hearts, and cure the diseases of our souls and our bodies).

All the responses,[14] which are read the whole year round.

Psali (to the tone of) "Batos" for the Saint Apa Shenoute.

Of a truth, today your memory is celebrated to us, O ascetic and friend of Christ, the King of Glory, Abba Shenoute, even unto the end (of the world).

Everyone of the true believers and the sons of the Church shall celebrate to you, O righteous

(12) 76. Abba Shenoute, in Psalis.

For you are great exceedingly in the midst of the athletes and your life is full of glory, Abba Shenoute, even unto the end (of the world).

David, the King, (sang) in Psalms: "The righteous flourishes in the house of the Lord[15] and he grows right well in the commandments of the Lord",

(13) that is Senouthios, the righteous one, the archimandrite. He spoke with the Christ[16] even as Moyses, the law-giver.

Numerous are the great miracles, which he wrought by his (lit. erroneously our) prayers before the sons of men by the might of the Christ Emmanuel.

Behold, the sick — he cured them, and the blind — they saw,

(14) 77. and the dead — he raised them, and the demons — he cast them out.

And yours is the power and the honour, O good Saviour. We pray you, forgive us (our debts) because of the prayers of Senouthios, the priest of the Christ.

Jesus Christ, the son of God, chose the righteous one, our holy father Abba Shenoute, the pride of the monks.

(15) Constantine, the Christ-loving (king), saw the glory of the monks, (and) more especially of the righteous Senouthios, the presbyter.[17]

Sing today, O ascetics and our monastic fathers, at the feast of the archimandrite Saint Senouthios.

Give to us, Lord, a share and a lot with the righteous one,

(16) 78. the great Abba Senouthios, (0) men-loving God, the perfect one.

You are great among the ascetics, the friend of the angels, Abba Shenoute, the archimandrite, the true prophet.

You are high in the midst of the Synodos of our orthodox fathers,[18] O our holy father Senouthios, according to the word of our father Cyril.[19]

Notes to the translation

For the sake of convenience, we give Shenoute's name everywhere in its Sahidic form, though here, in a Psali written in Bohairic, it is rendered as "Shenouti". In this text, however, it is also given in its Grecized form, "Senouthios" and we make this distinction in our translation.

The title "Apa" in the Arabic rendering ("Anba") we give as "Apa", while its Bohairic forms ("Abba", "Ava") we render as "Abba".

1. In those cases in which we could identify the incipit of a Lesson, we adduce what follows in parentheses.
2. See note to the text (2), 6.
3. Cf. *Mt* 14, 15–21; *Mc* 6, 41.
4. Cf. *Mt* 8, 15–13; *Lc* 7, 1–10.
5. Cf. *Mt* 14, 25; *Mc* 6, 48.
6. *Ps* 117, 22–23, cf. *Mt* 21, 42; *Lc* 20, 17.
7. The text is corrupt.
8. Cf. *Mt* 12, 31–32; *Mc* 3, 28–29.
9. Since the Coptic months consist of 30 days, the remaining ones are added at the year's end, five in an ordinary and six in a leap year.
10. *Mt* 24, 27 and 29–30; cf. *Dan* 7, 13–14; *Mt* 24, 30; *Mc* 13, 26.
11. *Mt* 24, 30–31.
12. See note to the text (10), 12.
13. See note 3 above.
14. In Graf's dictionary (Graf, ZS 8, p. 240), a derivative of "responsorium", the people's prayer in response to the Deacon's invocation. Here this term denotes Psalis.
15. *Ps* 91, 13–14.
16. In Shenoute's *Vita* compiled by his pupil and successor, Besa, it is written that Shenoute often spoke with the Christ (cf. LS I, Sections 22–23, 25–26, 30, 32, 70–72, 121, 154–160).
17. When Constantine died, Shenoute was only four years old.
18. An allusion to the Council of Ephesus (431) in which Shenoute took part.
19. The Patriarch of Alexandria in 412–444, together with whom Shenoute departed to the Council.

INDICES

All the references are given according to the inventory numbers of the texts published here. These numbers are followed, after a colon, by page numbers with the letter 'a' or 'b' coming next, indicating in what column of a page the given word occurs. If page numbers are lost and cannot be restored the pages of a text are numbered continuously as '(1)', '(2)', etc. Restored page numbers are given in square brackets. Only one reference to a page is given irrespective of the frequency with which the given word occurs there.

In the Table below specially compiled for the reader's convenience the texts here published are given in order of their inventory numbers with a number, coming next, of the section (Roman numerals) in which this MS. is incorporated, followed by another number this MS. is accorded in this section (Arabic numerals) and a plate number. Somewhat exceptional are only the references to the 'Treatise on the Symbolics of Baptism and the Elements', restored out of scores of fragments, all having been entered under different numbers in the Museum Inventory. All these references include the letter 'T', followed by a colon and then either by a page number without brackets or an inventory number; the latter procedure concerns only such fragments as could not be arranged into the pages restored here but are published after the text of these pages.

'Treatise'	II	1	p. 167	pl. LIX–LXXVII
I.1.b.274	I	13	p. 131	pl. XLIX
290	III	3	p. 406	pl. CLI
291	I	17	p. 150	pl. LIV–LV
292	I	11	p. 120	pl. XLVI–XLVII
293	II	4	p. 212	pl. LXXXII–LXXXV
294	II	4	p. 212	pl. LXXXVI–LXXXVII
295	I	8	p. 99	pl. XXXVIII–XLI
296	III	8	p. 421	pl. CLIX–CLX
297	III	11	p. 431	pl. CLXVI–CLXVII
298	III	11	p. 431	pl. CLXIV–CLXV
299	III	21	p. 470	pl. CLXXXIII–CLXXXIV
300	II	20	p. 392	pl. CXLV–CXLVI
301	II	4	p. 212	pl. LXXXVIII–LXXXIX
302	II	4	p. 212	pl. XC–XCI
303	I	18	p. 156	pl. LVI–LVII
304	III	7	p. 418	pl. CLVII–CLVIII
305	III	18	p. 461	pl. CLXXIX–CLXXX
306	III	15	p. 451	pl. CLXXV–CLXXVI
307	III	5	p. 411	pl. CLIII–CLIV
308	I	10	p. 115	pl. XLIV–XLV

387_1	III	13	p. 446	pl. CLXXII
629	I	15	p. 140	pl. LI
630_1, 3	I	14	p. 136	pl. L
630_1, 4 and 6	I	13	p. 131	pl. XLIX
630_2	I	12	p. 126	pl. XLVIII
630_3	I	12	p. 126	pl. XLVIII
631	I	12	p. 126	pl. XLVIII
631a	I	14	p. 136	pl. L
631b	I	12	p. 126	pl. XLVIII
632	II	15	p. 362	pl. CXXXV–CXXXVI
633	I	13	p. 131	pl. XLIX
635	III	10	p. 429	pl. CLXIII
637	III	6	p. 414	pl. CLV–CLVI
638	III	16	p. 455	pl. CLXXVII
641	III	20	p. 467	pl. CLXXXII
646	III	9	p. 427	pl. CLXI–CLXII
647	III	12	p. 441	pl. CLXVIII CLXXI
648	III	2	p. 403	pl. CXLIX
649	I	1	p. 11	pl. III–IV
650	III	1	p. 399	pl. CXLVII–CXLVIII
651	I	9	p. 108	pl. XLII–XLIII
652	II	12	p. 345	pl. CXXIX–CXXX
653	IV		p. 473	pl. CLXXXV–CXCII
654	II	14	p. 356	pl. CXXXIII–CXXXIV
655	II	10	p. 333	pl. CXXV–CXXVI
656	I	5	p. 75	pl. XXX–XXXI
657	II	11	p. 339	pl. CXXVII–CXXVIII
658	II	5	p. 233	pl. XCII–XCIII
659	II	16	p. 365	pl. CXXXVII–CXXXVIII
660	II	13	p. 350	pl. CXXXI–CXXXII
661	I	6	p. 85	pl. XXXIV–XXXV
662	I	16	p. 144	pl. LII–LIII
663	II	9	p. 327	pl. CXXIII–CXXIV
664	II	18	p. 378	pl. CXLI–CXLII
665	III	12	p. 441	pl. CLXIX–CLXX
666	I	3	p. 60	pl. XXVI–XXVII
668	II	2	p. 201	pl. LXXVII–LXXIX
670	III	4	p. 408	pl. CLII
681	III	17	p. 458	pl. CLXXVIII
685	I	19	p. 163	pl. LVIII
686	I	2	p. 41	pl. VII–XXV
690	II	19	p. 384	pl. CXLIII–CXLIV
696	I	4	p. 68	pl. XXVIII–XXIX
697	II	6	p. 239	pl. XCIV–XCV
707	II	6	p. 237	pl. XCXVI–XCVII
708	III	16	p. 448	pl. CLXXIII–CLXXIV
710	II	7	p. 248	pl. XCVIII–CXX
711	I	1	p. 11	pl. V–VI
712	II	3	p. 207	pl. LXXX–LXXXI
713	I	1	p. 11	pl. II

714	I	5	p. 75	pl. XXXII–XXXIII
715	I	7	p. 94	pl. XXXVI–XXXVII
716	II	8	p. 319	pl. CXXI–CXXII
717	II	17	p. 372	pl. CXXXIX–CXL
899	III	19	p. 465	pl. CLXXXI

Coptic names

ⲚⲒⲗⲉ 295_1: 19 a, b, 20 a, b; 295_2: /47/ a, /48/ a
ⲡⲁⲙⲃⲱ 291: 74 b
ⲡⲁⲡⲛⲟⲩⲧⲉ 711: 102 a
ⲡⲁϩⲱⲙⲟ 661: /8/ a; ⲡⲁϩⲱⲙ[ⲟ] 661: /7/ a
ⲡⲓϩⲱⲣ 711: 101 b
ⲥⲁⲙⲡⲁ 655: 202
ⲥⲁⲣⲁⲡⲁⲙⲱⲛ 651: 60 b
ⲱⲉⲛⲟⲩⲧⲉ 295_2: /48/ a, b; ⲱⲉⲛⲟⲩ☥ 653: (12), (14), (16)

Foreign names

ⲁⲁⲣⲱⲛ 303: 8 a, b, 10 a, b; ⲁⲣⲟⲛ 303: jotting
ⲁⲃⲉⲗ 710: 140 a
ⲁⲃⲣⲁϩⲁⲙ 296: 6 a; 653: (8); 660: 62 a; 710: 113 b; 711: 108 b
ⲁⲅⲁⲑⲟⲛ 711: 107 a, 108 a
ⲁⲅⲣⲓⲡⲡⲁⲥ : ⲁⲅ[ⲣⲓ]ⲡⲡⲁⲥ 686: 22; ⲁⲅ[ⲣⲓ]ⲡⲡⲁⲥ 686: 1
ⲁⲇⲁⲙ 652: 128 b, 129 b
ⲁⲗⲉϫⲁⲛⲇⲣⲟⲥ : ⲁⲗⲉϫⲁ[ⲛⲇⲣⲟⲥ] 686: 25; [ⲁⲗ]ⲉϫⲁⲛ[ⲇⲣⲟⲥ] 686: 24
ⲁⲛⲁⲧⲟⲗⲉⲩⲥ : ⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲉⲩⲥ 308: (1) b
ⲁⲛⲇⲣⲉⲁⲥ 712: (1) a
ⲁⲡⲟⲗⲗⲱⲛ 295_1: 20 a
ⲁⲣⲁⲃⲉⲩⲥ : ⲗⲉⲟⲛⲧⲓⲟⲥ ⲡⲁⲣⲁⲃⲉⲩⲥ 308: (1) b, (2) a
ⲁⲣ[ⲓⲁⲛⲟⲥ] 664: 159 b
ⲁⲣⲭⲓⲥⲧⲁⲣⲭⲟⲥ 299: 167 b
[ϩⲁⲣⲙⲉⲛ]ⲓⲟⲥ (?) 629_3
ⲧⲁⲣⲧⲩⲙⲓⲥ 295_1: 20 a
ⲁⲣⲭⲉⲗⲁⲟⲥ 296: 5 a
ⲁⲣⲭⲓⲡⲡⲟⲥ 299: 168 a
ⲁⲭⲓⲗⲗⲁⲥ : ⲁⲡⲁ⟨ⲁ⟩ⲭⲓⲗⲗⲁⲥ 711: 108 a
ⲃⲁⲡⲧⲓⲥⲧⲏⲥ : ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲥ T: 7 a; 297-8: 111 b; 665: (1) a, b; ⲓⲱ[ϩⲁⲛⲛⲏⲥ] ⲡⲃⲁⲡⲧⲓⲥⲧⲏ[ⲥ] 665: (1) b
ⲃⲁⲣⲁⲭⲓⲁⲥ 710: 130 b
ⲃⲁⲣϩ[ⲁⲃⲃⲁⲥ] 686: 33
ⲃⲁⲣ[ⲑⲱⲗⲟ]ⲙ[ⲁⲓ]ⲟⲥ 712: (1) b
ⲃⲁⲣⲛⲁⲃⲁⲥ 299: 167 b
ⲃⲓⲕⲧⲱⲣ 656: 17 b, 18 a, b; 714: 125 a, 126 a
ⲅⲁⲃⲣⲓⲏⲗ 651: 59 b; 655: 202; ⲅⲁⲃⲣⲓⲏ[ⲗ] 655: 202
ⲇⲁϩⲉⲓⲇ 654: /65/ a; 659: (2) b; 670: (3); ⲇⲁⲇ 303: jotting; 307: 73; 653: (12)
ⲇⲏⲙⲁⲥ 299: 168
ⲇⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ 295_2: /48/ b; 308: (2) a, b
ⲉⲛⲱⲭ 710: 139 b

ЄΠΑΦΡΑC 299: 197 b
ЄCΑΥ 710: 139 b
ЄΥΑΓΡΙΟC 713: 65 a
[ЄΥΤΥΧΙ]ΑΝΟC (?) 629_2
ΖΑΧΑΡΙΑC 710: 130 b
ΖΗΛΙΑC 297-8: 111 b
ΗCΑΙΑC 297-8: 106 a; 306: 143 b; 664: 160 b
ΖΗΡΑΚΛΙΤЄ 292: 16 a; ΖΥΡΑΚΛΙΤЄ 292: 16 b
ΖΗΡΩΔΗC 296: 3 a, b, 4 a, b, 5 a
ΖΗΡΩΔΙΑΝΟC 297-8: 110 a
ΘЄΟΔΩΡΟC 308: (2) a; ΘЄΟΔΩΡΟC ΠΑΝΑΤΟΛЄΥC 308: (1) b; ΘЄΩΔΩΡΟC ΠΑ ΠΖЄΡΜΗC 713: 65 a
ΘΩΜΑC 633; 666: 61 a, b, 62 a
ΙΑΚΩΒ 301: 385 a; 655: 202; 660: 62 a; 710: 140 a, 141 b; 713: 65 b, 66 a, b
ΙΑΚΩΒΟC 297-8: 112 b; 712: (1) a; ΙΑΚΩΒ[ΟC] 305: titel; 712: (1) b
ΙΑΦЄΤ 650: 20 b; 710: 140 a
ΙЄΡΗΜΙΑC 296: 5 a; 661: 10 b
ΙΗCΟΥC 299: 167 b; ΙΗ[CΟΥC] 712: (1) b; ΙΗCΟΥC ΠΩ[ΗΡЄ Ν]ΝΑΥΗ T: 636e; $\overline{\text{ΙC}}$ T: 7 a; 292: 15 a, b, 16 a, b; 293: 361 b; 295_1: 19 a; 295_2: /47/ b; 296: 3 a, 6 b; 297-8: 110 b, 111 a, 112 b; 299: 167 b, 168 b; 300: /46/ a, b, 47 a, b; 306: 143 a, b, 144 a, b; 649: 75 b; 657: /2/ b; 660: 61 b; 661: 9 b; 662: 151 b; 663: 351 b, 352 a; 666: 61 b; 668: 246 b; 686: 14, 35; 696: 47 a, 48 a; 697: (1) a; 708: 76 a; 710: 119 a, 124 b, 126 b, 127 b, 128 a, 131 b, 134 a, 135 a, 136 a, b, 137 a, 139 a, b, 147 b, 152 b, 158 b; 715: 66 b; [$\overline{\Pi}$]$\overline{\text{C}}$ 686: 37; 712: (1) a; [$\overline{\text{IC}}$] 641: (1); $\overline{\text{IHC}}$ 653: (1), (2), (5), (10), (14)
ΙΟΥΔΑ 296: 3 b (ΠΚΑΖ ΝΙΟΥΔΑ); 296: 3 b
ΙΟΥΔΑC 306: 144 b; ΙΟ[ΥΔ]ΑC 712: (1) b
ΙΟ[ΥΛΙ]ΟC 295_2: /47/ b
ΙΟΥCΙΑΝΗC 666: 61 a, 62 a
ΙΟΥCΤΟC 299: 167 b
ΙCΑΑΚ 660: 62 a; 710: 140 a
ΙCΚΑΡΙΩΤΗC 306: 144 b
ΙΩ[ΖΑΝΝΑ] 665: (2) b
ΙΩΖΑΝΝΗC 296: 5 b, 6 b; 297-8: 112 b; 306: titel; 633 a; 664: 160 a; 665: (1) a, b; 712: (2) b; Ι[Ω]ΖΑΝΝΗC 712: (1) a; [ΙΩΖΑΝΝ]ΗC T: 1 a; ΙΩΖΑΝΝΗC ΠΒΑΠΤΙCΤΗC T: 7 a; 297-8: 111 b; 665: (1) a, b; Ι Ω[ΖΑΝΝΗC] ΠΒΑΠΤΙCΤΗ[C] 665: (1) b; ЄΙΩΖΑΝΝΗC 631

ΙΩΒ 662: 150 a; ΕΙΩΒ 649: 76 b
ΙΩΗΛ 657: /2/ a
ΙΩCΗΦ 296: 3 a, 4 a, 5 a; 649: 76 b; 652: 129 a; 655: 202; 710: 140 a
ΚΑΙΝ 710: 139 a
ΚΕCΤΟC 686: 30; [ΚΕCΤΟC] 686: 33; ΚΕCΤΕ 686: 28
ΚΟCΤΑΝΤΙΝΟC 653: (15)
ΚΥΡΙΛΛΟC 653: (16)
[ΚΥΦΑC] 712: (1) b
ΛΕΟΝΤΙΟC ΠΑΡΑΒΕΥC 308: (1) b, (2) a
ΛΟΓΓΟC 686: 30; [ΛΟΓΓΟC] 686: 33; ΛΟΓΓΕ 686: 28
ΛΟΥΚΑC 299: 168 a; 686: 23; ⟨Λ⟩ΟΥΚΑC 686: 30; ΛΟΥ[ΚΑC] 665: titel; [ΛΟΥ]ΚΑC 686: 34
ΛΩΤ 302: 388 a; 710: 134 b
ΜΑΓΔΑΛΙΝΗ : ΜΑΡΙΑ ΤΜΑΓΔΑΛΙΝΗ 665: (2) b; 717: 66 a
ΜΑΘΑΙΟC 712: (1) a; ΜΑΘΘΑΙΟC 717: 66 a
Μα[θ]ουcαλα 654: 66 a
ΜΑΚΑΡΙΟC 711: 108 b; 713: 65 a
ΜΑΝΤΟΥΚΙΑΝΟC 308: (2) a
ΜΑΞΙΜ[ΙΝΙΑΝΟC] 686: 25
ΜΑΡΙΑ 296: 3 a, 4 a; 659: (2) a; 717: 66 a; ΜΑΡΙΑ ΤΜΑΓΔΑΛΙΝΗ 665: (2) b; 717: 66 a
ΜΑΡΚΕΛΛΟC 686: 19, 20; ΜΑΡΚ[ΕΛ]ΛΟC 686: 18; ΜΑΡ[ΚΕΛ]ΛΟC 686: 21; ΜΑΡΚΕΛΛΕ 686: 20
ΜΑΡΚΙΟΝ 664: 159 a
ΜΑΡΚΟC 299: 168 b; 696: 47 b, 48 a, b
ΜΑΡΤΩΝΙΑ 666: 61 b, 62 a
ΜΗΛΙΤΟC 649: 75 a
ΜΙCΘΕΟC 666: 61 b, 62 a, b
ΜΙΧΑΗΛ 655: 202
ΜΜΑΝΟΥΗΛ 653: (11), (13)
ΜΩΥCΗC T: 18 a; 293: 366 a; 300: 46 b; 652: 128 b, 129 a; 690: (2); ΜΩΥC[Η]C T: 18 a; ΜΟΥCΗC 653: (13)
ΝΑΖΩΡΑΙΟC 296: 5 b
ΝΑΘΑΝ 307: 73
[ΝΑΘΑΝ]Α[ΗΛ] 712: (1) b
ΝΑΙΜΑΝ ΠΙCΥΡΟC T: 18 a
ΝΕΡΩΝ 686: 21, 22, 29; [Ν]ΕΡΩΝ 686: 30
ΝΥΜΦΑ 299: 168 a
ΝΩϹΕ 650: 20 b; 710: 139 b; ΝΩϹ[Ε] T: 7 b; [ΝΩ]ϹΕ 650: 19 b
ΟΝΗCΙΜΟC 299: 167 a
ΠΑΡΘΕΝΟC 686: 29
ΠΑΤΡΟΚΛΟC 686: 26; [ΠΑΤ]ΡΟΚΛΟC 686: 33

ⲡⲁⲩⲗⲟⲥ 299: 168 a; 652: 129 a; 655: 202; 664: 160 a, b; 686: 21, 23, 26, 30, 32; ⲡⲁⲩ[ⲗ]ⲟⲥ 686: 32; ⲡⲁⲩⲗ[ⲟⲥ] 690: (1); ⲡⲁⲩ[ⲗⲟⲥ] 686: 33; ⲡⲁ[ⲩⲗⲟⲥ] 686: 31, 33; ⲡ[ⲁⲩⲗⲟⲥ] 641: (1); 686: 27; [ⲡⲁⲩ[ⲗⲟⲥ] 686: 29, 34
ⲡⲉⲧⲣⲟⲥ 297-8: 111 a, 112 a, b; 661: 10 b; 686: 18, 19, 20, 21, 22; 712: (1) a; 715: 66 b; ⲡⲉⲧⲣⲟ[ⲥ] 686: 18; ⲡⲉ[ⲧ]ⲣⲟⲥ 686: 21; ~~ⲡⲉⲧⲣⲟⲥ~~ 297-8: 112 a
ⲡⲟⲓⲙⲏⲛ 649: 76 b; 711: 101 a, b
ⲡⲟⲩⲧⲧⲟⲣ 295_2: /48/ b
ⲣⲁⲁⲃ 305: 87 a
ⲣⲁⲭⲏⲗ 296: 5 a
ⲣⲟⲩⲃⲏⲛ 652: 128 b
ⲥⲉⲙⲉⲉⲓ 707: 44 a
ⲥⲉⲛⲟⲩⲑⲓⲟⲥ 653: (13), (14), (15), (16); ⲥⲉⲛⲟⲇⲓⲟⲥ 653: (16)
ⲥⲏⲙ 650: 20 b; 710: 140 a
ⲥⲓⲗⲟⲩⲁⲛⲟⲥ 299: 168 a
ⲥⲓⲙⲱⲛ 306: 144 b; 665: (2) a; 712: (1) a; ⲥⲓ[ⲙⲱⲛ] 665: (2) a
ⲥⲓⲫⲟⲣⲁ 666: 61 a, 62 a
ⲥⲧⲉⲫⲉⲛ ⲡ$\overline{ⲩⲥ}$ ⲱⲉⲛⲟⲩⲧⲉ 295_2: /48/ a; ⲡⲟⲩⲧⲧⲟⲣ ⲥⲧⲉⲫⲛ 295_2: /48/ b
ⲧⲉⲣⲧⲓⲁ : ⲇⲉⲣⲧⲓⲁ 666: 61 b; ⲧⲟⲣⲧⲓⲁ 666: 62 b
ⲧⲓⲙⲟⲑⲉⲟⲥ 299: 168 a; [ⲧⲓⲙⲟ]ⲑⲉⲟ[ⲥ] 641: (1); ⲇⲓⲙⲟⲑⲉⲟⲥ 651: 60 b
ⲧⲓⲧⲟⲥ 686: 23, 30; ⲧⲓⲧ[ⲟⲥ] 686: 34
ⲧⲩⲭⲏ 710: 145 b
ⲧⲩⲭⲓⲕⲟⲥ 299: 167 a
ⲫⲉⲣⲛⲥ 686: 29
ⲫⲓⲗⲓⲡⲡⲟⲥ 712: (1) a; ⲫ[ⲓⲗⲓⲡⲡⲟⲥ] 641: (1)
ⲭⲁⲗⲕⲩⲧⲱⲛ 662: 150 a, 151 a
ⲭⲁⲙ 650: 20 b; 710: 139 a
ⲭⲁⲣⲓⲥⲥⲁⲓⲟⲥ 666: 61 b
ⲭⲣⲓⲥⲧⲟⲥ : $\overline{ⲭⲥ}$ T: 7 a, 14 b, 380_{2b}; 292: 15 a, 16 a, b; 295_1: 19 b; 295_2: /48/ a; 296: 3 b; 297-8: 111 b; 299: 167 a, b, 168 b; 300: 46 a; 306: 143 a; 646: 47 a; 653: (1), (2), (5), (10); 655: 201 a, b; 659: (1) a, (2) b; 661: /7/ a, 9 b; 662: 150 b, 151 b; 663: 392 b; 664: 159 a; 666: 61 b; 668: 244 b; 686: 1, 4, 14, 21, 28, 37; 710: 124 b, 158 b; 712: (1) a; 715: 66 a; 716: 143 a, 144 b; [$\overline{ⲭ}$]ⲥ 686: 33; [$\overline{ⲭⲥ}$] 641: (1); 686: 35; $\overline{ⲭⲣⲥ}$ 658: 128 a; 660: 61 b

Geographical

a) Coptic

ⲠⲂⲟⲟⲨ 661: /8/ a
ⲔⲂⲁϩⲤ 295_2: /47/ b
ⲔⲎⲘⲈ 296: 4 b, 5 a; 649: 76 b; 713: 65 a; ⲔⲎⲘ[ⲉ] 661: 10 a; [Ⲕ]ⲎⲘⲈ 662: /7/ a, b
ⲠⲔⲁϩ ⲚⲒⲞⲨⲆⲁ 296: 3 b
ⲣⲁⲔⲞⲦⲈ 291: 74 b; 661: /8/ a, b, 9 a; 696: 47 a, b, 48 a
ⲚⲢⲒ 713: 66 b
ⲱⲒⲎⲦ 649: 69 b, 76 b

b) Others

ⲁⲆⲁⲘⲁ 652: 128 a
ⲁⲚⲦⲒⲞⲬⲒⲁ 308: (1) a, (2) a
ⲁⲣⲁⲂⲒⲁ 713: 65 a
ⲂⲁⲂⲨⲖⲰⲚ 710: 129 b
ⲂⲎⲆⲤⲁⲒⲆⲁ 297-8: 111 a
ⲂⲎⲐⲖⲈⲈⲘ 296: 3 a
ⲅⲁⲖⲒⲖⲁⲒⲁ 296: 5 b, 6 b; 297-8: 108 b; 708: 76 a; ⲅⲁⲖⲒⲖ[ⲁⲒ]ⲁ 686: 23
ⲅⲈⲚⲚⲎⲤⲁⲢⲈⲐ 297-8: 105 b
ⲅⲞⲘⲞⲢⲣⲁ 652: 128 a; 710: 127 b, 134 b
ⲆⲁⲖⲘⲁⲦⲒⲁ 686: 23
ⲆⲈⲔⲁⲠⲞⲖⲒⲤ 297-8: 108 b
ⲆⲈⲖⲘⲁⲚⲞⲨⲐⲁ 297-8: 110 a
ⲉⲣⲘⲰⲚ: ⲠⲦⲞⲞⲨ ⲚⲁⲉⲣⲘⲰⲚ 303: 8 a
ϩⲉⲢⲘⲎⲤ 713: 65 a
[Ⲧ]ⲉⲢⲨⲐⲣⲁ ⲚⲐⲁⲖⲁⲤ[ⲤⲀ] T: 1020_1
ⲉⲨⲪⲢⲁⲦⲎⲤ 661: 10 a
[ⲑⲉⲤⲤⲁ]ⲖⲞⲚⲒⲔⲎ 686: 25
ⲐⲒⲉⲢⲁⲠⲞⲖⲒⲤ 299: 168 a
ⲐⲒⲉⲢⲞⲨⲤⲁⲖⲎⲘ 710: 131 b, 132 a; $\overline{\text{ⲐⲒⲖⲎⲘ}}$ 297-8: 106 a; 301: 386 a; 655: 202; 661: 9 a, 10 b; 708: 76 a; 710: 131 b, 150 b; $[\overline{\text{ⲐⲒ}}]\overline{\text{ⲖⲎⲘ}}$ 295_2: /48/ a; ⲐⲒⲉⲢⲞⲨⲤⲞⲖⲨⲘⲁ 296: 3 a, 6 a
ⲒⲞⲢⲆⲁⲚⲎⲤ T: 7 a, 14 b, 18 a; 296: 6 a, b; ⲒⲞⲢⲆ[ⲁⲚⲎⲤ] T: 387_{2b}; ⲒⲞⲢ[ⲆⲁⲚⲎⲤ] T: 396_2; [ⲒⲞⲢⲆⲁⲚ]ⲎⲤ T: 1 a; ⲒⲞⲢⲦⲁⲚⲎⲤ 668: 245 a; ⲈⲒⲞⲢⲆⲁⲚⲎⲤ 661: 10 a
ⲒⲞⲨⲆⲁⲒⲁ : ⲧⲞⲨⲆⲁⲒⲁ 296: 3 a, b, 5 a, b, 6 a; 665: (1)
ⲔⲁⲒⲤⲁⲢⲒⲁ: ⲔⲁⲒⲤⲁⲢⲒⲁ ⲘⲪⲒⲖⲒⲠⲠⲞⲤ 297-8: 111 a
ⲔⲈⲪⲁⲢⲚⲁⲰⲘ 653: (4)
ⲖⲁⲞⲆⲒⲔⲈⲒⲁ 299: 168 a; ⲖⲁⲞⲆⲒⲔⲈⲨⲤ 299: 168 a
ⲖⲒⲂⲁⲚⲞⲤ 296: 4 a; 710: 122 a, 142 a

[μακε]δονια 686: 25
μενδιον 696: 48 a
ναζαρεθ 296: 5 b
νικαια 668: 245 b
ογστρα{τρα}κινε 649: 69 a
περσις 649: 75 a
ρωμη 686: 21, 23, 26; ρωμ[η] 686: 23
σαμαρια 708: 76 a
σεβωειμ 652: 128 a
σιδων 297-8: 107 b, 108 b
σιων 710: 115 b, 142 a, 150 a
σοδομ 652: 128 a; σοδομα 710: 127 b, 134 b
συρια 297-8: 108 a
τυρος 297-8: 107 b, 108 b
φαρια 696: 47 a
φιλιππος: καισαρια μφιλιππος 297-8: 111 a
φοινικη 297-8: 111 a
χαναν 650: 20 b

Greek words

ἀγαθός : ΑΓΑΘΟΝ T: 15 b; 295$_2$: /48/ b; 650: 19 a; 656: 18 b; 660: 62 a; 664: 159 a, b; 686: 16; 697: (2) b; 710: 126 b, 143 b, 149 b, 153 a; ΑΓΑΘΟ[Ν] 686: 8; 653: (14); 655: 201 b; 661: 9 b; 668: 246 b; 697: (2) a
ἀγάπη : ΑΓΑΠΗ 274; 293: 363 a; 295$_2$: /48/ a; 299: 168 b; 649: 70 a, b; 655: 201 b; 663: 391 b; 710: 123 a, 143 a, 153 a; 713: 66 a, b; 716: 144 b; ΑΓΑΠΕ 295$_2$: /48/ b
ἀγγελικός: [ἀΓ]ΓΕΛΙΚΟΝ 661: /8/ a; ΑΓΓΕΛΙΚΗ 661: /8/ a
ἄγγελος : ΑΓΓΕΛΟC 293: 361 b; 296: 3 a, 4 a, 5 a; 297-8: 112 b; 303: 8 b; 653: (10), (16); 658: 128 a; 661: /8/ b; 662: 150 a, 151 b; 710: 127 b, 134 b; 711: 102 b; 717: 65 b, 66 b; ΑΓΓΕ[ΛΟC] T: 1 a; ΑΓ[ΓΕ]ΛΟC 654: /65/ b; [Α]ΓΓΕΛΟC 665: (1) b
ἁγιάζω: ϹΑΓΙΑΖΕ T: 6 a
ἅγιος: ΑΓΙΟC 653: (15); ϹΑΓΙΟC 292: 16 b; 295$_1$: 19 a, 20 a, b; 295$_2$: /48/ a; 656: 17 a, b, 18 a, b; ΘΑΓΙΟC T: 11 a; ΑΓΙΟΝ 655: 202
ἀγνώμων: ΑΓΝΩΜΩΝ 690: (2)
ἀγνωσις: ΑΓΝΩCIC 632: (2) a
ἀγορά: ΑΓΟΡΑ 297-8: 105 b, 106 a; 710: 156 a; ΑΚΟΡΑ 665: (1) b
ἀγών : ΑΓΩΝ 649: 69 a; 651: 60 a; 696: 47 b
ἀγωνίζομαι : ΑΓΩΝΙΖΕ 299: 167 b; 660: 62 b
ἀδικία : ΑΔΙΚΙΑ 305: 89 a
ἀετός : ΑΕΤΟC 303: 8 a; ΑΙΤΟC 303: jotting
ἀήρ: ΑΗΡ T: 4 b, 8 b, 9 b, 10 a; 662: 150 a
ἀθετέω : ΑΘΕΤΕΙ 297-8: 106 b; 306: 144 a; 664: 160 a; 710: 130 b, 140 b; ΑΘΗΤΙ 665: (1) b
ἀθλητής : ΑΘΛΙΤΗC 653: (12)
αἱρετικός : ϹΑΙΡΕΤΙΚΟC 710: 134 a; 711: 107 a; [ϹΑΙ]ΡΕΤΙΚΟC 664: 159 b
αἰσθάνομαι: ΑCΘΑΝΕ 654: 66 b
αἰσθητήριον: ΑCΘΗΤΗΡΙΟΝ T: 3 a
αἰτία : ΑΙΤΙΑ T: 12 a
αἰχμαλωσία: ΟΙΧΜΑΛΩCΙΑ 301: 385 a; ΕΧΜΑΛΩCΙΑ 651: 59 b; ΕΧ[ΜΑΛΩCΙΑ] 661: 10 b
αἰχμαλωτίζω: ΕΧΜΑΛΩΤΙΖΕ 291: 73 a
αἰχμάλωτος: ΑΙΧΜΑΛΩΤΟC 299: 167 b
αἰών : ΑΙΩΝ 554: 159 a; 686: 17; 710: 128 b, 135 a;

[αιω]Ν 660: 61 a; ϵωΝ 668: 246 b
ἀκαθαρσία : ακαθαρcια T: 1 a, b; 710: 130 a, 145 b; ακαθαρ[c]ια T: 15 a; α[καθ]αρcια T: 2 a
ἀκάθαρτος : ακαθαρτον 297-8: 108 a; 710: 147 b; 715: 66 a; ακαθαρτοc 710: 139 a, 147 b
ἀκαθάρτωμα : ακατορθωμα 715: 66 a
ἀκροβυστία : ακροβγcτια 710: 113 b
ἀκτίς : ακτιΝ T: 16 b; 659: (1) a; 717: 65 a
ἀλάβαστρον : αλαβαcτρον 665: (2) a
ἀληθινός : αληθινον 303: 10
ἀληθῶς : αληθωc 657: 1 b; 661: /7/ b; 710: 124 a; 714: 125 b; αληθοc 295_1: 19 b; αλιθοc 653: (11), (16); αλι(θοc) 653: (4)
ἀλίσκομαι : ζαλιcκϵ 291: 73 a
ἀλλά : αλλα T: 2 a, 11 b, 12 b; 292: 15 a, 16 b; 293: 362 a, 363 b, 365 a; 294: 373 a; 297-8: 105 b, 106 a, 107 a, b, 108 a, 112 a; 299: 168 b; 306: 144 a, b; 649: 75 a, b; 652: 128 b; 653: (9); 654: 66 b; 658: 129 a, b; 659: (1) b, (2) b; 663: 391 b; 664: 160 a; 666: 61 a, b; 686: 2, 13, 14, 26, 28; 690: (1); 707: 43 b; 710: 113 a, 117 b, 119 a, 124 a, 127 b, 132 a, 134 a, 136 b, 140 a, b, 144 b, 150 a, 154 a, b, 155 a, b, 156 a, 158 b; 711: 102 a, b, 108 b; 712: (2) b; 713: 65 a, b, 66 b; 714: 126 a, b; 716: 143 b, 144 a, b; [α]λλα 306: 143 a; [αλ]λα 654: /65/ b; α[λλα] 686: 34; [αλλα] 686: 33
ἀλόη : αλλωι 686: 19
ἀμελέω: αμϵλϵι 656: 18 b
ἀμελής : αμ[ϵ]ληc 686: 2
ἀμήν : αμηΝ 295_2: /48/ b; ζαμηΝ 295_2: /47/ a; 297-8: 112 b; 651: 59 b; 655: 201 b, 202; 668: 246 b; 686: 17, 18, 35, 37; 712: (1) a; ζ[α]μηΝ 295_2: /48/ b
ἀναγκάζω: αναγκαζϵ 710: 156 b; αναγγαζϵ 649: 76 a
ἀνάγκη : αναγκη 293: 364 a; 294: 373 a; 710: 144 a; αγκη 716: 144 a
ἀναγνώστης: [αναγ]ν[ωcτηc] 712: (1) b - (2) a
ἀνάπαυσις : αναπαγcιc 715: 65-66
ἀναπορεύω: αναπορϵι 717: 65 a
ἀνάστασις : αναcταcιc 668: 246 a; 717: 65 b; [αναc]ταcιc 654: /65/ b
ἀναστροφή: αναcτ[ρ]οφη 305: 90 b
ἀναχωρέω : αναχωρϵι 296: 4 a, 5 b; 663: 391 a, title
ἀναχωρήτης: αναχωριτηc 711: 101 a, 102 b

ἀνομία : ΑΝΟΜΙΑ 307: 73, 74; 658: 128 b; 710: 130 a, 134 b, 142 b, 147 b, 150 b; [Α]ΝΟΜΙΑ 686: 27
ἄνομος : ΑΝΟΜΟC 651: 60 a; 653: (9); 662: 391 a
ἀνοχή : ΑΝΟΧΗ 710: 128 b, 152 b
ἀξιόω : ΑΞΙΟΥ 686: 5, 6; ΑΞΙ[Ο]Υ 686: 16
ἀξίωμα : ΑΞΙΩΜΑ 712: (1) b
ἀπαγγέλλω: ΑΠΑΓΓΙΛΕΙ 662: 151 a
ἀπαντάω : ΑΠΑΝΤΑ 662: 150 b; 711: 101 a
ἁπαξ-απλῶς : ϩΑΠΑΞ ϩΑΠΛΩC 716: 143 b
ἀπαρνέομαι : ΑΠΑΡΝΑ 297-8: 112 a
ἁπλοῦς : ΜΝΤϩΑΠΛΟΥC 713: 65 b
ἁπλῶς : ϩΑΠΛΩC 661: /8/ a
ἀπό : ΑΠΟ ΔΙΟΚΛΗΤΙΑΝΟC 295_2: /48/ b
ἀποδημέω : ΑΠΟΔΗΜΕΙ 715: 65 b
ἀποδημία : ΑΠΟΔΥΜΙΑ 661: 9 a-b
ἀποθήκη : ΑΠΟΘΗΚΗ 296: 6 b
ἀποκαθίστημι: ΑΠΟΚΑΘΙCΤΑ 651: 59 b
ἀπόκρυφος : ΑΠΟΚΡΥΦΟΝ 664: 160 a
ἀπολύω : ΑΠΟΛΥΕ 308: (1) b
ἀπορέω : ΑΠΟΡΕΙ 686: 32
ἀποστερέω : ΑΠΟCΤΕΡΕΙ 302: 387 a
ἀποστολικός : ΑΠΟCΤΟΛΙΚΗ 668: 245 b, 245 b - 246 a, 246 a-b
ἀπόστολος : ΑΠΟCΤΟΛΟC T: 14 b; 293: 366 b; 652: 129 b; 653: (1); 660: 62 a; 666: 61 a, b, 62 b; 668: 245 a; 696: 48 a; 708: 75 b; 710: 131 b, 134 a, 136 b; 712: (1) a; 714: 126 a; 716: 143 b; ΑΠΟCΤ[Ο]ΛΟC 686: 23; [Α]ΠΟCΤΟ[ΛΟC] 300: 46 a; ΑΠΟCΘΟΛΟC 653: (2)
ἀποσυνάγωγος : ΑΠΟCΥΝΑΓΩΓΟC 306: 144 a
ἀποτάσσω: ΑΠΟΤΑCCΕ 292: 16 a; 297-8: 105 a
ἀπόφασις : ΑΠΟΦΑCΙC 651: 60 b
ἀρέσκω : ΑΡΕCΚΕ 710: 154 a
ἀρετή : ΑΡΕΤΗ 713: 65 a
ἅρμα : ϩΑΡΜΑ T: 10 a
ἀρνέομαι : ΑΡΝΑ 302: 388 a
ἁρπάζω : ϩΑΡΠΑϩΕ 308: (2) a
ἀρχάγγελος : ΑΡΧΑΝΓΕΛΟC 651: 59 b; 655: 202
ἀρχαῖος : ΑΡΧΑΙΟΝ 661: /7/ b; ΑΡΧΑΙΟC 710: 127 b, 128 b - 129 a, 136 b, 139 b
ἀρχεύω : ΑΡΧΕΙ 297-8: 105 b, 110 a, 111 b, 112 a; 665: (1) a, (2) a, b; 686: 6; ΑΡΧΙ 650: 20 b
ἀρχή : ΑΡΧΗ 686: 10; 710: 127 b, 157 b; ΑΡ[ΧΗ] 686: 6; [ΑΡΧΗ] 686: 7

ἀρχηγός : αρχηγος 710: 115 b, 148 b; αρχγγος 661: /8/ a
ἀρχιεπίσκοπος: αρχηεπισκοπος 662: 150 b, 151 b
ἀρχιερεύς : αρχιερεγς 296: 3 a; 297-8: 111 b
ἀρχιμανδρίτης: αρχιμανθριτης 653: (13), (15), (16)
ἀρχιτέκτων: αρχηδεκτων 661: /8/ b
ἄρχων: αρχων 292: 15 b; 304: 211; 663: 392 a
ἄρωμα: εροματα 653: (4)
ἀσεβής : ασεβης 664: 159 a; 707: 44 b; 710: 131 a, 150 b, 151 a; μνταςεβης 664: 160 a
ἀσθενής : ασθεν[ης] 670: (3); [ας]θενης 686: 17; μνταςθενης 668: 246 b
ἀσκητής: ασκητης 653: (15), (16); ασκιτης 653: (11)
ἀσπάζομαι: ασπαζε T: 9 a; 292: 16 b; 696: 48 a; 711: 101 a, b
ἀσπασμός : ασπασμος 299: 168 a; 653: (5)
ἄστομος : αστομος 715: 66 a
ἀττικός : ατ[τι]κον 686: 19
αὐξάνω : αγξανε 661: 10 a; 710: 147 a
βαπτίζω: βαπτιζε 296: 6 a, b; 662: 151 b
βάπτισμα: βαπτισμα T: 1 a, 7 a, 15 b; 296: 6 a, b; 665: (1) b; 668: 245 b; 696: 47 a; βαπτισ[μ]α T: 8 a; βαπτισ[μα] T: 391_5; [βαπ]τ[ι]σμα 661: /8/ a; [βαπτισμ]α T: 7 a
βαπτ... : βαπτ[T: 2 b; μντβαπ+[T: 1020_1
βαπτιστήριον: [βα]πτιστηριον 662: 150 b
βάρβαρος: βαρβαρος 291: 73 a; 710: 143 a
βασανίζω: βασανιζε 649: 76 a
βασιλικόν: [βα]σιλικον 308: (1) a
βίος: βιος 653: (12); 660: 62 a; 661: /7/ b; 686: 21; 710: 113 b
βοηθέω : βοηθει 304: 212; 658: 129 b; 666: 61 b; 686: 27
βοήθεια : βοηθεια 710: 142 a
βοηθός : βοηθος 651: 59 a
βρέφος : βρεφως 659: (1) b
γάρ: γαρ T: 1 a, 2 b, 4 a, b, 5 a, 7 a, 9 a, b, 11 a, b, 12 b, 15 b, 387 2d; 292: 15 a; 296: 3 a, b, 4 b, 5 a, b, 6 a, b; 297-8: 105 a, b, 106 a, b, 107 b, 108 a, 109 a, 112 a, b; 299: 167 b; 300: 46 a, b, 47 a; 305: 87 a, 89 a; 306: 144 a; 307: 74; 629_1; 649: 69 b, 70 a; 652: 129 b; 654: 66 a; 655: 201 a; 659: (1) a, b, (2) b; 660: 61 a; 661: /8/ b; 663: 391 b; 664: 159 b, 160 b; 666: 61 a, b, 62 a, b; 686: 6, 20, 27; 690: (1);

(1): 696: 47 a; 708: 76 b, 87 b; 710: 124 b, 141 a, 144 b, 147 b, 153 a, 155 a; 711: 102 b, 107 a; 713: 66 b; 715: 66a; 716: 143 a; 717: 65 b, 66 a, b; καὶ γαρ 656: 18 b; 686: 22; 714: 125 b; κε γαρ 650: 19 a; 653: (7), (9); γε γαρ 653: (12)

γέεννα : ΓΕϚΕΝΝΑ 710: 130 a; ΚΕϚΕΝΝΑ 305: 89

γενεά: ΓΕΝΕΑ 297-8: 110 a, 112 b; [Γ]ΕΝΕΑ 686: 9; [Γε]ΝΕΑ 665: (1) b

γένοιτο : ΜΗ ΓΕΝΕΤΟ 302: 387 a; ΜΕ ΓΕΝΟΙΤΩ 714: 126 a; ΜΕ ΓΕΝΕΤΩ 714: 126 b

γένος : ΓΕΝΟϹ 297-8: 108 a; 632: (1) a; 686: 6

γεντήλιος (gentilis) ΚΕΝΤΙΛΟϹ 308: (2) b

γλυπτός: ΓΛΥΠΤΟΝ 690: (2)

γνώμη: ΓΝΩΜΗ 686: 22

γραμματεύς: ΓΡΑΜΜΑΤΕΥϹ 296: 3 a; 297-8: 105 b, 106 a, 111 a; 710: 124 a, 130 a

γραφή: ΓΡΑΦΗ 293: 362 a, 366 b; 658: 129 b; 664: 159 b, 160 b; 697: (2) b; 707: 43 a; 710: 113 a, 120 b, 121 b, 122 a, b, 123 a, b, 125 a, b, 126 a, 127 a, 128 b, 131 a, 133 a, 133 b, 135 b, 137 b, 140 b, 141 a, 143 b, 150 b, 151 b, 152 a, 154 a, 156 b; 714: 126 a; Γρα[φη] 686: 38

δαιμόνιον : ΔΑΙΜΟΝΙΟΝ 297-8: 108 a, b; 710: 115 a, 116 b; ΔΑΙΜΩΝΙΟΝ 291: 74 a, b; 649: 75 a; 665: (2) b; ΔΕΜΩΝΙΟΝ 666: 62 b

δαίμων: ΔΑΙΜΩΝ 649: 75 a; 710: 145 b, 147 b; ΔΕΜΩΝ 653: (14)

δαμάζω : ΔΑΜΑΖΕ 305: 89 b

δανειστής : ΔΑΝΙϹΤΗϹ 663: 391 a; [Δ]ΑΝΙϹΤΗϹ 665: (2) a

δέ : ΔΕ T: 1 a, 2 a, b, 4 a, 5 a, b, 6 a, b, 7 a, 8 a, b, 9 b, 10 a, 11 a, 13 a, 16 b, 385_{11}, 396_1; 291: 73 b, 74 a, b; 292: 15 a; 293: 361 a, 364 b, 365 a, 366 a; 294: 372 a; 295_1: 20 b; 295_2: /47/ b; 296: 3 a, b, 4 a, b, 5 a, b, 6 a, b; 297-8: 105 a, b, 106 a, b, 107 a, b; 108 a, b, 109 a, b, 110 a, b, 111 a, b, 112 a, b; 303: 8 b, 10 a; 304: 211; 305: 89 b; 306: 143 a, b, 144 b; 307: 73; 308: (1) a, b, (2) a, b; 629_2; 629_3; 630_1; 631a; 633b; 649: 69 a, b, 70 a, b, 75 a, b, 76 a, b; 650: 20 b; 651: 57 a, 59 b, 60 b; 652: 128 a, b, 129 a, b; 653: (14); 654: 66 a, b; 656: 17 b, 18 b; 658: 128 a; 660: 61 a, b, 62 a; 661: /7/ a, b, 9 a; 662: 150 b, 151 a, b; 665: (1) a, b, (2) a, b; 666: 61 a, b, 62 a, b; 668: 245 a, b, 246 a; 686: 2, 5, 11, 17, 18, 19, 20, 21, 23, 25, 26, 27, 29, 30, 31, 32, 33, 34;

670: (4): 696: 47 a, b, 48 a, b; 707: 43 a, b; 710: 113 a, 114 a, b, 115 a, b, 116 a, b, 117 a, 119 a, b, 121 b, 122 b, 123 a, 125 b, 126 a, 128 b, 129 b, 130 a, 131 a, 132 b, 136 b, 139 b, 141 b, 142 a, 143 b, 145 a, 148 a, 149 a, 150 a, b, 151 b, 153 a, b, 154 a, 157 b; 711: 101 a, b, 102 a, b, 107 a, b, 108 a; 713: 65 a, b, 66 a, b; 714: 126 a; 715: 65 a; 716: 143 a, b, 144 b; 717: 65 b, 66 b; Δ[Є] T: 2 b; 292: 16 b; [Δ]Є T: 4 a, b, 18 a; [ΔЄ] 665: (2) a; 686: 11, 34, 35; 712: (2) a

δεῖπνον : ΔΙΠΝΟΝ 306: 144 b

δήμιος : ΔΗΜΙΟC 686: 5

διάβολος : ΔΙΑΒΟΛΟC 301: 386 b; 306: 144 b; 657: 1 a; 658: 128 a; 660: 61 a; 662: 150 a; 710: 124 a, 125 b, 143 b, 147 b

διαδοχή : Δ[Ι]ΑΤΟΧΗ 661: 10 b

διαθήκη : ΔΙΑΘΗΚΗ 300: 47 b; 650: 19 b, 20 a, b; ΔΙΑΘΗ[ΚΗ] 300: 47 b; ΔΙΑΘΥΚΗ 307: 73

διακονέω : ΔΙΑΚΟΝΕΙ 686: 1; 708: 75 b

διακονία : ΔΙΑΚΟΝΙΑ 299: 168 a; 710: 120 a; 716: 143 b; ΔΙΑΚΩΝΙΑ 713: 65 b

διάκονος : ΔΙΑΚΟΝΟC 299: 167 a; 666: 62 a; ΔΙΑ[ΚΟ]ΝΟC 712: (1) b

διάκρισις : ΔΙΑΚΡΗCΙC 711: 107 a

διάψαλμα : ΔΙΑΨΑΛΜΑ 307: 73

δίκαιος : ΔΙΚΑΙΟC 295$_2$: /48/ b; 633b; 651: 60 a; 654: /65/ a; 658: 128 a; 661: /7/ b; 663: 391 b; 670: (2); 697: (2) a; 707: 43 b, 44 a; 710: 129 b, 130 b, 131 a, 136 b, 137 a, 140 a, 142 a, 146 b, 147 a, b, 148 a, 149 a, b, 157 a; ΔΙΚΑΙ[ΟC] 686: 33; ΔΙΚ[ΑΙ]ΟC 654: /65/ b; ΔΙΚΕΟC 653: (14), (15); 655: 202; ┼ΚΕΟC 653: (11), (13); ΔΙΚΑΙΟΝ 664: 159 b

δικαιοσύνη : ΔΙΚΑΙΟCΥΝΗ 296: 6 b; 304: 211, 212; 652: 129 a; 658: 128 b; 697: (1) b; 710: 113 b, 132 b, 150 b - 151 a; 711: 108 a; ΔΙΚΑΙ[Ο]CΥΝΗ T: 16 b; ΔΙΚ[ΑΙΟC]ΥΝΗ 274; [Δ]ΙΚΑΙΟCΥΝΗ T: 387 2v; [ΔΙ]ΚΑΙΟCΥΝΗ 660: 62 b

δικαίωμα : ΔΙΚΑΙΩΜΑ 304: 211, 212; 307: 73

διώκω : ΔΙΩΚΗ 652: 129 a, b

δοκέω : ΔΟΚΕΙ 712: (2) a , b

δοκιμάζω: ΔΟΚΙΜΑΖΕ 293: 363 b; 714: 126 b; 716: 143 b, 144 a

δράκων : ΔΡΑΚΩΝ 710: 147 b

δραπέτης : ΤΡΑΠΕΤΗC 686: 28

δρόμος: ΔΡΟΜΟC T: 10 a; 651: 60 a; ΔΡΟΜ[ΟC] T: 10 b, 390$_9$; ΔΡΟ[Μ]ΟC T: 10 a

δύναμις : ΔΥΝΑΜΙC 715: 66 a
δωρεά : ΔωρεΑ 696: 47 a
δῶρον : ΔΩΡΟΝ 296: 4 a; 297-8: 106 b
ἑβραῖος : ϛε[Β]ραιος 686: 31
ἐγκώμιον: ΕΓΚΩΜΙΟΝ 715: 66 b
ἔθνος: ΕΘΝΟC 653: (1); ϛΕΘΝΟC 657: /2/ a; 710: 149 b; ϛΕΘΝΟ[C] 657: /2/ a
ἔϑος : ϛΕΘΟC 649: 75 b
εἶδος : ΕΙΔΟC T: 3 b
εἴδωλον : ΕΙΔΩΛΟΝ T: 1 b; 649: 76 b; 663: 392 a; 696: 47 a; ΕΙΔΩΛ[ΟΝ] T: 15 a
εἰκών : ΕΙΚΩΝ T: 4 a; ϛΙΚΩΝ T: 6 b; 650: 19 a
εἰ μή τι : ΕΙΜΗΤΙ 293: 362 b, 364 a; 294: 372 a; 301: 386 b; 302: 388 a; 708: 76 b; 710: 144 b, 157 a; 714: 125 a; 126 a; ΕΙΜΗΤΕΙ 686: 15; 710: 132 b, 133 a; 713: 66 b; 716: 144 a
εἰρήνη : ΕΙΡΗΝΗ 292: 16 b; 651: 59 b; 665: (2) b; 696: 48 a; 710: 153 a, 158 a; 712: (1) a; [ΕΙ]ΡΗΝΗ 295_2: /47/ b; ϛΙ(ΡΗΝΗ) 653: (10); ϛΙΡΙΝΗ 653: (8); +ΡΗΝΗ 668: 246 b; 710: 123 a, 143 a, 157 b; +ΡΗΝ[Η] T: 16 a; +[Ρ]ΗΝΗΤ: 16 a
εἷς : ΕΙC ΘΕΟC 696: 48 b
εἴτε : ΕΙΤΕ 293: 361 b, 362 b, 364 a, 365 a, 386 b; 664: 159 a; 710: 115 b, 116 a, b, 117 a, b, 119 b, 136 b, 137 b, 138 a, 139 a, 140 a, b, 145 a, b, 148 b, 149 a; 716: 143 b
ἐκκλησία : ΕΚΚΛΗCΙΑ 299: 168 a; 649: 70 a; 652: 129 b; 661: 10 a; 668: 245 a; 712: (1) a; 713: 66 b; ΕΚΚΛΗ[C]ΙΑ 295_2: /48/ a; ΕΚΚΛΗ[CΙ]Α T: 14 b; ΕΚΛΗCΙ[Α] 655: 202; ΕΚΚΛΙCΙΑ 653: (11)
ἐλάχιστος : ΕΛΑΧΙCΤΟC 715: 66 a; ΕΛΑΧΙCΤΟΝ 660: 62 b
ἐλέγχω: ΕΛΕΧΕ 714: 125 b
ἕλλην : ϛΕΛΛΗΝ 297-8: 108 a; 660: 61 b; ϛΛΛΗΝ 649: 69 a, 75 a
ἐλπίζω: ϛΕΛΠΙΖΕ 664: 160 b; 686: 10; 710: 139 a; ϛΕΛΠΙCΕ 666: 61 a; [ϛΕΛΠΙΖ]Ε 686: 1
ἐλπίς : ϛΕΛΠΙC 649: 76 b; 660: 62 a; 664: 160 b; 668: 246 a; 710: 142 b; ϛΕΛ[ΠΙC] 660: 61 a; [ϛ]ΕΛΠΙC 670: (2); ΘΕΛΠΙC 299: 168 b
ἐνέργεια: ΕΝΕ[Ρ]ΓΙΑ 686: 1
ἔννομος: ΕΝΝΟΜΟC 686: 28
ἐνοχλέω : ΕΝΩΧΛΕΙ 713: 66 a; ΕΝΩΧΛΙ 713: 66 a
ἔνοχος : ΕΝΟΧΟC 710: 135 a
ἐντολή : ΕΝΤΟΛΗ 293: 362 a; 297-8: 106 b; 299: 167 b; 304:

211, 212; 306: 144 b; 655: 201 a; 664: 159 b; 668: 246 b; 710: 127 b; ΝΤΟΛΗ 293: 366 a; 653: (12)
ἔξεστι: ΕΞΕCΤΙ 686: 18
ἐξομολογέω: ΕΞΟΜΟΛΟΓΕΙ 296: 6 a
ἐξουσία: ΕΞΟΥCΙΑ 714: 125 a, 126 a; ΞΟΥCΙΑ 653: (5)
ἐπειδή: ΕΠΕΙΔΗ T: 7 a, 11 a; 292: 15 a; 661: /8/ b; 686: 28; 710: 157 a; 711: 107 b; ΕΠΕΙΔ[Η] T: 12 b; ΕΠΙΔΗ 302: 387 a; 649: 76 a; 714: 125 b
ἐπιθυμέω: ΕΠΙΘΥΜΕΙ 301: 386 b; 302: 387 a; 708: 76 b; 711: 101 a
ἐπικαλέω : ΕΠΙΚΑΛΕΙ 300: 47 b; ΕΠΕΙΚΑΛΕΙ 307: 73
ἐπινοέω : ΕΠΙΝΟΕΙ 664: 160 a
ἐπίσκοπος : ΕΠΙCΚΟΠΟC 308: (1) a; ΕΠΙΕΚΟ[ΠΟC] 712: (1) b; [Ε]Π[ΙCΚΟΠΟC] 641: (1)
ἐπιστολή : ΕΠΙCΤΟΛΗ 291: 74 a, b; 293: 361 b; 294: 373 b; 299: 168 a; 305: titel; 710: 114 b, 152 a, 154 b, 157 b, 158 b; ΕΠΙC[ΤΟΛΗ] 291: 74 b
ἐπιτιμάω: ΕΠΙΤΙΜΑ 293: 366 a; 297-8: 111 b, 112 a; 708: 75 a; 710: 134 a
ἐργαστήριον: ΕΡΓΑCΤΗΡΙΟΝ 294: 372 b; ΡΓΑCΤΗΡΙΟΝ 716: 144 a
ἐρῆμος : ΕΡΗΜΟC T: 387 2d; 665: (1) a
ἑρμηνεία : [ΘΕΡΜ]ΗΝΕΙΑ 686: 10
ἑρμηνεύω : ϚΕΡΜΗΝΕΥΕ 717: 65 a
ἔτι : ΕΤΙ 686: 29, 32; 710: 145 a; ΕΤΕΙ 306: 143 a
εὐαγγελίζομαι: ΕΥΑΓΓΕΛΙΖΕ 665: (1) a, (2) b
εὐαγγέλιον : ΕΥΑΓΓΕΛΙΟΝ 292: 15 a, 16 a; 297-8: 112 a; 299: 168 b; 300; 46 b; 632: (2) a; 653: (2); 710: 143 a; 713: 65 a; 717: 65 a
εὐλογέω : [ΕΥ]ΛΟΓΕΙ 690: (1)
εὐσεβής : ΜΝΤΕΥCΕΒΗC 300: 47 b; 632: (1) b, (2) a
εὐφραίνω : ΕΥΦΡΑΝΕ 301: 385 a, b; 658: 128 a; 710: 133 b; ΕΥΦΡΑ[ΝΕ] T: 17 a; [ΕΥ]ΦΡΑΝΕ 670: (2)
εὐφροσύνη: ΕΥΦΡΟCΥΝΗ 656: 17 a
εὐχαριστέω: ΕΥΧΑΡΙCΤΕΙ 686: 14
ζωμίον : ϚΩΜΙΝ 710: 145 a
ζῶον : [Ϛ]ΩΟΝ T: 9 b
ἤ: Η T: 3 a, 12 b; 293: 364 b, 365 a, 366 a; 294: 372 a, 373 a, b; 297-8: 105 b, 106 b, 107 a; 301: 385 a, 386 b; 302: 387 a; 305: 90 a; 652: 128 b; 654: 66 b; 656: 18 b; 657: 1 b; 659: (1) a, b; 660: 61 b; 664: 160 b; 668: 245 b; 708: 75 b, 76 b; 710: 114 b, 116 a, b, 117 b, 118 a, 119 b, 124 a, b, 134 a, 144 a, 145 b, 146 a, b, 157 b; 716: 143 a; 717: 65 a, b

ἡγεμών : ϹΗΓΕΜΩΝ 291: 74 b; 292: 15 b; 295$_1$: 19 a, b, 20 a, b; 296: 3 b; 631a; 663: 391 a: ΦΗΚΕΜΩΝ 651: 60 b: ΦΗ[ΚΕ]ΜΩΝ 651: 60 b
ἡγούμενος : ϹΗΓΟΥΜΕΝΟϹ 296: 3 b; 710: 127 a
ἡδονή : ϹΥΔΟΝΗ T: 15 a; 660: 62 a
ἡλικία : ΘΥΛΙΚΙΑ 633
ἥμερος : ϹΗΜΕΡΟϹ 710: 138 a
θάλασσα: ΘΑΛΑϹϹΑ T: 1020$_1$; 291: 73 a; 297-8: 105 a, 108 b; 650: 19 a; 651: 59 b; 708: 75 a, b; 710: 127 b, 154 a; 714: 126 b; ΘΑ[ΛΑϹϹΑ] 629$_3$; [Θ]ΑΛΑϹϹΑ T: 8 b
θαρσέω: ΘΑΡ‹C›Ι 649: 75 a
θαῦμα: ΘΑΥΜΑ 659: (1) b
θεός: ΘΕΟϹ 696: 48 b
θεραπεύω: ΘΕΡΑΠΕΥΕ 659: (1) a
θερμός: ΘΕΡΜΟΝ T: 4 a; ΘΕΡΜΩΝ T: 10 b; [Θ]ΕΡΜΟΝ T: 4 b
θεωρία : ΘΕΩΡΙΑ 717: 66 b
θηρίον : ΘΗΡΙΟΝ 291: 73 a; 305: 89 a; 650: 19 a, b
θλίβω: ΘΛΙΒΕ 304: 211; 651: 59 a; 663: 391 a; 707: 44 a; 711: 101 a
θλῖψις: ΘΛΙΨΙϹ 307: 73; 651: 59 a; 663: 391 a; 710: 137 b, 141 b, 144 a, 147 b, 148 a, 152 b
θρόνος: ΘΡΟΝΟ[Ϲ] 630$_7$; Θ[ΡΟΝ]ΟϹ 631
θυσία: ΘΥϹΙΑ 293: 366 a; 307: 73; 649: 76 a; 710: 130 b, 142 a
θυσιάζω : ΘΥϹΙΑΖΕ 295$_1$: 19 a, b, 20 a, b; 659: 75 b
θυσιαστήριον: ΘΗϹΙΑϹΤΥ[ΡΙΟΝ] 303: 10 b
ἵνα: ϹΙΝΑ 653: (3), (5)
ἰουδαῖος: ΙΟΥΔΑΙ 296: 3 a; 297-8: 106 a; 300: 47 a; 690: (2); ΙΟΥ[Δ]ΑΙ 690: (2)
ἵππος: ϹΙΠΠΕΥϹ 308: (1) b
καθαρός : [ΚΑΘ]ΑΡΟϹ T: 8 a
καθολικός : ΚΑΘΩΛΙΚΗ 668: 246 a; ΚΑΘΟΛΙΚ[Η] 668: 245 a; [ΚΑΘ]ΟΛΙΚΗ 668: 245 b
καί: ΚΑΙ ΓΑΡ 656: 18 b; 686: 22; 714: 125 b; ΚΕ ΓΑΡ 650: 19 a; 653: (7), (9); ΓΕ ΓΑΡ 653: (12)
καινός: ΚΑΙΝΗ 300: 47 a, b; [ΚΑΙ]ΝΗ 300: 47 b
καιρός: ΚΑΙΡΟϹ 710: 149 b, 150 a; ΚΕΡΟϹ 654: 66 b
καῦσαρ: ΚΑ[Ι]ϹΑΡ 686: 32
καίτοιγε: ΚΑΙΤΟΙΓΕ 652: 128 a; 713: 66 b
κακία: ΚΑΚΙΑ 307: 73; 653: (2); 707: 44 a; 710: 117 b, 141 b, 156 b; ΚΑΚΙ(Α) 653: (9)
κακῶς: ΚΑΚΩϹ 294: 372 b
καλέω: ΚΑΛΕΙ 661: /8/ a, b

καλῶς : ΚΑΛΩC 292: 16 b; 297-8: 106 a, b, 109 a, 111 a; 711: 107 b; ΚΑΛΟC 653: (3), (7), (12)
κάμπος (campus): ΚΑΜΠΟC 308: (2)
κἄν : ΚΑΝ 297-8: 105 b; 632: (1) b; 649: 69 a
κανών: ΚΑΝΩΝ 712: (1) a
καρπός : ΚΑΡΠΟC 296: 6 a; 661: 10 a; 710: 122 b, 123 b, 140 b, 143 a, b, 144 b; 711: 107 b; ΚΑΡΠ[ΟC] T: 9 b; ΑΤΚΑΡΠΟC 654: 66 a
κατά : ΚΑΤΑ T: 8 b, 11 a; 292: 15 a; 293: 361 a, b; 296: 3 a, 4 b; 299: 168 b; 300: 46 a, 47 a; 301: 386 a; 302: 387 a; 304: 211, 212; 305: 89 b; 306: titel; 307: 73, 74; 649: 75 b, 76 b; 651: (2) b; 652: 128 b, 129 a, b; 653: (16); 654: /65/ a; 655: 201 a; 658: 128 b; 659: (2) a; 661: 9 a; 665: (2) b; 686: 7; 707: 102 b, 107 b; 710: 114 b, 115 b, 117 b, 118 a, b, 119 a, b, 121 a, 122 a, b, 123 a, b, 124 b, 127 a, 129 a, 132 b, 133 b, 134 b, 135 b, 139 b, 142 a, 143 a, b, 144 b, 145 a, b, 146 a, b, 147 b, 148 b, 150 b, 153 a, b, 157 a, 158 b; 712: (1) b; 714: 125 b, 126 a; 716: 143 b; ΚΑΤ[Α] 654: /65/ b; Κ[Α]ΤΑ 306: 144 b; Κ[Α]ΤΑ 659: (2) b; [Κ]ΑΤΑ 686: 33; [ΚΑΤΑ] 712: (2) b; ΝΚΑΤΑ 710: 134 b
καταβολή: [ΚΑΤ]ΑΒΟΛΗ 686: 6
κατακλυσμός : ΚΑΤΑΚΛΥCΜΟC 710: 127 b; ΚΑΤΑΚ[ΛΥCΜ]ΟC 652: 128 a; ΚΑΤΑΚΛΗCΜΟC 650: 19 b; ΚΑΤΑΚ[ΛΗCΜ]ΟC 650: 19 b
καταλαλέω: ΚΑΤΑΛΑΛΕΙ 307: 73; 710: 135 b; 711: 107 a; ΚΑΤΑΛΑΛΙ 711: 101 b
καταλαλιά: ΚΑΤΑΛΑΛΙΑ 710: 151 b, 156 a; ΚΑΤΑΛΑΛΕΙΑ 710: 114 a
καταλαμβάνω: ΚΑΤΑΛΑΜΒΑΝΕ 632: (2) a
καταντάω: ΚΑΤΑΝΤΑ 661: /8/ b
καταποντίζω: ΚΑΤΑΠΟΝΤΙΖΕ 629_3; 714: 126 b
κατηγορέω: ΚΑΤΟΙΓΩΡΕΙ 711: 102 b
κατηγορία: ΚΑΤΟΙΚΟΡΙΑ 662: 150 b
κέδρος : ΚΕΔΡΟC 710: 142 a
κελεύω : ΚΕΛΕΥΕ 295_1: 20 a; 308: (2) a; 630_1; 631a; 662: 150 a; 712: (1) b; 716: 143 b; ΚΕΛΕ[ΥΕ] 631a; [Κ]ΕΛΕΥΕ 629_3
κεντυρίων : Κ[ΕΝΤΥ]ΡΙΩΝ 686: 32
κεφάλαιον : ΚΕΦΑΛΙΟΝ 295_2: /48/ b; ΚΕΦΑΛΕΟΝ 655: 202
κῆπος : ΚΗΠΟC 710: 122 a
κήρυξ : ΚΥΡΞ 295_1: 20 b

κηρύσσω : ΚΥΡΗCCΕ 665: (2) b
κιβωτός : ΚΙΒΟΥΤΟC 650: 19 b; ΘΙΒΟΥΤΟC 650: 20 b; [ΚΙ]ΒΩΤΟC T: 3 a, 385_{18}
κίδαρις (cidaris): ΚΙΔΑΡΙC 303: 10 a
κιννάμωμον: ΚΙΝΑΜΩΜΟΝ 303: 8 a
κληρικός : ΚΛΗΡΙΚΟC 295_2: /48/ a
κληρονομέω: ΚΛΗΡΟΝΟΜΕΙ 660: 61 a; 710: 140 a; ΚΛΗΡΟΝ[Ο]ΜΕΙ 654: /65/ b
κληρονομία: ΚΛΗΡΟΝΟΜΙΑ 292: 16 a; 710: 149 b
κλῆρος : ΚΛΗΡΟC 668: 246 a; 711: 102 b; ΚΛΙΡΟC 653: (15)
κοινωνέω : ΚΟΙΝΩΝΕΙ T: 12 a; 710: 135 b; ΚΟΙΝΩΝΙ T: 9 b
κοινωνία : ΚΟΙΝΩΝΙΑ T: 4 b, 7 a, 10 b, 12 a; [ΚΟΙΝ]ΩΝΙΑ T: 9 a
κολάζω : ΚΟΛ[Α]ΖΕ 686: 22
κόλασις : [ΚΟ]ΛΑCΙC 686: 22
κολυμβήθρα: ΚΟΛΥΜΒΗΘΡΑ 662: 151 a
κόμης: ΚΟΜΙC 629_3; ΚΟΜ[ΙC] 629_3
κοντός: ΚΟΝΤΟC 649: 75 b
κόσμος: ΚΟCΜΟC T: 1 a, b, 2 a, 12 b, 1020_1, 387 2v, 387 2d; 293: 361 a; 297-8: 112 b; 305: 89 a; 306: 143 a, 144 a, b; 649: 69 a; 652: 128 a; 654: /65/ b - 66 a; 655: 201 a; 660: 62 a; 686: 13; 710: 12; ΚΟCΜ[ΟC] T: 8 b; Κ[C]ΜΟC T: 7 b; Κ[Ο]CΜΟC 300: 47 b; ΚΟC[ΜΟC] 686: 38; Κ[ΟCΜΟC] T: 7 b; [ΚΟC]ΜΟC T: 12 a
κουδούλιον: ΚΑCΟΥΛΙΟΝ 713: 66 b
κρίμα : ΚΡΙΜΑ 293: 363 b; 305: 87 b; 710: 119 a, 131 a, 135 b
κρίνω : ΚΡΙΝΕ T: 15 b; 293: 361 b; 304: 211; 306: 144 a, b; 665: (2) b; 668: 245 a; 670: (1); 710: 128 b, 129 a, 135 a, 156 b, 157 a; 711: 102 a, b, 108 a; ΚΡΙ[ΝΕ] 306: 144 a
κρίσις : ΚΡΙCΙC 668: 245 b; 710: 130 a, 135 a, 136 a; 712: (2) a
κριτής : ΚΡΙΤΗC 686: 27
κτίσις : ΚΤΙCΙC 686: 7
κυριακή : ΚΥΡΙΑΚΗ 293: 362 b
κωλύω : ΚΩΛΥΕ 697: (1) a; 710: 119 b, 126 b
λαλέω: ΛΑΛΙΑ 653: (15)
λαλιά : ΛΑΛΕΙΑ 661: /8/ a
λαός : ΛΑΟC T: 18 a; 296: 3 a, b; 297-8: 106 a; 301: 385 a; 303: 8 b, 10 a, b; 649: 76 b; 651: 59 a; 657: 1 a; 665: (1) a, b; 710: 113 b, 114 a, 144 b; [ΛΑ]ΟC 657: 1 b

λεβίτων : ΛΙΒΙΤΟΝ 713: 65 b; ΛΥΒΙΤΟΥ 649: 69 a
λέξις : ΛΕΞΙC 295$_2$: /48/ b; 715: 66 a-b
λογικός : ΛΟΓ[Ι]ΚΟC T: 12 b; ΛΟΓΙΚΗ T: 11 a
λόγος: ΛΟΓΟC T: 6 b; 659: (2) b; 686: 10; 696: 47 b; 710: 114 b, 140 b, 141 a, 153 b; 712: (2) a, b; 713: 65 a: ΛΟ[ΓΟC] T: 12 a; 686: 11; [ΛΟ]ΓΟC 686: 12; [ΛΟΓΟC] 686: 10
λυπέω: ΛΥΠΕΙ 292: 15 b; 711: 108 a; 716: 143 a, 144 b
λύπη: ΛΥΠΗ 657: 1 a; 715: 65 a: ΛΥΠΕΙ 711: 108 b
μάγος: ΜΑΓΟC 296: 3 a, b, 4 b; [ΜΑ]ΓΟC T: 1 a
μαθητής : ΜΑΘΗΤΗC 297-8: 106 a, 107 a, 109 a, b, 110 a, 111 a, b; 649: 75 a, b; 664: 159 b; 665: (1) a; 708: 75 a; ΜΑ[ΘΗ]ΤΗC 665: (1) a
μακαρίζω: ΜΑΚΑΡΙΖΕ 710: 123 a, 124 b
μακάριος : ΜΑΚΑΡΙΟC 686: 18, 33; 696: 48 a; 715: 66 b; Μ[Α]ΚΑΡΙΟC 630$_1$; 631a: [ΜΑΚ]ΑΡΙΟC 663: 392 b; [ΜΑΚΑ]ΡΙΟC 629$_2$: ΜΑΡΚΑΡΙΟC 696: 47 b
μάλιστα: ΜΑΛΙCΤΑ 293: 366 a; 653: (15); 660: 62 a; 664: 159 b; 710: 121 b, 131 a, 150 a, 153 a
μάλλον: ΜΑΛΛΟΝ T: 2 b
μανιχαῖος: ΜΑΝΙΧΑΙΟC 664: 159 a
μαρτύρια: [ΜΑΡΤ]ΥΡΙΑ 686: 23
μαρτύριον : ΜΑΡΤΗΡΙΟΝ 629$_1$; 656: 18 b
μάρτυρος: ΜΑΡΤΥΡΟC 656: 18 b; 659: (1) b
μαστιγόω: ΜΑCΤΙΓΟΥ 710: 130 a, 141 b
μάστιξ : ΜΑCΤΙΓΞ 665: (1) a; [ΜΑ]CΤΙΓΞ T: 385$_8$
μαστίχη: [ΜΑ]CΤΙΧ[Ε] 686: 19
μελετάω: ΜΕΛΕΤΑ 293: 362 b; 710: 151 a, 156 a
μελέτη: ΜΕΛΕΤΗ 304: 212; ΜΕΛΕΤΑ 661: /8/ a
μελητιανός : ΜΕ[ΛΙ]ΤΙΑΝΟC 664: 159 b
μέλος: ΜΕΛΟC 305: 88 b; 710: 153 a; 716: 143 a
μέν: ΜΕΝ T: 1 a, 2 b, 9 a; 300: 47 a; 657: /2/ b; 659: (1) b; 686: 11; 690: (1); 717: 66 b
μερίς: ΜΕΡΙC 668: 246 a; 710: 115 a
μέρος: ΜΕΡΟC 653: (15)
μετανοέω: ΜΕΤΑΝΟΙ 296: 5 b; 301: 385 b, 386 a; 302: 388 b; 662: 151 b; 708: 75 a; 710: 128 b, 131 b, 132 b, 150 a, 151 a, 152 a
μετάνοια: ΜΕΤΑΝΟΙΑ 295$_2$: /48/ b; 296: 6 a; 668: 245 b; 686: 12; 710: 148 b, 151 b
μετέχω : ΜΕΤΕΧΕ T: 12 b; 696: 47 a; ΜΕΤΕΧ[Ε] T: 13 a
μή: ΜΗ 305: 90 a; 649: 76 b; 654: 66 a; 663: 392 a; 697: (1) b; 708: 75 b; 710: 126 a, 154 b; [Μ]Η 654: 66 a; ΜΗ ΓΕΝΕΤΟ 302: 387 a; ΜΕ ΓΕΝΟΙΤΩ 714: 126 a; ΜΕ ΓΕΝΕΤΩ 714: 126 b

μήποτε: ΜΗΠΟΤΕ 292: 15 b; 307: 73; 652: 128 a; 710: 134 b, 135 a
μήπως: ΜΗΠΩϹ 649: 70 b; 713: 66 a; ΜΕΠΟϹ 295_2: /48/ b
μήτι: ΜΗΤΕΙ 305: 90 a
μήτρα: ΜΗΤΡΑ T: 1 a, b, 2 a
μηχανή: ΜΙΧΑΝΗ 631a
μίλιον: ΜΙΛΙΟΝ 649: 75 b
μιδδόω: [ΜΙϹ]ΘΟΥ 686: 23
μόγις: ΜΟΓΙϹ 293: 365 b; 710: 150 a
μοναστήριον: ΜΟΝΑϹΤΗΡΙΟΝ 295_2: /48/ b
μοναχῆ: ΜΟΝΑΧΗ 294: 373 b
μοναχός: ΜΟΝΑΧΟϹ 649: 69 a, 76 b; 653: (14), (15); 713: 66 b; ΜΩΝΑΧΟϹ 653: (15); ΜΟΝΟΧΟϹ 661: /8/ a, b, 9 a, b
μονή: ΜΩΝΗ 711: 108 a
μονογενής: ΜΟΝΟΓΕΝΗϹ 291: 73 a; 295_2: /47/ b; ΜΟΝΟΓΕΝΗ[Ϲ] 686: 38
μόνον: ΜΟΝΟΝ 293: 363 b; 710: 150 b; ΟΥ ΜΟΝΟΝ 663: 391 b; 710: 155 a
μυστήριον: ΜΥϹΤΗΡΙΟΝ T: 8 a; 299: 167 a; 659: 2 a; 711: 102 b; ΜΥϹΤΗΡΙ[ΟΝ] T: 391_5
νηστεία: ΝΗϹΤΕΙΑ 710: 153 b, 156 a; ΝΗϹΤΙΑ 294: 373 b; 630_3
νηστεύω: ΝΗϹΤΕΥΕ 630_3
νήφω: ΝΗΦΕ 710: 124 a
νοέω: ΝΟΕΙ 297-8: 107 a; 631b; 664: 159 a, b; 686: 14; 710: 133 b; ΝΟΙ 306: 143 b
νόημα: ΝΟΗΜΑ 686: 9
νοητός: ΝΟΗΤΟΝ 715: 66 b
νομικός: [ΝΟ]ΜΙΚΟϹ 665: (1) b
νόμισμα: ΝΟΜΙϹΜΑ 713: 66 a
νομοθέτης: ΝΟΜΟΘΕΤΗϹ 690: (2); ΝΑΜΩΘΗΤΗϹ 653: (13)
νόμος: ΝΟΜΟϹ T: 3 a; 293: 361 a; 300: 46 b, 47 a; 304: 211, 212; 306: 143 a; 652: 128 a, 129 a, b; 664: 159 b; 668: 245 a; 690: (2); 711: 102 b; ΝΟ[ΜΟϹ] T: 3 a; [ΝΟΜ]ΟϹ 652: 128 a
νοῦς: ΝΟΥϹ T: 2 b; 664: 160 b
νύμφιος: ΝΕΜΦΙΟϹ 653: (6)-(7)
ξένος: ΞΕΝΗ 649: 70 a
ξέστης: ΞΕϹΤΗϹ 297-8: 106 a
ξηρός: ΞΗΡΟΝ T: 4 a, 5 a, 10 b; ΞΗ[ΡΟΝ] T: 4 b
οἰκονομία: ΟΙΚΟΝΟΜΙΑ 716: 144 a
οἰκονόμος: ΟΙΚΟΝΟΜΟϹ 649: 69 a; 686: 15; 716: 143 b

οἰκουμένη : ΟΙΚΟΥΜΕΝΗ T: 4 a; 686: 27; 710: 128 b; ΟΙ[Κ]ΟΥΜΕΝΗ 712: (2) a; Ο[ΙΚΟΥ]ΜΕΝΗ 660: 62 b
ὀλοκόττινος: ϹΟΛΟΚΟΤΤΙΝΟϹ 713: 65 a, b, 66 a
ὅλος : ϹΩΛΟϹ 291: 73 b
ὅλωμα: ϹΩΛΩΜΑ 649: 70 b
ὅλως : ϹΟΛΩϹ 294: 373 a; 302: 387 a; 660: 61 a; 716: 143 a, 144 a; ϹΩΛΟϹ 711: 107 b
ὅμοιος : ϹΟΜΑΙΟϹ 717: 65 b; ϹΩΜΑΙΟϹ 713: 65 b
ὁμολογέω: ϹΟΜΟΛΟΓΕΙ T: 16 a; 306: 144 a; 662: 151 a; 710: 158 a, b; 712: (2) b; [ϹΟ]ΜΟΛΟΓΕΙ T: 16 b; ϹΟΜΟΛΩΓΕΙ 652: 129 b; 668: 246 a; ϹΟΜΩΛΟΓΕΙ 668: 246 a; ϹΟΜΟΛΟΓΟΥΜΕΝΟϹ 717: 65 b
ὁμολογία: ϹΟΜΟΛΟΓΙΑ 715: 66 a; ΘΟΜΟΛΟΓΙΑ T: 16 b
ὁμοούσιος: ϹΟΜΟΟΥϹΙΟΝ 655: 201 b
ὁμῶς : ϹΟΜΟϹ 306: 144 a
ὄντως : ΟΝΤΩϹ 711: 102 a
ὅπλον : Ϲ[ΟΠΛ]ΟΝ T: 16 a; [ϹΟΠ]ΛΟΝ 670: (3)
ὅραμα: ϹΟΡΟΜΑ 686: 21
ὄργανον : ΟΡΓΑΝΟΝ T: 10 b; 686: 13
ὀργή : ΟΡΓΗ T: 1020_1; 296: 6 a; 301: 385 a; 670: (3); 710: 121 a, 122 a, 132 a, 134 b, 135 b, 148 b, 149 a, b, 150 a, 152 b, 155 a; 714: 126 b
ὀρθόδοξος : ΟΡΘΟΔΟΞΟϹ 653: (16)
ὀρφανός : ΟΡΦΑΝΟϹ 715: 65 a; [ΟΡ]ΦΑΝΟϹ T: 15 b
ὀδόν : ϹΟϹΟΝ 297-8: 109 a; 301: 385 b; ΝϹΟϹΟΝ 306: 143 a, b; ΕΝϹΟϹΟΝ 712: (2) b
ὅταν : ϹΟΤΑΝ T: 9 a; 652: 128 b; 659: (1) a; 710: 151 a; 716: 144 a; Ϲ[Ο]ΤΑΝ 686: 30
ὅτι : ϹΟΤΙ T: 8 a
οὐ μόνον : ΟΥ ΜΟΝΟΝ 652: 129 b; 663: 391 b; 710: 155 a
οὐδέ : ΟΥΔΕ T: 8 a; 293: 362 b, 364 a; 295_1: 19 b; 302: 387 a; 654: /65/ b; 655: 201 a; 662: 151 a; 686: 4, 12; 711: 101 b, 108 b; 713: 65 b, 66 b; 716: 143 a, b, 144 a, b
οὔκουν : ΟΥΚΟΥΝ T: 6 b; 652: 128 a; ΟΥΚΟΥ[Ν] T: 12 b
οὖν : ΟΥΝ T: 2 b, 3 b, 11 b, 395_3
οὐσία : ΟΥϹΙΑ T: 10 b, 12 a, 385_{16}; 659: (2) b; 668: 245 b; [ΟΥ]ϹΙΑ T: 8 b, 10 b
οὔτε : ΟΥΤΕ 293: 362 a; 294: 372 b; 660: 61 a; 710: 119 b, 121 a, 122 a, b, 123 b, 124 b, 132 b, 134 a, 137 a, 141 a, 142 a, 143 a, b, 145 a, 151 b, 154 b, 157 a
πάθος : ΠΑΘΟϹ T: 15 a; 658: 129 a; [Π]ΑΘΟϹ T: 16 a
παιδεύω : ΠΑΙΔΕΥΕ 710: 126 a, 141 b

παλαιός: ΠΑΛΑΙΑ 300: 47 a, b
πάλιν: ΠΑΛΙΝ 297-8: 108 b, 111 a; 303: 10 b; 308: (1) a; 659: (2) a
παλλάτιον: ΠΑΛΛΑΤΙΟΝ 661: /8/ b
πανοπλία: ΠΑΝΖΟΠΛΙΑ T: 13 a, 16 a
παντοκράτωρ: ΠΑΝΤΩΚΡΑΤΩΡ 302: 387 b
πάντως: ΠΑΝΤΩC 654: 66 b; 686: 2; 713: 66 a
παρά: ΠΑΡΑ 293: 366 b; 697: (2) a; 707: 43 b; 710: 125 b, 137 b; 716: 143 a; ΜΠΑΡΑ 655: 202; ΠΑΡΑΡΟ= 713: 65 a
παραβαίνω: ΠΑΡΑΒΑ 293: 366 b; 710: 152 a
παραβολή: ΠΑΡΑΒΟΛΗ 297-8: 107 a; 652: 128 b, 129 b; 707: 43 a; 711: 102 b
παράδειγμα: ΠΑΡΑΔΙΓΜΑ T: 8 a
παράδεισος: ΠΑΡΑΔΙCΟC 303: 8 a; 661: /7/ a; 710: 127 b; [ΠΑΡΑ]ΔΙCΟC T: 397
παράδοσις: ΠΑΡΑΔΟCΙC 297-8: 106 a, b, 107 a; 710: 136 b; ΠΑΡΑΔΩCΙC 652: 129 a
παραιτέομαι: ΠΑΡΑΙΤΕΙ 710: 134 b, 138 a; 716: 144 a
παρακαλέω: ΠΑΡΑΚΑΛΕΙ 295$_2$: /48/ a; 299: 167 a; 649: 75 b; 662: 150 b; 686: 17; 710: 141 a; 713: 65 b; ΠΑΡΑ[Κ]ΑΛΕΙ 686: 30
παράκλητος: ΠΑΡΑΚΛΗΤΩΝ 668: 245 a
παραμυθέομαι: ΠΑΡΑΜΥΘΙΖΕ 715: 65 a
παραμυθία: ΠΑΡΑΜΥΘΙΑ 715: 65 b
παράνομος: ΠΑΡΑΝΟΜΟC 710: 142 a
παράπτωμα: ΠΑΡΑΠΤΩΜΑ 652: 128 b
παράδιτος: [Π]ΑΡΑCΙΤΟC 664: 159 b
παρηγορία: ΠΑΡΗΓΟΡΙΑ 299: 167 b
παρθένος: ΠΑΡΘΕΝΟC T: 14 b; 656: 18; 659: (1) a, b
παρρησία: ΠΑΡΡΗCΙΑ 715: 66 a, b; ΠΑΡΗCΙΑ 297-8: 112 a
πάσχα: ΠΑCΧΑ 306: 144 b; 630$_7$
πατάσσω: ΠΑΤΑCCΕ 714: 126 a; ΠΑΤ[Α]CCΕ 308: (2) b
πατριάρχης: ΠΑΤΡΙΑΡΧΗC 652: 129 a
πείθω: ΠΙΘΕ 666: 61 b; 697: (2) b; 710: 126 b
πειράζω: ΠΙΡΑΖΕ 297-8: 110 a
πειρασμός: ΠΕΙΡΑCΜΟC 710: 149 b, 152 b; ΠΙΡΑCΜΟC 649: 76 b; 710: 143 a
πέλαγος: ΠΕΛΑΓΟC 710: 154 a
περίχωρος: ΠΕΡΙΧΩΡΟC 296: 6 a; 297-8: 105 b; 665: (1)
πέρπερος: ΜΝΤΠΕΡΠΕΡΟC 716: 143 a
πέρδης: ΠΕΡCΟC 308: (1) b, (2) a, b; [Π]ΕΡCΟC 308: (1) a

πέταλον: ΠΕΤΑΛΟΝ 303: 10 a, b; ΠΕ[ΤΑ]ΛΟΝ 661: 10 b
πέτρα: ΠΕΤΡΑ 661: /8/ b, 10 a, b; Π[Ε]ΤΡΑ 661: 9 a
πηγή: ΠΗΓΗ 657: 1 a; 710: 121 b, 122 a
πιστεύω: ΠΙΣΤΕΥΕ 300: 46 b, 47 a; 306: 143 b, 144 a; 662: 150 a, 151 a, b; 664: 159 b; 666: 62 b; 668: 245 a, 246 b; 686: 24, 26, 27, 30; 710: 113 a, 140 b, 152 b; ΠΙΣΤΕΥ[Ε] 686: 29; Π[ΙΣ]ΤΕΥΕ 686: 29
πίστις: ΠΙΣΤΙΣ T: 7 a; 297-8: 110 b; 299: 168 b; 300: 46 a; 305: 87 a; 641: (2); 649: 69 b; 659: (1) b; 662: 151 a; 665: (2) b; 666: 62 a, b; 668: 245 b, 246 a; 707: 44 a; 708: 75 b, 76 b; 710: 139 b; 714: 125 a; ΠΙΣ[ΤΙΣ] 686: 21; [ΠΙΣ]ΤΙΣ 305: 87 b
πιστός: ΠΙΣΤΟΣ 299: 167 a; 710: 137 a, 138 b, 140 a; ΠΙΣΘΟΣ 653: (11)
πλανάω: ΠΛΑΝΑ 649: 75 b; 663: 392 a
πλάνη: ΠΛΑΝΗ 686: 10; 710: 155 a
πλάξ: ΠΛΑΞ T: 3 a
πλάσμα: ΠΛΑΣΜΑ T: 7 b; 652: 129 b; [Π]ΛΑΣΜΑ T: 385_{16}, 387 2d
πλάσσω: ΠΛΑΣΣΕ T: 11 b; 652: 129 b; ΠΛΑΣΣ[Ε] T: 6 b; [ΠΛΑΣ]ΣΕ T: 12 a
πλέω: ΠΛΕΑ 651: 59 b
πληγή: ΠΛΗΓΗ 710: 129 b; ΠΛΥΓΗ 662: 150 b; 696: 48 b; Π[Λ]ΥΓΗ 632: (1) b
πλήν: ΠΛΗΝ 291: 73 b; 293: 361 a; 656: 18 b; 708: 75 a; 710: 153 a; 714: 125 b; 715: 66 b
πνεῦμα: $\overline{\text{ΠΝΑ}}$ T: 1 a, 2 a, 3 a, b, 4 a, b, 5 a, b, 6 a, b, 7 a, b, 11 a, b, 12 a, 386_{11}, 391_{6}; 292: 15 b; 293: 361 b; 295_{2}: /47/ b; 296: 6 b; 297-8: 110 a; 299: 168 b; 649: 75 b; 654: 159 b; 657: (8); 665: (1) a; 668: 245 a, b, 246 b; 686: 10, 14, 18, 38; 696: 47 a; 710: 147 b; 717: 66 a; $\overline{\text{ΠΝ[Α]}}$ 686: 35; $\overline{\text{[Π]ΝΑ}}$ T: 2 b, 7 a, b, 13 a; $\overline{\text{Π[ΝΑ]}}$ 686: 14; $\overline{\text{[ΠΝΑ]}}$ 305: 87 b
πνευματικός: ΠΝΕΥΜΑΤΙΚΟΣ 300: 46 b; $\overline{\text{ΠΝΙΚΟΝ}}$ T: 4 a, 7 b
πνοή: ΠΝΟΗ T: 11 b; ΠΝ T: 8 b
πολεμίζω: ΠΟΛΥΜΕΙ 308: (1) a
πόλεμος: ΠΟΛΕΜΟΣ T: 16 a; 710: 125 b; ΠΟΛΥΜΟΣ 655: 201 a; ΠΟΛΥ[Μ]ΟΣ 308: (2) b; ΠΟΛΥ[ΜΟ]Σ 308: (1) a
πόλις: ΠΟΛΙΣ 292: 15 b; 295_{1}: 20 b; 651: 59 a; 655: 202: 665: (2) a, b; 666: 61 a; 696: 47 a, 48 a; 710: 115 a, 127 a, 130 b, 134 b, 150 a
πολιτεύω: ΠΟΛΕΙΤΕΥΕ T: 14 b; 716: 143 a
πολλά: ΠΟΛΛΑ 631

πολὺ μᾶλλον: ΠΟΛΥ ΜΑΛΛΟΝ T: 11 b
πονηρία: ΠΟΝΗΡΙΑ 297-8: 107 b; ΠΟΝΗ[ΡΙΑ] T: 15 b
πονηρός: ΠΟΝΗΡΟC 297-8: 107 b; 657: 1 b, /2/ a; 710: 142 a; ΠΟΝΗΡΟΝ 660: 61 b, 62 a
πορνεία: ΠΟΡΝΙΑ T: 1 b, 16 a; 297-8: 107 b; 301: 386 b; 710: 129 b, 146 a, b, 149 b, 156 b; 711: 108 b
πορνεύω: ΠΟΡΝΕΥΕ 711: 102 b
πόρνος: ΠΟΡΝΟC 711: 102 b, 107 a; ΠΟΡΝΗ 305: 87 a
πραίφεκτος (praefectus) ΠΡΑΙΦΕΚΤΟC 686: 22
πράξις: ΠΡΑ Ϛ[ΙC] 686: 4
πρέπει: ΠΡΕΠΕΙ T: 9 a; 716: 143 a; Π[ΡΕ]ΠΕΙ 655: 201 b
πρεσβύτερος: ΠΡΕCΒΥΤΕΡΟC 294: 373 b; 297-8: 106 a, 111 a; 649: 70 a, 76 b; 656: 18 a; 666: 62 a; 711: 102 b; ΠΡ[ΕCΒΥ]ΤΕΡΟC 712: (1) b; ΠΡΕCΒΙΤΕΡΟC 653: (15)
προαίρεδις: ΠΡΩ ϚΕΡΕCΙC 292: 16 b
προκείμενον: ΠΡΟΚΙΜΕΝΟΝ 632: (2) a
προκοπή: ΠΡΟΚΟΠΗ 641: (2)
πρός: ΠΡΟC 664: 159 a
προσέχω: ΠΡΟCΕΧΕ 710: 136 a; 716: 143 b
προσθεσμία: ΠΡΟCΘΕCΜΙΑ 654: 66 a
προσκαρτερέω: ΠΡΟCΚΑΡ[ΤΗ]ΡΕΙ 712: (1) b
προσκυνέω: [ΠΡΟC]ΚΥΝ[ΕΙ] T: 1 a; [ΠΡΟCΚΥ]ΝΕΙ T: 1 a
προσφορά: ΠΡΟCΦΟΡΑ 293: 362 a, 363 a, b, 364 a, b; 295_2: /48/ a; 711: 102 b; ΠΦΟΡΑ 293: 362 b
προφητεύω: ΠΡΟΦΗΤΕΥΕ 297-8: 106 a
προφήτης: ΠΡΟΦΗΤΗC T: 18 a; 293: 366 a; 295_2: /48/ a; 297-8: 111 b; 301: 385 a, 386 a; 306: 143 b; 307: 73; 653: (16); 657: 1 a, /2/ a; 660: 62 a; 663: 391 b; 664: 160 b; 665: (2) a; 668: 245 a; 708: 75 a; 710: 115 a, 121 a, 126 a, 129 a, 130 a, 131 a, b, 132 b, 133 a, 136 b, 137 a, b, 139 a, b; ΠΡΟΦ[ΗΤΗC] T: 1020_2; [Π]ΡΟΦ[ΗΤΗC] 665: (1) b; [ΠΡ]ΟΦΗ[Τ]Η[C] T: 395_3
πύλη: ΠΥΛΗ 661: 10 a
ῥαββί: ϚΡΑΒΒΕΙ 710: 124 b, 134 a
ῥωμαῖος: ϚΡΩΜΑΙΟC 308: (1) a, b
σάββατον: CΑΒΒΑΤΟΝ 293: 362 b; 294: 372 b, 373 b; 717: 65 a, 66 a
σαδδουκαῖος: CΑΔΔΟΥΚΑΙΟC 296: 6 a; [CΑΔ]ΔΟΥΚΑΙΟC 654: 65 b
σαλπιγξ: CΑΛΠΙΓΓΟC 653: (10)
σαμαρείτης: CΑΜΑΡΙΤΗC 708: 76 a
σανδάλιον: CΑΝΔΑΛΙΟΝ 696: 48 a, b
σαρκικός: CΑΡΚΙΚΟΝ 710: 114 a, 115 b, 116 a
σάρξ: CΑΡϚ T: 5 b; 292: 15 a; 649: 75 b; 650: 19 b, 20 a;

654: 66 a; 659: (2) a; 668: 245 a, 246 a; 686: 4; 710: 113 b, 115 b, 124 b, 125 a, 146 a, b; [C]ΑΡΖ T: 385_{19}; CΑΡΕΖ 650: 20 a, b

σατανᾶς : CΑΤΑΝΑC 293: 361 b; 297-8: 112 b; 301: 386 b; 660: 61 b; 710: 114 a, 119 a, 126 a, 143 a, 145 b, 147 a, b; CΑΔΑΝΑC 649: 70 b

σημαίνω : CΗΜΑΝΕ T: 16; CΕΜΑΝΕ 657: /2/ a; CΥΜΑΝΕ 306: 143 a; CΥΜΑ 717: 65 b

σκανδαλίζω: CΚΑΝΔΑΛΙΖΕ 665: (1) a; 708: 75 a; 711: 102 b

σκάνδαλον : CΚΑΝΔΑΛΟΝ 302: 388 a; 304: 211; 307: 73; 708: 75 a; [CΚΑΝ]ΔΑΛΟC 653: (7)

σκεπάζω : CΚΕΠΑΖΕ 651: 60 a

σκιρτάω: [C]ΚΙΡΤΑ T: 397

σκύλλω : CΚΥΛΛΙ 711: 101 a

σοφία : CΟΦΙΑ 299: 167 a; 305: 90 b; 307: 74

σοφός : CΟΦΟC T: 18 a; 710: 130 a; 711: 107 b; 714: 125 b

σπέρμα: CΠΕΡΜΑ 632: (2) b; 659: (2) b; 710: 145 a, 150 b

σπουδή : CΠΟΥΔΗ 656: 18 b; 711: 107 b

σταυρός : CΡΟC 292: 16 a; 297-8: 112 a; 653: (10); 686: 2, 3, 18; 690: (1); $\overline{\text{CϮO[C]}}$ 686: 2; $\overline{\text{C[Ϯ]OC}}$ 686: 10; $\overline{\text{[C]ϮOC}}$ 686: 2; $\overline{\text{[CϮOC]}}$ 686: 10

σταυρόω: $\overline{\text{CϮOY}}$ 649: 69 a, 75 a; 686: 5, 6, 11; 710: 130 a; $\overline{\text{ϮOY}}$ T: 387 2v

στίχος : CΤΙΧΟC T: 9 b

στοιχεῖον : CΤΟΙΧΙΟΝ T: 11 a, b, 12 b; CΤΟΙΧ[ΙΟΝ] T: 387 2d; [C]ΤΟΙΧΙΟΝ T: 11 a; [CΤ]ΟΙΧΙΟΝ T: 9 a; [CΤΟΙ]ΧΙΟΝ T: 8 b

στρατηγός : [C]ΤΡΑΤΗΓΟC T: 18 a

στρατηλάτης: CΤΡΑΤΥΛΑΤΗC 666: 62 a; CΤΡΑΤΕΛΑΤΗC 291: 74 b

στύλος : CΤΥΛΟC 293: 362 b

συγγενής : CΥΝΓΕΝΗC 292: 15 a; C[ΥΝ]ΓΕΝΗC 292: 16 b

συγγραφεύς : CΥΝΓΡΑΦΕΥC 717: 65 a

συγχωρέω: CΥΝΧΩΡΕ 714: 125 b

συμβουλεύω: [C]ΥΜΒΟΥΛΕΥΕ 291: 74 a

συμφωνέω : CΥΜΦΩΝΕΙ 300: 47 a; 697: (2) b; 710: 120 b

συμφωνία : CΥΜΦΩΝΙΑ T: 4 b

συνάγω: CΥΝΑΓΕ 293: 363 a; 294: 373 b

συναγωγή : CΥΝΑΓΩΓΗ 293: 363 a, 364 b; 301: 386 a, b;

302: 388 a; 657: /2/ b; 663: 391 a; 697: (2) a, b; 707: 43 b; 710: 114 b, 115 a, 117 a, 119 b, 130 b, 133 a, 135 b, 136 b, 137 b, 138 a, b, 139 a, b, 146 a, b, 147 a, 150 a, 152 b

συνέδριον : CYNZEΔPION 711: 101 b; 715: 65 b; CYNZYΔPION 711: 107 b

συνευδοκέω : CYNEYΔOKEI 666: 61 b

συνήθεια : CYNHΘIA 293: 363 b; 711: 102 b

συνίστημι : CYNZICTA 664: 160 a

συνουσία : CENOYCIA 654: /65/ b

συντάσσω : CYNTAZE 661: /8/ b, 9 a

συντέλεια: CYNTEΛEIA 710: 128 b, 135 a; CENTEΛIA 653: (11), (12)

σφραγίζω: CΦPAΓIZE 293: 365 a, b; CΦPAΓIC 659: (1) b

σφραγίς : CΦPAΓIC 662: 150 b; C[ΦPAΓ]IC 686: 30; [CΦPA]ΓIC 686: 35; [CΦPAΓIC] 686: 34

σχῆμα : CXHMA 633a; 686: 9; 716: 143 a; CX[HMA] 661: /7/ b; CXYMA 661: 9 b

σῶμα: CΩMA T: 2 a, b; 291: 73 b; 293: 363 b, 365 b; 294: 372 a; 295_1: 19 b; 295_2: /47/ a; 305: 87 a, 88 a, 89 a; 649: 70 b; 651: 60 a; 659: (2) a; 662: 151 a; 664: 159 a; 668: 245 b; 686: 4, 5, 19, 20; 710: 125 a; 711: 107 a, b; 714: 126 b; 716: 143 a; CΩM[A] 686: 19; [C]ΩMA T: 2 a, b; 686: 13; [CΩ]MA T: 2 b, 13 a

σωματικός: CΩMATIKON 715: 65 a

σωτήρ: CΩTHP T: 7 b; 292: 16 a; 651: 59 a; 653: (5); 664: 159 b; 710: 133 b; 712: (1) b; 717: 65 b; CΩP 653: (14); 659: (1) a

ταλαιπωρία: TAΛAIΠOPEIA 654: 66 a

ταλαίπωρος : TAΛAIΠΩPOC 654: 66 a; 710: 138 a, 154 a; TAΛÉΠPΩC 655: 202

τάξις : TAXIC 656: 18 a

τάφος : TAΦOC 670: (1); 710: 130 a; 717: 65 b, 66 a; [TA]ΦOC 666: 62 b; 686: 33

ταχύ: TAXH 663: 391 a

τέλειος : TEΛIOC 305: 88 a; 653: (16); TEΛION 668: 245 a

τελώνης: TEΛΩNHC 665: (1) b; TEΛONHC 653: (6)

τίθημι : ⊣Θε 668: 246 a

τιμάω : ⊣Μα 716: 144 a

τιμωρέω : TEI[MΩ]P[E]I 686: 22

τιμωρία : TIMΩPIA 686: 22

τοξεύω: ΔOXEYE 649: 76 a

τόπος : TOΠOC 656: 17 b; 661: /8/ a; 715: 65 b

τότε : ΤΟΤΕ 295_1: 20 b; 296: 3 b, 4 b, 5 a, 6 a, b; 662: 151 b; 666: 61 b; 686: 30; 713: 66 a
τράπεζα : ΤΡΑΠΕΖΑ 297-8: 108 a; 710: 145 b
τράχηλος : ΤΡΑΧΕΛΟC 308: (2) b
τροφεύς : ΤΡΟΦΕΥC 649: 70 a
τροφή: ΤΡΟΦΗ 649: 69 b; ΤΡΟΦΕ 653: (4)
τροχός : ΤΡΟΧΟC 305: 89 a
τύπος: ΤΥΠΟC 652: 128 b, 129 a; 711: 107 b; 712: (2) a; ΤΥΠΟ[C] 652: 129 b; 686: 9; ΤΥΠ[ΟC] 686: 10
τύραννος: [ΤΥ]ΡΑΝΟC T: 16 a
ὑγρός : ϩΥΓΡΟΝ T: 4 a, 5 a, 8 b, 9 b, 10 b; [ϩΥ]ΓΡΟΝ T: 4 b, 10 b; [ϩΥΓ]ΡΟΝ T: 4 a
υἱός : ⳹ 295_2: /48/ b; δ 655: 202
ὕλη: ϩΥΛΗ T: 3 b, 391_6; 305: 88 b; 649: 69 a; ΘΥΛ[Η] T: 387_5; ΘΥ[ΛΗ] T: 5 a
ὕμνος : ϩΥΜΝΟC 661: 9 a, b
ὑπόδημα : ϩΥΠΟΔΗΜΑ 716: 143 a
ὑποκρίνομαι: ϩΥΠΟΚΡΙΝΕ 710: 139 a
ὑπόκρισις: ϩΥΠΟΚΡΙCΙC 293: 366 b; 710: 130 a, 154 a, 155 a, 157 a; ΘΥΠΟΚΡΙCΙC 710: 115 a
ὑποκριτής: ϩΥΠΟΚΡΙΤΗC 297-8: 106 a
ὑπόληψις: ϩΥΠΟΛΥΜΨΙC 663: 392 a
ὑπομένω: ϩΥΠΟΜΕΙΝΕ 710: 138 b, 141 b; ϩΥΠΟΜΙΝΕ 649: 76 b; 686: 1
ὑπομονή : ϩΥΠΟΜΟΝΗ 293: 361 b; 302: 388 a, b; 710: 143 b, 146 b - 147 a; ΘΥΠΟΜΟΝΗ 299: 169 b
ὑπόστασις: ϩΥΠΟCΤΑCΙC 668: 245 b
ὑποταγή : ϩΥΠΟΤΑΓΗ 710: 138 a; ΘΥΠΟΤΑΓΗ 710: 143 a
ὑποτάσσω: ϩΥΠΟΤΑCCΕ 710: 122 a, 141 a; 714: 125 a
ὕσσωπος: ϩΥCCΩΠΟC 307: 74
φανερός: ΦΑΝΕΡΟΝ 711: 107 b
φάνταsμα: ΦΑΝΤΑCΜΑ 297-8: 105 a
φαραώ: ΦΑΡΑΩ T: 1020_1; 710: 127 b; 714: 126 a
φαρισαῖος: ΦΑΡΙCΑΙΟC 296: 6 a; 297-8: 105 b, 106 a, 110 a; 708: 76 b; 710: 134 a; ΦΑΡΙCCΑΙΟC 306: 144 a; 665: (1) b, (2) a; Φ[ΑΡΙ]CCΑΙΟ[C] 665: (2) a; ΦΑ[ΡΙC]CΑΙΟC 665: (2) a
φθονέω: ΦΘΟΝΕΙ 649: 75 a; 657: 1 a
φθονηρία: ΦΘΟΝΗΡΙΑ 657: 1 a
φθόνος: ΦΘΟΝΟC 716: 144 b
φιλόσοφος: ΦΙΛΟ[C]ΟΦΟΙ 686: 32
φιμινάλια (feminalia): ΦΙΜΕΝΑΡΙΟΝ 303: 10 b
φλύαρος: ΦΛΥΑΡΟC 711: 107 a

φοινικοῦν : Φ[ΟΙ]ΝΙΚΟΥΝ T: 15 b
φορέω : ΦΟΡΕΙ 659: (2) a; 713: 66 b
φυλακή : ΦΥ[ΛΑΚΗ] 717: 66 b
φύλλον : ΦΥΛΛΟΝ 686: 19
φυδία : ΦΥ[CΙ]Α 664: 159 b
φύδις : ΦΥCΙC 305: 89 a; 659: (2) a; 686: 2, 8, 11, 12, 13: ΦΥ[CΙC] 686: 6; [ΦΥ]CΙC T: 10 b
χαλάω: ΧΑΛΑ 662: 151 a; Χ[Α][ΛΑ] 631
χαλινός : ΧΑΛΙΝΟC 305: 88 a
χαλινόω: ΧΑΛΙΝΟΥ 305: 88 a
χαλκίον : ΧΑΛΚΙΟΝ 297-8: 106 a
χαρίζομαι : ΧΑΡΙΖΕ 291: 74 b; 655: 201 a; 665: (1) a; 713: 65 b; ΧΑΡΙCΤΕ[Ι] 686: 13
χάρις : ΧΑΡΙC 299: 167 a, 168 a, b; 300: 46 a, 47 b; 686: 2; Χ[Α][ΡΙC] 300: 46 a; [Χ][Α]ΡΙC 300: 46 a
χάρισμα : ΧΑΡΙCΜΑ 661: /8/ a
χάρτης : ΧΑΡΤΗC 651: 60 b
χειροψέλλιον: [ΧΕΙ]ΡΟΨΕΛΙΟΝ 303: 10 b
χερούβ : ΧΕΡΟΥΒΙΜ 653: (8); ΧΑΙΡΟ[ΥΒΙ]Ν 662: 150 a
χήρα : ΧΗΡΑ T: 15 b; 649: 69 b; ΧΗ[ΡΑ] 712: (2) a
χιών: ΧΙΩΝ 307: 74; 717: 66 b; ΧΙΟΝ T: 15 b
χολή: ΧΟΛΗ 710: 137 b
χορεύω : ΧΟΡΕΥΕ T: 14 b
χόρτος : ΧΟΡΤΟC 710: 123 b, 142 b, 143 b; 650: 19 a
χράομαι : ΧΡΕΩCΤΕΙ 713: 66 b; ΧΡΕΩ[CΤΕΙ] 713: 66 b; ΧΡΩ 716: 143 a
χρεία : ΧΡΙΑ T: 385_{16}; 294: 373 a; 296: 6 b; 649: 69 a, b, 70 a, b; 711: 107 b; 716: 143 a
χρῆμα: ΧΡΗΜΑ 292: 16 a; 649: 69 a, b, 70 a; [Χ][ΡΗ]ΜΑ 656: 17 b
χρηστός : ΜΝΤΧΡΗC 710: 128 b; ΜΝΤΧΡΗCΤ[ΟC] T: 17 a
χριστιανός: ΧΡΙCΤΙΑΝΟC 660: 61 b; [ΧΡΙCΤΙΑ]ΝΟC 686: 25; ΧΡΕCΘΙΑΝΟC 653: (1)
χωνευτός: ΧΩΝΕΥ[Τ]ΟΝ 690: (2)
χώρα: ΧΩΡΑ 296: 4 a; 712: (1) b; Χ[Ω][Ρ][Α] T: 399_1
χωρηγέω : ΧΩΡΗΓΙ 649: 70 b
χωρίς: ΧΩΡΙC 716: 144 a; Χ[Ω]ΡΙC 632: (2) b
ψαλία: ΨΑΛΙΑ 653: (12)
ψάλλω: ΨΑΛΛΕΙ 293: 362 a, b; 307: 73
ψαλμος: ΨΑΛΜΟC 307: 73; 653: (12); Ψ[ΑΛ]ΜΟC 670: (3)

ψυχή : ΨΥΧΗ T: 2 a, 3 a, 5 a, 6 b, 11 a, 12 a, 13 a; 293: 362 a; 295$_2$: /48/ a, b; 296: 5 a; 297-8: 112 a, b; 304: 211, 212; 650: 19 a, b, 20 a, b; 651: 60 a; 670: (4); 686: 4, 24, 26; 710: 113 b, 141 a, 144 a, 153 b, 156 a; 711: 107 a; ΨΥ[ΧΗ] T: 3 a, 13 b; Ψ[Υ]ΧΗ T: 5 a, 11 b; [Ψ]ΥΧΗ T: 2 b, 12 a; [ΨΥ]ΧΗ T: 5 b; ΨΧΗ 297-8: 112 b
ψυχικός : ΨΥ[ΧΙΚΟΝ] T: 4 a
ψυχρός : [Ψ]ΥΧΡΟΝ T: 4 b
ᾠδή : ωΔΗ 304: 212
ὠκεανός : ωΚΕΑΝΟC T: 10 a
ὡς : ϛωC 649: 69 a; 686: 17, 20; 710: 129 b, 141 b; 711: 108 a; 716: 143 a, b; 717: 65 b
ὥστε : ϛωCΤΕ 291: 74 a; 297-8: 109 a; 686: 23, 26; 710: 145 b, 155 b, 156 a, 158 a; ϛωCΤ[Ε] 686: 34; [ϛ]ωCΤΕ 686: 26
ωφέλεια : ωΦΕΛΕΙΑ 716: 143 a

LIST OF ABBREVIATIONS

Amélineau, *Actes* = E. Amélineau, *Les actes des martyrs de l'église copte.* Étude critique. Paris, 1890.

Amélineau, *Géogr.* = E. Amélineau, *La Géographie de l'Égypte à l'époque copte.* Paris, 1893.

Amélineau, *Hist.mon.* = E. Amélineau, *Monuments pour servir à l'histoire de l'Égypte chrétienne. Histoire des monastère de la Basse-Égypte. Vies des saintes Paul, Antoine, Macaire, Maxime et Domèce, Jean le Nain, & a. Texte copte et traduction française* (Annales du Musée Guimet, 25). Paris, 1894.

AnBol = *Analecta Bollandiana.* Brussels.

AS = E. Amélineau, *Œuvres de Schenoudi. Texte copte et traduction française,* t. I–II. Paris, 1911–1914.

ASAE = *Annales du Service des Antiquités de l'Égypte.* Cairo.

ÄZ = *Zeitschrift für ägyptische Sprache und Altertumskunde.* Leipzig.

Ball = J. Ball, *Egypt in the Classical Geographers.* Cairo, 1942.

BAp = E.A.W. Budge, *Coptic Apocrypha in the Dialect of Upper Egypt.* London, 1913.

Bartelink = G. J. Bartelink, *Quelques observations sur* παρρησία *dans la littérature paléo-chrétienne* (Graecitas et latinitas christianorum primaeva, Suppl., fasc. 3). Nijmegen, 1970.

BAS = *Bulletin de l'Académie Impériale des Sciences de St.-Pétersbourg.*

BHAM = J. Balestri, H. Hyvernat, *Acta martyrum.* I (CSCO, 43. Scriptores coptici. Textus. Series III, vol. I). Paris, 1907.

BHom = E.A.W. Budge, *Coptic Homilies in the Dialect of Upper Egypt.* London, 1910.

BIFAO = *Bulletin de l'Institut français d'Archéologie orientale du Caire.*

BMar = E.A.W. Budge, *Coptic Martyrdoms etc. in the Dialect of Upper Egypt.* London, 1915.

BMis = E.A.W. Budge, *Miscellaneous Coptic Texts in the Dialect of Upper Egypt.* London, 1914.

Bonnet = M. Bonnet, *Acta Philippi et Acta Thomae, accedunt Acta Barnabas* (R.A. Lipsius, M. Bonnet, *Acta Apostolorum apocrypha,* Part II, vol. II). Leipzig, 1898.

Bouriant, *Victor* = U. Bouriant, *L'Éloge de l'Apa Victor, fils de Romanos. Texte copte-thébain* (Mémoires publiés par les membres de la Mission Archéologique Française au Caire, vol. 8, fasc. 2). Paris, 1893.

Bousset, *Apoph.* = W. Bousset, *Apophthegmata. Studien zur Geschichte des ältesten Mönchtums.* Tübingen, 1923.

BSAC = *Bulletin de la Société d'Archéologie copte.* Cairo.

BSyr = E.A.W. Budge, *The Book of Paradise Being the Histories and Saying of the Monks and Ascetics of the Egyptian Desert by Palladius, Hieronymus and Others. The Syriac Texts, According to the Recension of ᶜAnân-Îshôᶜ of Bêth ᶜÂbhê, Edited with an English Translation* (Lady Meux Manuscript n° 6). Vol. I. English Translation. Vol. II. English Translation Continued, Index and Syriac Text. London, 1904.

Budge, *Cont.Ap.* = E.A.W. Budge, *The Contendings of the Apostles,* vol. I–II. London, 1898–1901.

Budge, *Psalter* = E.A.W. Budge, *The Earliest Known Coptic Psalter. The Text, in the Dialect of Upper Egypt, Edited from the Unique Papyrus Codex Oriental 5000 in the British Museum.* London, 1898.

Calderini = A. Calderini, *Dizionario dei nomi geografici e topografici dell' Egitto greco-romano,* vol. I, fasc. 1. Cairo, 1935 (reprint Milan, 1972).

Cavallo = G. Cavallo, Γραμματα αλεξανδρινα. – *Jahrbuch der Österreichischen Byzantinistik* 24 (1975). Wien, pp. 23–54.

CBM = W.E. Crum, *Catalogue of the Coptic Manuscripts in the British Museum.* London, 1905.

Chaîne, *Apoph.* = M. Chaîne. *Le manuscrit de la version copte en dialecte sahidique des 'Apophthegmata Patrum'* (Publications de L'Institut français d'Archéologie orientale. Bibliothèque d'Études coptes, 6). Cairo, 1960.

ChSh = É Chassinat, *Le quatrième livre des entretiens et épîtres de Shenouti* (MIFAO, 23). Cairo, 1911.

Ciasca, *Bibl.* = P.A. Ciasca, *Sacrorum Bibliorum fragmenta copto-sahidica Musei Borgiani,* vol. I. Rome, 1885 (reprint: Subsidia Byzantina, vol. III 1. Leipzig, 1970).

Concord. = M. Wilmet, *Concordance du Nouveau Testament sahidique.* II. *Les mots autochtones* (CSCO, 173, 183, 185. Subsidia, 11, 13, 15). Louvain, 1957–1959.

Cramer = M. Cramer, *Koptische Paläographie.* Wiesbaden, 1964.

CrNeuVerb = W.E. Crum, *Ein neues Verbalpräfix im Koptischen.* – *ÄZ* 65 (1930), pp. 124–127.

CrSt = *Coptic Studies in Honor of Walter Ewing Crum* (Bulletin of the Byzantine Institute, 2). Boston, 1950.

Crum = W.E. Crum, *A Coptic Dictionary.* Oxford, 1939.

Crum, *ShT* = W.E. Crum, *Short Texts from Coptic Ostraca and Papyri.* London–New York, 1921.

CSCO = Corpus scriptorum christianorum orientalium.

De Vis, *De Gemmis* = H. De Vis, *Epiphanius De Gemmis. Coptic-Sahidic Fragments Edited with a Latin Translation* (Studies and documents, II. Epiphanius De Gemmis, the Old Georgian Version and the Fragments of the Armenian Version by R.P., Blake, and the Coptic-Sahidic Fragments by Henri De Vis). London, 1934.

Dib, *Jules* = P. Dib, *Jules d'Aqfahs.* – *Revue de l'Orient chrêtien,* Series 2. 5 (15) (1910), pp. 301–306.

Dillmann, *Lex.* = A., Dillmann, *Lexicon linguae aethiopicae cum indice latino.* Leipzig, 1865.

Dind.Epiph. = Epiphanii episcopi Constantiae opera edidit G. Dindorfius, vol. I. Leipzig, 1859.

Drescher, *Apa Mena* = J. Drescher, *Apa Mena. A Selection of Coptic Texts Relating to St. Menas* (Publications de la Société d'Archéologie copte. Textes et Documents). Cairo, 1946.

Drescher, *TCL* = J. Drescher, *Three Coptic Legends. Hilaria. Archellites. The Seven Sleepers* (Supplément au *ASAE,* cahier 4). Cairo, 1947.

Elanskaya, *Ancoratus* = A.I. Elanskaya, *A Fragment of 'Ancoratus' in Coptic (the Ms. I.1.b.668 of the Pushkin Museum of Fine Arts).*–*BSAC* 28 (1989), pp. 5–10.

Elanskaya, *AP* = A.I. Elanskaya, *Apophthegmata Patrum Aegyptiorun in the 9th cent. Coptic MS. (GMII I.1.b.649, 711, 713)* А.И.Еланская, Apophthegmata Patrum Aegyptiorum в коптской рукописи IX в. (ГМИИ I.1.6.649, 711, 713). – *PalSb* 28 (1986), pp. 128–152.

Elanskaya, *Attributes* = A.I. Elanskaya, *The N̄- and N̄TE- Attributes in Coptic and Their Co-ordination* (А.И.Еланская, Определения с N̄- и N̄TE- в коптском языке и их союзная связь) – *PalSb* 27 (1981), pp. 119–126.

Elanskaya, *CLT* = A.I. Elanskaya, *Coptic Literary Texts of the Pushkin State Fine Arts Museum in Moscow* (Studia Aegyptiaca XIII). Budapest, 1991.

Elanskaya, *Co-ordination* = A.I. Elanskaya, *Co-ordination and Concord of the Appositions with Their Antecedents in Coptic. – Brief Communications of the Institute of the Peoples of Asia, 46. 'Ancient East'* (А.И.Еланская, Связь и согласован к ие приложений с определяемым в коптском языке. – Краткие сообщения Института народов Азии, 46. 'Древний восток'). Moscow, 1962, pp. 88–103.

Elanskaya, *Coptic MSS. SPL:* = A.I. Elanskaya, *Coptic Manuscripts of the M.E. Saltykov–Schedrin State Public Library* (А.И. Еланская, Коптские рукописи Государственной библиотеки имени М.Е. Салтыкова-Щедрина). – *PalSb* 20 (1969).

Elanskaya, *Fayyum.Ps. 118* = A.I. Elanskaya, *A Fayyumic Text of Psalm 118, 50–52, 62–67, 74–77 (the MS. I.1.b.637 of the Pushkin Museum of Fine Arts)*. – *BSAC* 30 (1991), pp. 25–28.

Elanskaya, *Fragment* = A.I. Elanskaya, *A Fragment Containing Part of Shenoute's Work.* –'Hellenistic Near East, Byzantium and Iran: History and Philology'. Studies Presented to N.V. Pigulevskaya (А.И. Еланская, фрагмечт с отрывком из сочинения Шенуте. –'Эллинистический Ближний Восток, Византия и Иран. История и филология.' Сборник в честь 70-летия члена-корреспон дента Академии наук СССР Н.В. Пигулевской). Moscow, 1967, pp. 48–51.

Elanskaya, *N̄ΘE-clauses* = A.I. Elanskaya, *Peculiarities of N̄ΘE-clauses in Coptic* (А.И. Еланская, Специфика придаточных предложений, вводимых N̄ΘE, в коптском языке). –*PalSb* 15 (1966), pp. 28–34.

Elanskaya, Passio Pauli = A.I. Elanskaya, Passio Pauli *in the coptic MS. GMII I.1.b.686. –Mélanges Antoine Guillaumont. Contributions à l'étude des christianismes orientaux* (Cahiers d'orientalisme, 20). Geneva, 1988, pp. 19–37.

Gaselee, *Bibliography* = S. Gaselee, *Bibliography of 1912–13: Christian Egypt.* – *JEA* 1 (1914), pp. 47–69.

Golenischev = V.S. Golenischev, *Archaeological Results of the Trip in Egypt in the Winter of 1888–1889* (В.С. Голенищев, Археологические результаты путешествия по Египту зимой 1888–1889 г.)–*MOS* 5 (1991), pp. 1–30.

Guidi, *Fr.* = I. Guidi, *Frammenti copti* (Accademia nazionale dei Lincei. Classe di scienze morali. Rendiconti, ser. 4, 3–4[1]). Rome, 1887–1888.

Guillaumont, *Cellia* = A. Guillaumont, *Le site des "Cellia" (Basse Égypte)*. –*RA* 2 (1964), pp. 43–50.

Guy, *Apoph.* = J.-C. Guy, *Recherches sur la tradition grecque des Apophthegmata patrum* (Subsidia hagiographica, 36). Brussels, 1962.

Hatch = W.H.P. Hatch, *Three Hitherto Unpublished Leaves from a Manuscript of the* Acta Apostolorum Apocrypha *in Bohairic.* – *CrSt*, pp. 305–318.

Hayes = S.C.Hayes, *A Papyrus of the Late Middle Kingdom in the Brooklyn Museum.* New York, 1972.

Hebbelynck, *Manuscrits* = A. Hebbelynck, *Les manuscrits coptes-sahidiques du "Monastère Blanc". Recherches sur les fragments complémentaires de la collection Borgia.* – *Mus* 12 (1911), pp. 91–154.

Heuser = G. Heuser, *Die Personennamen der Kopten.* I. (*Untersuchungen*) (Studien zur Epigraphik und Papyruskunde. Bd. I, Schrift 2). Leipzig, 1929.

Hoffmann, *Marcion* = R.J. Hoffmann, *Marcion: On the Restitution of Christianity. An Essay on the Development of Radical Paulinist Theology in the Second Century* (American Academy of Religions, Acad. ser., 46). Chico, California, 1984.

Hopfner, *Apoph.* = Th. Hopfner, *Über die koptisch-saᶜidischen* Apophthegmata Patrum Aegyptiorum *und verwandte griechische, lateinische, koptisch-bohairische und syrische Sammlungen* (Kaiserliche Akademie der Wissenschaften in Wien. Philosophisch-historische Klasse. Denkschriften, 61. Bd., 2. Abh.). Vienna, 1918.

Horn, *Latino-Coptica* = J. Horn, *Latino-Coptica. Erwägungen zu den lateinischen Lehnwörtern des koptischen Wortschatzes.*– Atti del XVII Congresso internazionale di papirologia. Naples, 1984, pp. 1361–1376.

Horner = (G. Horner,) *The Coptic Version of the New Testament in the Southern Dialect Otherwise Called Sahidic and Thebaic*, vol. I–VII. Oxford, 1911–1924.

Hubai = P. Hubai, *The Legend of St. Mark. Coptic Fragments.–Studia in honorem L. Fóti* (Studia aegyptiaca, 12). Budapest, 1989, pp. 165–189.

Hyvernat = H. Hyvernat, *Album de paléographie copte pour servir à l'introduction paléographique des Actes des martyrs de l'Égypte.* Paris–Rome, 1888.

HyvIntr = H. Hyvernat's introduction to E. Porcher's article *Analyse des manuscrits coptes 131 de la Bibliothèque Nationale, avec indication des textes bibliques.* – *Revue d'égyptologie* 1 (1933). Paris, pp. 105–116.

JEA = *The Journal of Egyptian Archaeology.* London.

Jernstedt, *Fine Arts Museum* = P.V. Jernstedt, *Coptic Texts of the Pushkin State Fine Arts Museum* (П.В. Ернштедт, Коптские тексты Государственного музея изобразительных искусств имени А.С. Пушкина). Moscow–Leningrad, 1959.

Jernstedt, *Hermitage* = P.V. Jernstedt, *Coptic Texts of the State Hermitage Museum* (П.В. Ернштедт, Коптские тексты Государственного Эрмитажа). Moscow–Leningrad, 1959.

Junker, *KP* I = H. Junker, *Koptische Poesie des 10. Jahrhunderts*, vol. I. Berlin, 1908.

Kahle, *Bal.* = P.E. Kahle, *Bala'izah Coptic Texts from Deir El-Bala'izah in Upper Egypt*, vol. I. London, 1954.

Kasser, *Kellia* = R. Kasser, *Le site monastique des Kellia (Basse Égypte). Recherches des années 1981–1983.* Louvain, 1984.

Kasser, *Réfl.* = R. Kasser, *Réflexions sur quelques méthodes d'étude des versions coptes néotestamentaires.* –*Biblica*, vol. 55, fasc. 1. Rome, 1974, pp. 233–256.

Khosroyev, *Copt.Alex.Rom.* = A.L.Khosroyev, *Towards a History of the Coptic Version of Alexander Romance* (А.П. Хосроев, Из истории

коптского романа об Александре). – *PalSb* 28 (1986), pp. 153–157.

Kuhn, *Jerem.* = K.H. Kuhn, *A Coptic Jeremiah Apocryphon.* – *Mus* 83 (1970), pp. 95–135; 291–350.

LagAeg = P. de Lagarde, *Aegyptiaca.* Göttingen, 1883.

Lampe = B.W.H. Lampe, *A Patristic Greek Lexicon.* Oxford, 1961.

Lantschoot = Arn. van Lantschoot, *Recueil des colophons des manuscrits chrétiens d'Égypte.* Vol. I. *Les colophons coptes des manuscrits sahidiques* (Bibliothèque du Museon, 1). Fasc. 1. Textes. Fasc. 2. Notes et tables. Louvain, 1929.

Lefort, *Copt.Lov.* = L.Th. Lefort, *Coptica Lovaniensia.* – *Mus* 51 (1938), pp. 1–32.

Lefort, *Mart.Marc* = L.Th. Lefort, *Fragment copte-sahidique du martyre de St. Marc.* – Université catholique, Louvain. Séminaire historique. Association des anciens membres. Mélanges d'histoire offerts à Charles Moeller (Recueil de travaux publiés par les membres des conférences d'histoire & de philologie, fasc. 40–41), vol. 1. Louvain, 1914, pp. 226–231.

Leip.Ancor. = J. Leipoldt, *Epiphanios' von Salamis 'Ancoratus' in saidischer Übersetzung.* – Sitzungsberichte der philologisch-historischen Klasse der Königlichen Sächsischen Gesellschaft der Wissenschaften zu Leipzig, 54. Leipzig, 1902, pp. 136–171.

Leip.Konst. = J. Leipoldt, *Saidische Auszüge aus dem 8. Buche der Apostolischen Konstitutionen* (Texte und Untersuchungen zur Geschichte der altchristlischen Literatur, N.F., XI. Bd., Heft 1b). Leipzig, 1904.

Lemm, *Alexanderroman* = O. von Lemm, *Der Alexanderroman bei den Kopten.* St. Petersburg, 1903.

Lemm, *AP.* II = O. von Lemm, *Koptische apokryphe Apostelakten.* II. – *BAS,* N.S. III (XXXV), 1892, pp. 233–314 (= Mélanges Asiatiques, vol. 10, pp. 293–374).

Lemm, *Bruchstücke* = O. von Lemm, *Bruchstücke der sahidischen Bibelübersetzung nach Handschriften der Kaiserlichen Öffentlichen Bibliothek zu St. Petersburg.* Leipzig, 1885.

Lemm, *James* = O. von Lemm, *Part of the Epistle of Apostle James in Coptic. The W.S. Golenischev collection* (Monuments of Emperor Alexander III Fine Arts Museum in Moscow, pt. 1–2) (О. Лемм, Отрывок из послания апостола Иакова на коптском языке. Из собрания В.С. Голенищева (Памятники Музея изящных искусств имени императора Александра III в Москве, вып. 1-2). Moscow, 1912, p. 59, pl. X.

Lemm, *KKS* = O. von Lemm, *Kleine koptische Studien* I–LVIII (Subsidia Byzantina, vol. X). Leipzig, 1972. Reprint. In references page numbers of the original publications are followed by those of the reprint (in parentheses).

Lemm, *KM* = O. von Lemm, *Koptische Miscellen* I–CXLVIII (Subsidia Byzantina, vol. XI). Leipzig, 1972. Reprint. In references page numbers of the original publications are followed by those of the reprint (in parentheses).

Lemm, *Miscellanea* = O. von Lemm, *Miscellanea Coptica.* –Aegyptiaca. Festschrift für Georg Ebers zum 1. Marz 1897. Leipzig, 1897, pp. 39–40.

Lemm, *Märt.* = O. von Lemm, *Bruchstücke koptischer Märtyrerakten.* I–V.– *MAS,* Ser. VIII, vol. XII, no. 1, 1913.

Lemm, *SB* II = O. von Lemm, *Sahidische Bibelfragmente.* II. – *BAS*, N.S. I (XXXIII), 1890, pp. 373–391 (= Mélanges Asiatiques, vol. X, pp. 79–97).

Lemm, *SB* III = O. von Lemm, *Sahidische Bibelfragmente.* III. – *BAS*, series V, vol. XXV, no. 4 (1906), pp. 094-0137.

Lemm, *Viktor* = O. von Lemm, *Zu einem Enkomium auf den hl. Viktor.* – *ÄZ* 48 (1910), pp. 83–84.

LS I = I. Leipoldt, *Sinuthii archimandritae vita et opera omnia.* I (CSCO, 41. Scriptores coptici. Textus. Series II, vol. II). Paris, 1906.

LS III = I. Leipoldt, *Sinuthii archimandritae vita et opera omnia.* III (CSCO, 42. Scriptores coptici. Textus. Series II, vol. IV). Paris, 1908.

LS IV = I. Leipoldt, *Sinuthii archimandritae vita et opera omnia.* IV (CSCO, 73. Scriptores coptici. Textus. Series II, vol. V). Paris, 1913.

LSc = H.G. Liddell and R. Scott, *A Greek-English Lexicon.* Oxford, 1958.

Lucch.Epiph. = E. Lucchesi, *Un corpus épiphanien en copte.*– Anal.Boll. 99 (1981), pp. 95–99.

Lucch.Local. = E. Lucchesi, *Localisation d'une piece manuscrite* isolée dans la littérature chenoutienne. –*ÄZ* 106 (1979), pp. 80–81.

Lucch.Répert. = E. Lucchesi, *Répertoire des manuscrits coptes (sahidiques) publiés de la Bibliothèque Nationale de Paris* (Cahiers d'orientalisme 1). Geneva, 1981.

MacCoull = Leslie S.B. MacCoull, *The Martyrdom of St Sergius of Behna.* – *Coptic Studies Presented to Mirrit Boutros Ghali.* Cairo, 1979, pp 11–25.

Malan, *Confl.* = S.C. Malan, *The Conflicts of the Holy Apostles, an apocryphal Book of the Early Eastern Church. Translated from an Ethiopic MS.* London, 1871.

MAS = *Mémoires de l'Académie Impériale des Sciences de St.-Pétersbourg.*

Maspero, *Études* = G. Maspero, *Études de mythologie et d'archéologie égyptiennes* VI (Bibliothèque égyptologique, 28). Paris, 1912.

Maspero, *Fragm.AT* = G. Maspero, Fragments de la version thébaine *de l'Ancien Testament* (Mémoires publiés par les membres de la Mission Archéologique Française du Caire 6). Paris, 1892–1897, pp. 1–296.

Meulenaere, *Balsam.* = H. De Meulenaere, *Die "Balsamierer" des P.Berl.dem.3116.*–*ÄZ* 80 (1955), p. 80.

Michael = A.I. Elanskaya, *The Coptic Manuscript 15–21 of the Saltykov-Schedrin Public Library in Leningrad* (А.И.Еланская, Неизданная коптская рукопись из собрания Государственной публичной библиотеки имени М.Е. Салтыкова-Щедрина (коптская н овая серия, NN^{o} 15–21)). –*PalSb* 9 (1962), pp. 43–66.

Mina, *Jules* = T. Mina, *Jules d'Aqfahs et ses oeuvres.* – *BSAC* 3 (1937), pp. 41–47.

Morard, *Rec.* = F. Morard, *Notes sur le recueil copte des Actes Apocryphes des Apôtres.* – *Revue de Théologie et de Philosophie* 113 (1981). Paris, 1981, pp. 403–413.

MOS = *Memoires of the Oriental Section of the Imperial Russian Archaeological Society* (Записки Восточного отделения Императорского Русского Археологического Общества). – St. Petersburg.

Mus = *Le Muséon. Études philologiques, historiques et religieuses.* Louvain.

Nagel, *AT* = P. Nagel, *Studien zur Textüberlieferung des sahidischen Alten Testaments.* – *ÄZ* 110 (1983), pp. 51–74; 111 (1984), pp. 138–164.

Nagel, *Handl.* = P. Nagel, *Die parabolischen Handlungen im ältesten*

Mönchtum. Eine formgeschichtliche Untersuchung zu den Apophthegmata Patrum. – *Klio. Beiträge zur alten Geschichte* 43/45 (1965). Berlin, pp. 329–336.

Orlandi – Quecke = *Lettere di San Paolo in Copto-ossirinchita.* Edizione, commento e indici di Tito Orlandi. Contributo linguistico di Hans Quecke (Papiri della Università degli studi di Milano (P.Mil.Copti), 5). Milan, 1974.

Osing, *Nom.* = J. Osing, *Die Nominalbildung der Ägyptischen.* Mainz, 1976.

PahVGr = *Sancti Pachomii vitae graecae* ediderunt hagiographi Bollandiani (Subsidia Hagiographica, 19). Brussels, 1932.

Pallad. = Palladius, Ep. of Helenopolis, *The Lausiac history of Palladius* ... with notes by Dom Cuthbert Butler, 2 vols. (Texts and Studies, vol. 6, nos. 1–2). Cambridge, 1898–1904.

PalSb = *Palestinskii Sbornik* (Палестинский сборник). Moscow–Leningrad.

Parlasca = Kl. Parlasca, *Zur Stellung der Terenuthis-Stelen. Eine Gruppe römischer Grabreliefs aus Ägypten in Berlin.* – *Mitteilungen des Deutschen Archäologischen Instituts. Abteilung Kairo* 26 (1970). Wiesbaden, pp. 173–198.

Pater. = *Paterik* (Древний Патерик, изложенный по главам. Перевод с греческого), 3rd ed. Moscow, 1899. In references the number of a chapter is followed by that of a story.

PG = J.-P. Migne, *Patrologia cursus completus* ... Series Graeca, t. 65. Paris, 1864. In references page numbers are followed by the numbers of stories. When other volumes of the series are referred to, *PG* is followed by a volume number.

PL = J.-P. Migne, *Patrologia cursus completus* ... Series Latina, t. 73 Paris, 1879. In references page numbers are followed by the numbers of stories.

Poirier, *MTh* = P.-H. Poirier, *La version copte de la Prédication et du Martyre de Thomas* avec une Contribution codicologique au Corpus copte des *Acta Apostolorum Apocrypha* par E. Lucchesi. Brussels, 1984.

Preisigke = F. Preisigke, *Namenbuch enthaltend alle griechischen, lateinischen, ägyptischen, hebräischen, arabischen und sonstigen semitischen und nicht-semitischen Menschennamen, soweit sie in griechischen Urkunden (Papyri, Ostraca, Inschriften, Mumienschildern usw.) Ägyptens sich vorfinden.* Amsterdam, 1967.

QOC = A. Campagnano, A. Maresca, T. Orlandi, *Quattro omelie copte* (Testi e documenti per lo studio dell'antichità. Serie copta, 60). Milan, 1977.

Quecke. *PPalau Rib. 183* = H. Quecke, *Eine koptische Bibelhandschrift des 5. Jahrhunderts (PPalau Rib. Inv. Nr. 183).* – *Studia Papyrologica*, vol. 20, fasc. 1 (1981). Barcelona, pp. 1–13.

Rahlfs = A. Rahlfs, *Die Berliner Handschrift des sahidischen Psalter.* Berlin, 1901.

RFBM = E.A.E. Reymond and J.W.B. Barns, *Four Martyrdoms from the Pierpont Morgan Coptic Codices.* Oxford, 1973.

RA = *Revue archéologique.* Paris.

Roquet = G. Roquet, *Le vieux-français* melout *dépend-il du grec* μηλωτή *ou du copte* ⲘⲈⲗⲗⲰⲦ? – *BIFAO* 73 (1973), pp. 23–25.

Satz.Urk. = H. Satzinger, *Koptische Urkunden*, III. Bd., 1. Heft. Berlin, 1967.

Schmitz-Mink = *Liste der koptischen Handschriften des Neuen Testament.* I. *Die sahidischen Handschriften der Evangelien.* 2. Teil. 2. Halbband. Bearbeitet von Franz-Jürgen Schmitz und Gerd Mink (Arbeiten zur Neutestamentlichen Textforschung, 15). Berlin, 1991.

Sophocles = E.A. Sophocles, *Greek Lexicon of the Roman and Byzantine Period (from B.C. 146 to A.D. 1100).* New York – Leipzig, 1888.

Spiegelberg, *Ar.Einfl.* = W. Spiegelberg, *Arabische Einflüsse in dem koptischen Kambysesroman.* – *ÄZ* 45 (1909), pp. 83–84.

Stegemann = V. Stegemann, *Koptische Paläographie* (Quellen und Studien zur Geschichte und Kultur des Altertums und des Mittelalters. Reihe C: Hilfbücher, 1). Heidelberg, 1936.

Steindorff, *Lehrbuch* = G. Steindorff, *Lehrbuch der Koptischen Grammatik.* Chicago, 1951.

Stern = L. Stern, *Koptische Grammatik.* Leipzig, 1880.

Thompson, *Palimp.* = H. Thompson, *A Coptic Palimpsest Containing Joshua, Judges, Ruth, Judith and Esther in the Sahidic Dialect.* Oxford, 1911.

Till, *Leg.* = W. Till, *Koptische Heiligen- und Märtyrerlegenden. Texte, Übersetzung und Indices.* Part 1 (Orientalis christiana analecta, 102). Rome, 1935.

TKG = W.C. Till, *Koptische Grammatik (saidischer Dialect) mit Bibliographie, Lesestücken und Wörterverzeichnissen.* 3rd ed. (Lehrbücher für das Studium der orientalischen Sprachen, 1). Leipzig, 1970.

Transactions = *Transactions of the General Meeting of the Imperial Rusian Archaeological Society, 1899–1908* (Протоколы общих собраний Императорского Русского Археологического Общества за 1899-1908 годы). Petrograd, 1915.

Treatise – see Part II, no. 1.

Treu, *Bilinguen* = K. Treu, *Griechisch-koptische Bilinguen des Neuen Testaments.* – *Koptologische Studien in der DDR. Wissenschaftliche Zeitschrift der Martin-Luther-Universität Halle-Wittenberg,* Sonderheft. Halle (Saale), 1965, pp. 95–123.

Treu, *Gr.Handschr.* = K. Treu, *Die griechischen Handschriften des Neuen Testaments in der UdSSR* (Texte und Untersuchungen, 91). Berlin, 1966.

Victor = The Martyrdom of St. Victor, in: Elanskaya, *Coptic MSS. SPL,* pp. 21–95.

Wessely, *StPal* = C. Wessely, *Studien zur Palaeographie und Papyruskunde.* Leipzig.

WH = W. Westendorf, *Koptisches Handwörterbuch. Bearbeitet auf Grund des Koptischen Handwörterbuchs Wilhelm Spiegelberg.* Heidelberg, 1965–1977.

Wipszycka = E. Wipszycka, *Les ressources et les activités économiques des églises en Égypte du IV^e^ au VIII^e^ siècle.* Brussels, 1972.

Worrell, *Freer Coll.* = W.H. Worrell, *The Coptic Manuscripts in the Freer Collection* (University of Michigan Studies. Humanistic Series, 10). New York – London, 1923.

Worrell, *Psalter* = W.H. Worrell, *The Coptic Psalter in the Freer Collection* (University of Michigan Studies. Humanistic Series, 10. The Coptic Manuscripts in the Freer Collection, Part. I). New York – London, 1916.

Young, *Obs.WM* = D.W. Young, *Observations on White Monastery Codices*

Attested in the University of Michigan Library. – Atti del XVII Congresso Internazionale di papirologia. Naples, 1984, pp. 763–766.

Young, *Unp.Sh.* = D.W. Young, *Unpublished Shenoutiana in the University of Michigan Library* (Scripta Hierosolymitana, 28. Egyptological Studies). Jerusalem, 1982.

Z = G. Zoega, *Catalogus codicum copticorum manuscriptorum.* Anastatischer Neudruck der Originalausgabe von 1810. Leipzig, 1903.

Zelzer, *Thom.* = K. Zelzer, *Die alten lateinische Thomasakten* (Texte und Untersuchungen zur Geschichte der altchristlichen Literatur, 122). Berlin, 1977.

Zur Archäologie = *Zur Archäologie des 12. oberagyptischen Gaues. Bericht über 2 Surveys der Jahren 1980 und 1981.* Hrsg. von Kurth D., Rössler-Köhler U. mit Beitrage von Horn J., Korbel G., Kurth D. et al. Wiesbaden, 1987.

LIST OF PLATES

(each inventory number is preceded by "I.1.b.")

I. Palaeography
II. 713
III–IV. 649
V–VI. 711
VII–XXV. 686
XXVI–XXVIII. 666
XXVIII–XXIX. 696
XXX–XXXI. 656
XXXII–XXXIII. 714
XXXIV–XXXV. 661
XXXVI–XXXVII. 715
XXXVIII–XLI. 295
XLII–XLIII. 651
XLIV–XLV. 308
XLVI–XLVII. 292
XLVIII. 630_2, 630_3, 631b, 631
XLIX. 274; 630_1, 4, 6; 633
L. 631a; 630_1, 3
LI. 629_1, 2, 3
LII–LIII. 662
LIV–LV. 291
LVIII. 685
LIX–LXXVII. The Treatise on the Symbolics of Baptism (272_1, 379–382, 384–388, 390–399, 636, 1020)
LXXVIII–LXXIX. 668
LXXX–LXXXI. 712
LXXXII–LXXXV. 293
LXXXVI–LXXXVII. 294
LXXXVIII–LXXXIX. 301
XC–XCI. 302
XCII–XCIII. 658
XCIV–XCV. 697
XCVI–XCVII. 707
XCVIII–CXX. 710
CXXI–CXXII. 716
CXXIII–CXXIV. 663
CXXV–CXXVI. 655
CXXVII–CXXVIII. 657
CXXIX–CXXX. 652
CXXXI–CXXXII. 660
CXXXIII–CXXXIV. 654
CXXXV–CXXXVI. 632
CXXXVII–CXXXVIII. 659
CXXXIX–CXL. 717
CXLI–CXLII. 664
CXLIII–CXLIV. 690
CXLV–CXLVI. 300
CXLVII–CXLVIII. 650
CXLIX–CL. 648
CLI. 290
CLII. 670
CLIII–CLV. 307
CLV–CLVI. 637
CLVII–CLVIII. 304
CLIX–CLX. 296
CLXI–CLXII. 646
CLXIII. 635
CLXIV–CLXV. 298
CLVI–CLXVII. 297
CLXVIII. 647
CLXIX–CLXX. 665
CLXXI. 647
CLXXII. 387, 1
CLXXIII–CLXXIV. 708
CLXXV–CLXXVI. 306
CLXXVII. 638
CLXXVIII. 681
CLXXIX–XLXXX. 305
CLXXXI. 899
CLXXXII. 641
CLXXXIII–CLXXXIV. 299
CLXXXV–CXCII. 653

IX
VIII–IX
VIII
VIII–VIII
VII–VIII
VII
VI–VII
V–VI
V–V
V
647
628
631
632
707
708
657
658
629
690
300
272₁
294
634a
634
274
635
670
297
637
631a
963
686
681
387₁₁

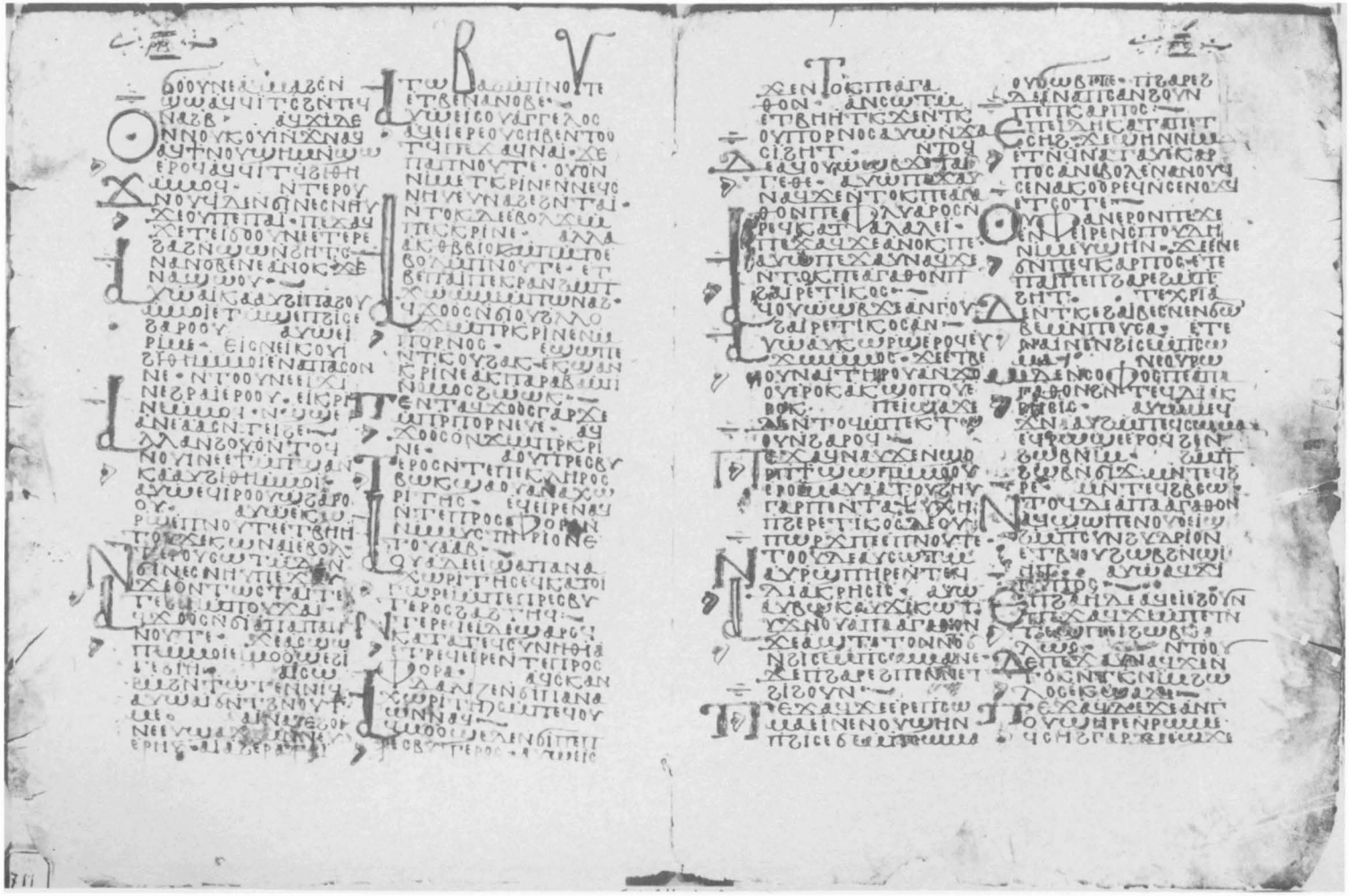
Pl. I



Pl. III



Pl. V



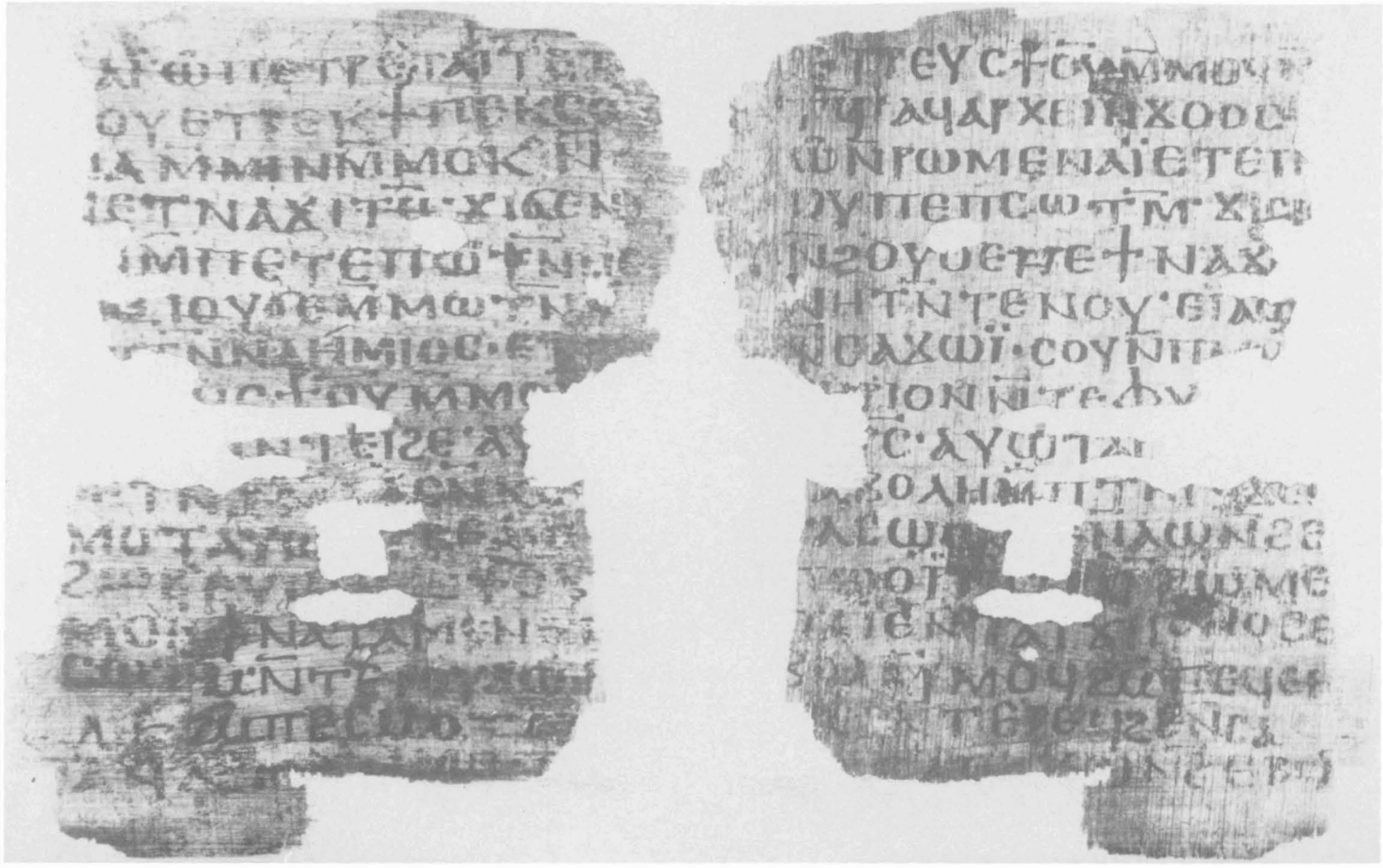
Pl. VI



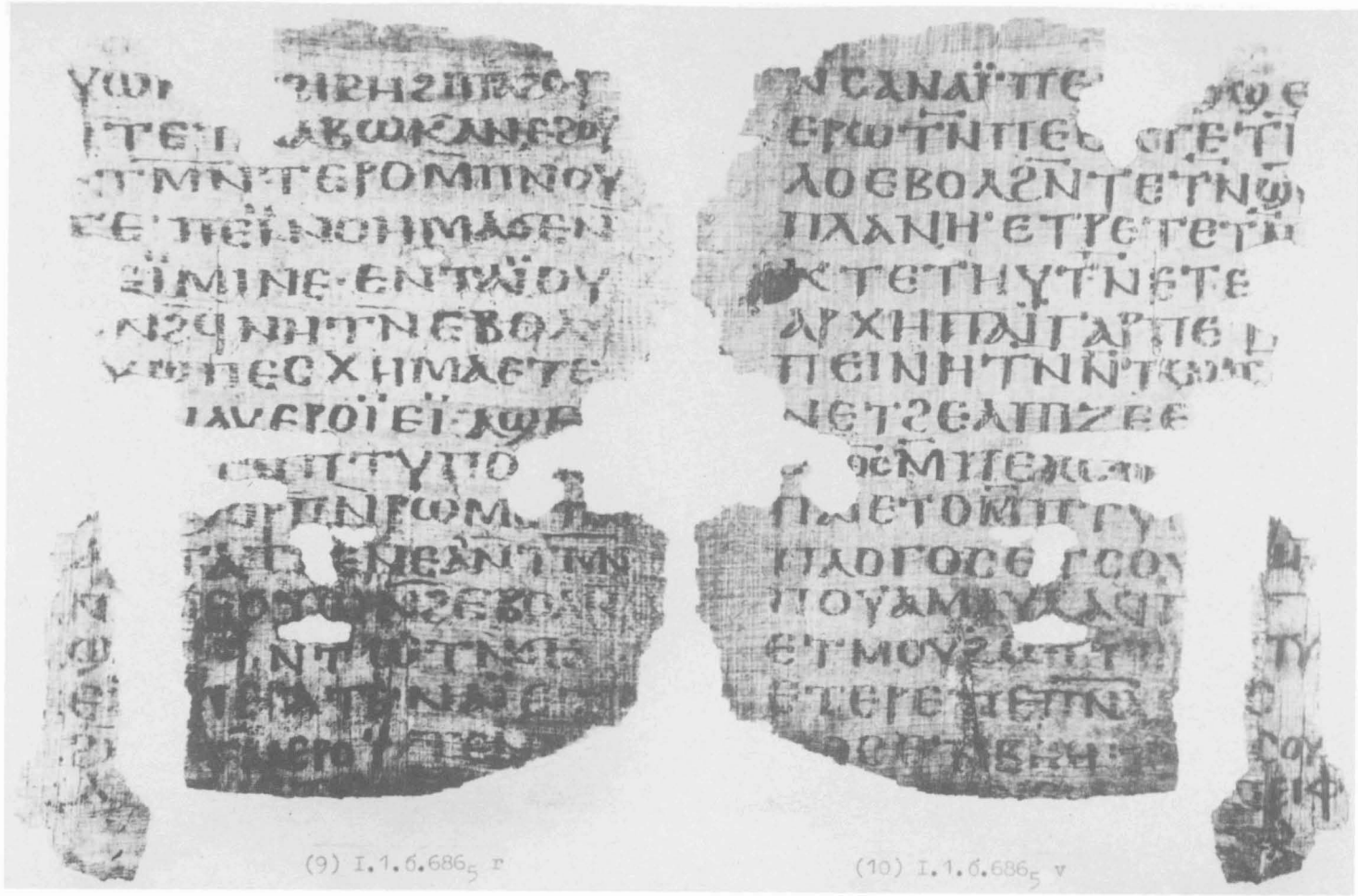
(1) I.1.6.686$_1$ r (2) I.1.6.686$_1$ v

Pl. VIII









(9) I.1.6.686$_5$ r

(10) I.1.6.686$_5$ v

Pl. XII





Pl. XIV

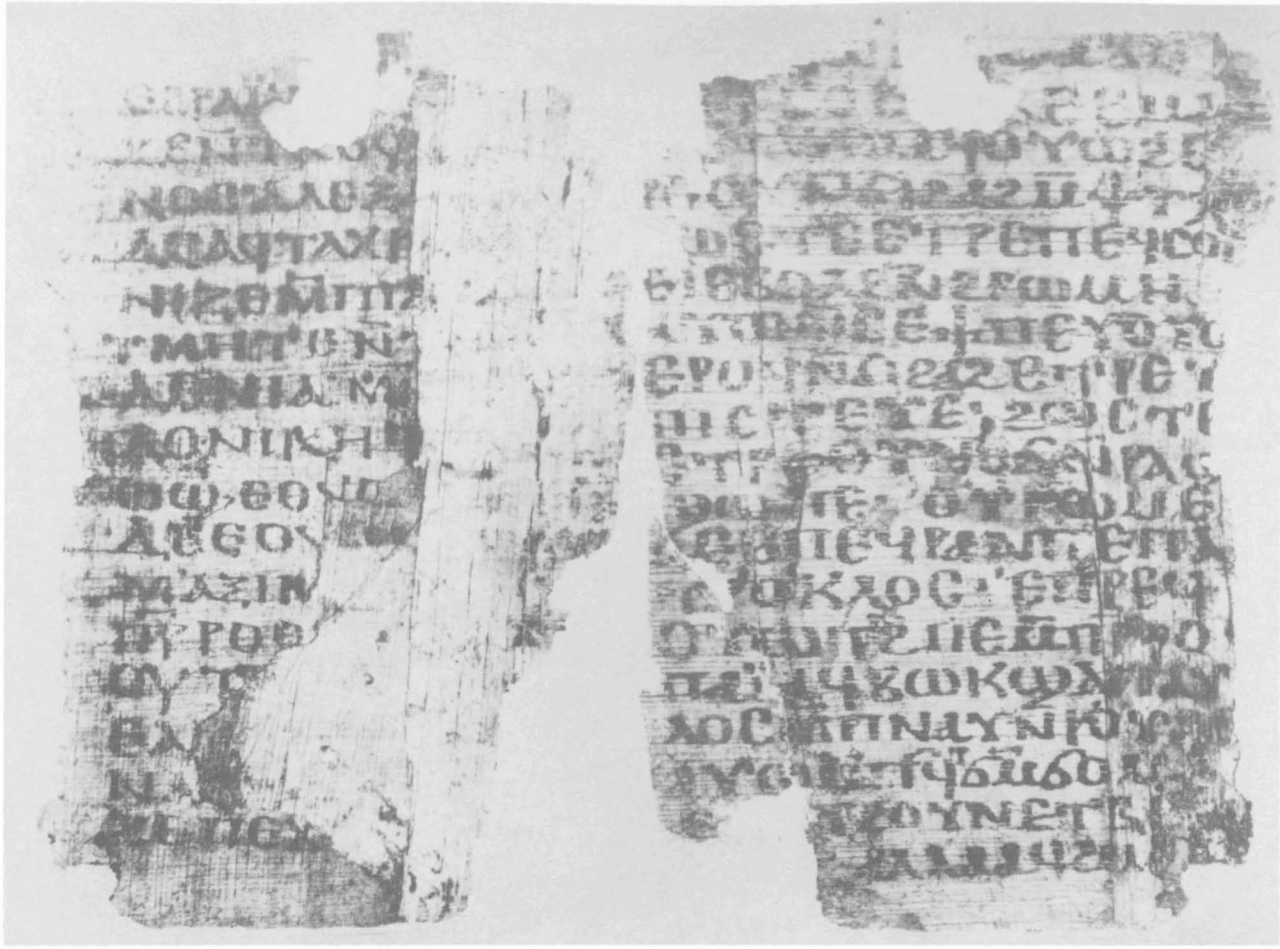
Pl. XV

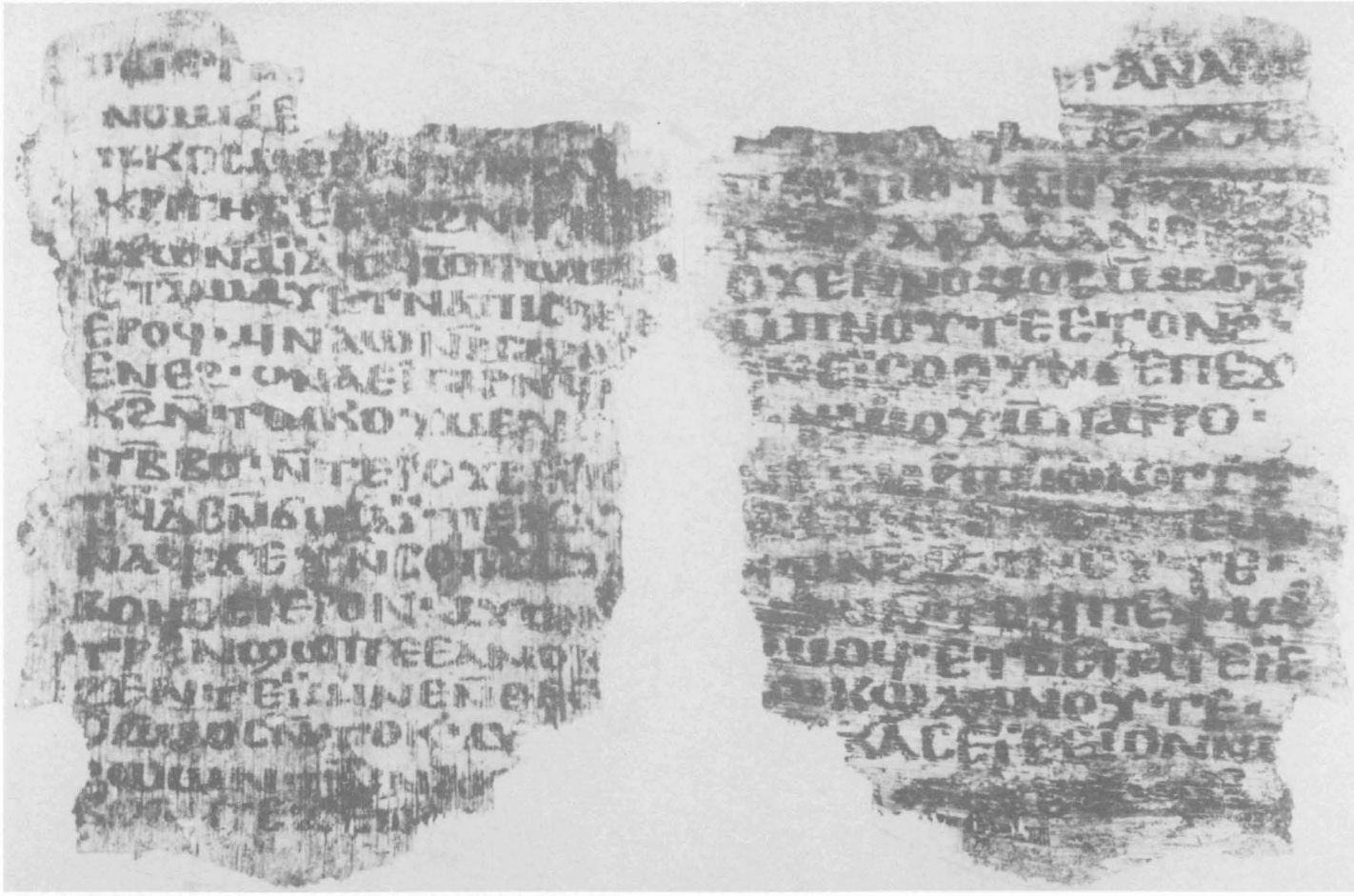




Pl. XVII

Pl. XVIII

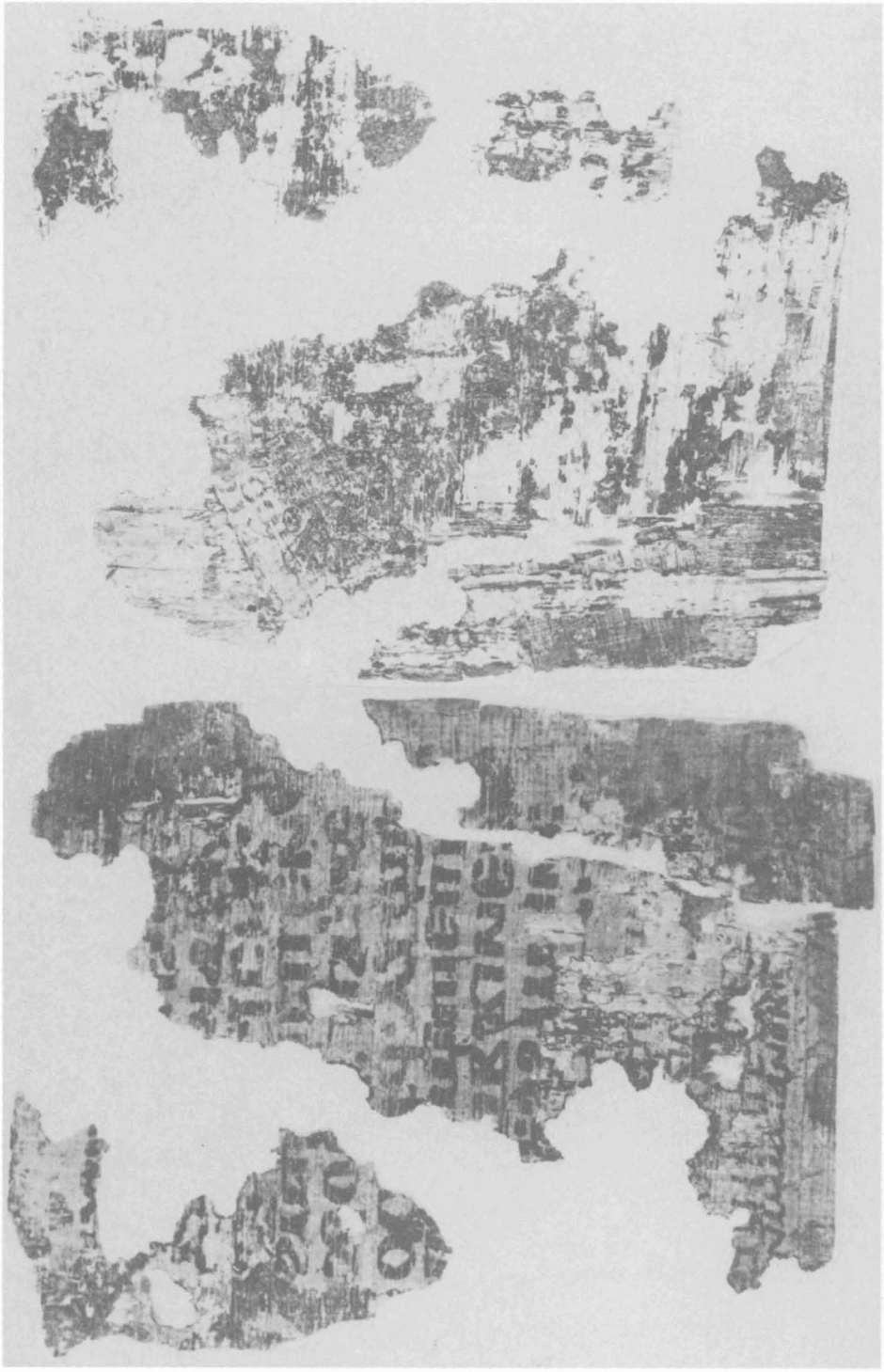




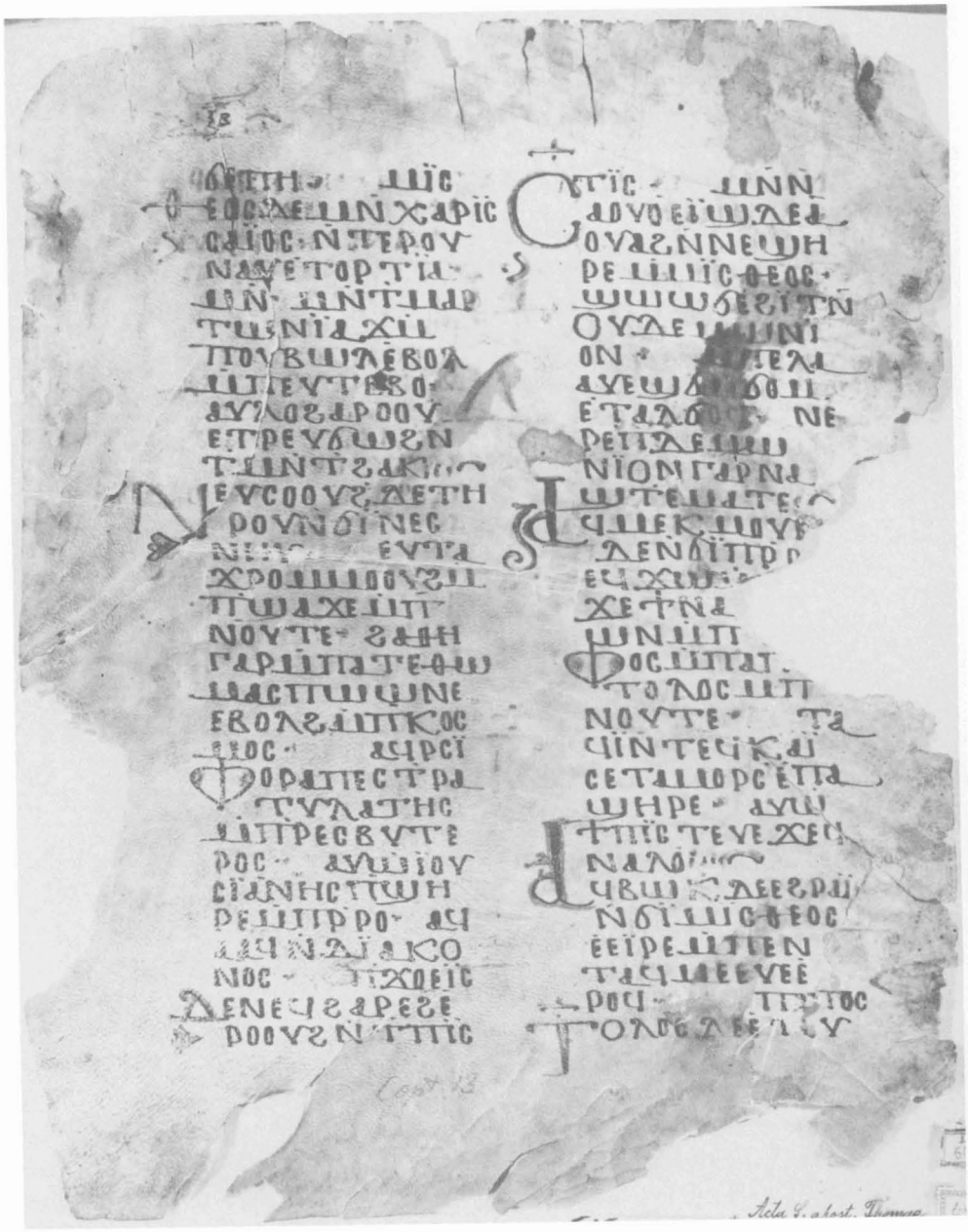
Pl. XXI



PL. XXII



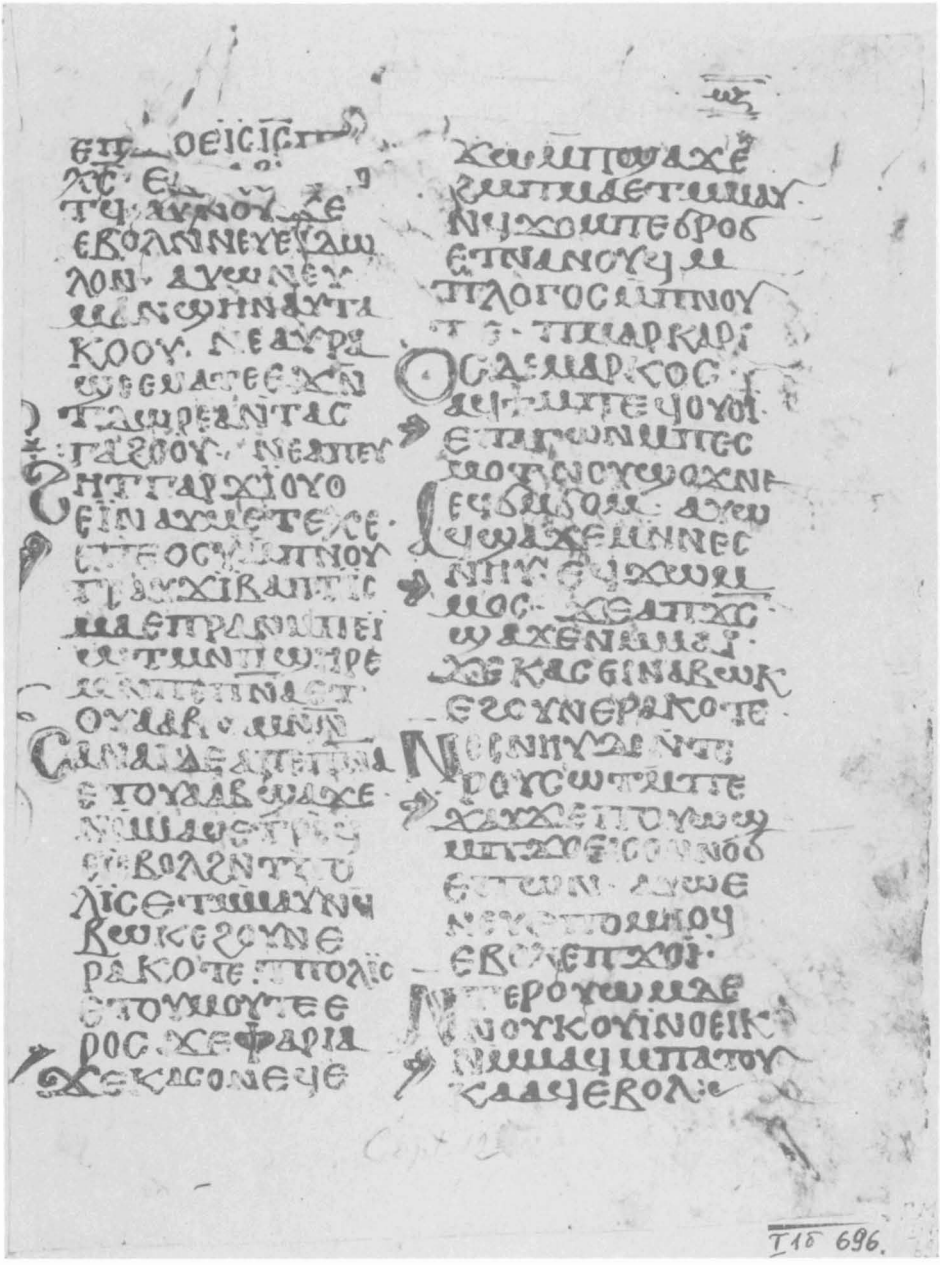
Pl. XXIV



PL. XXVI



PL. XXVII



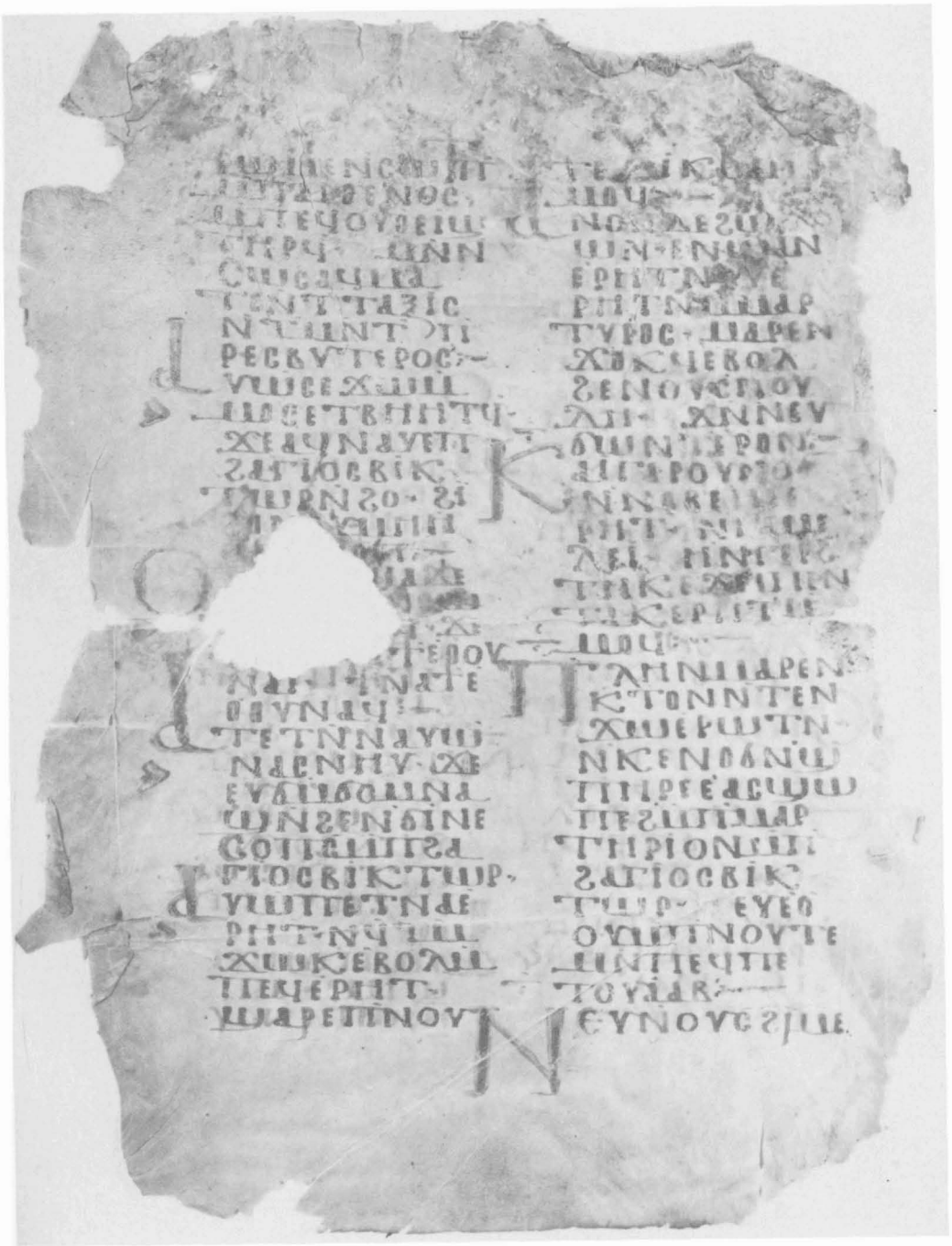
Pl. XXVIII



Pl. XXIX



PL. XXX



PL. XXXI



Pl. XXXII

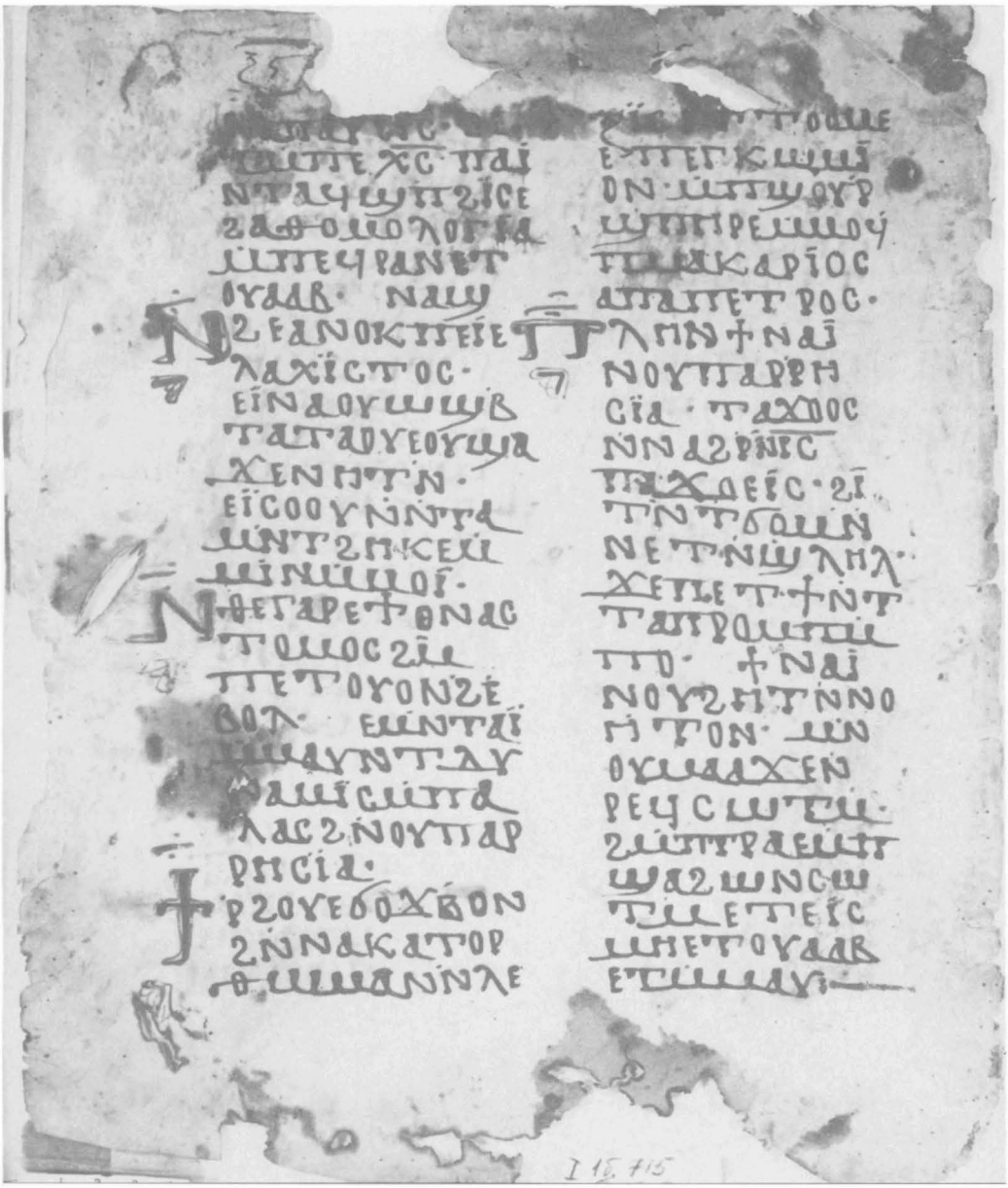
Pl. XXXIII


I.1.6.661
оборот

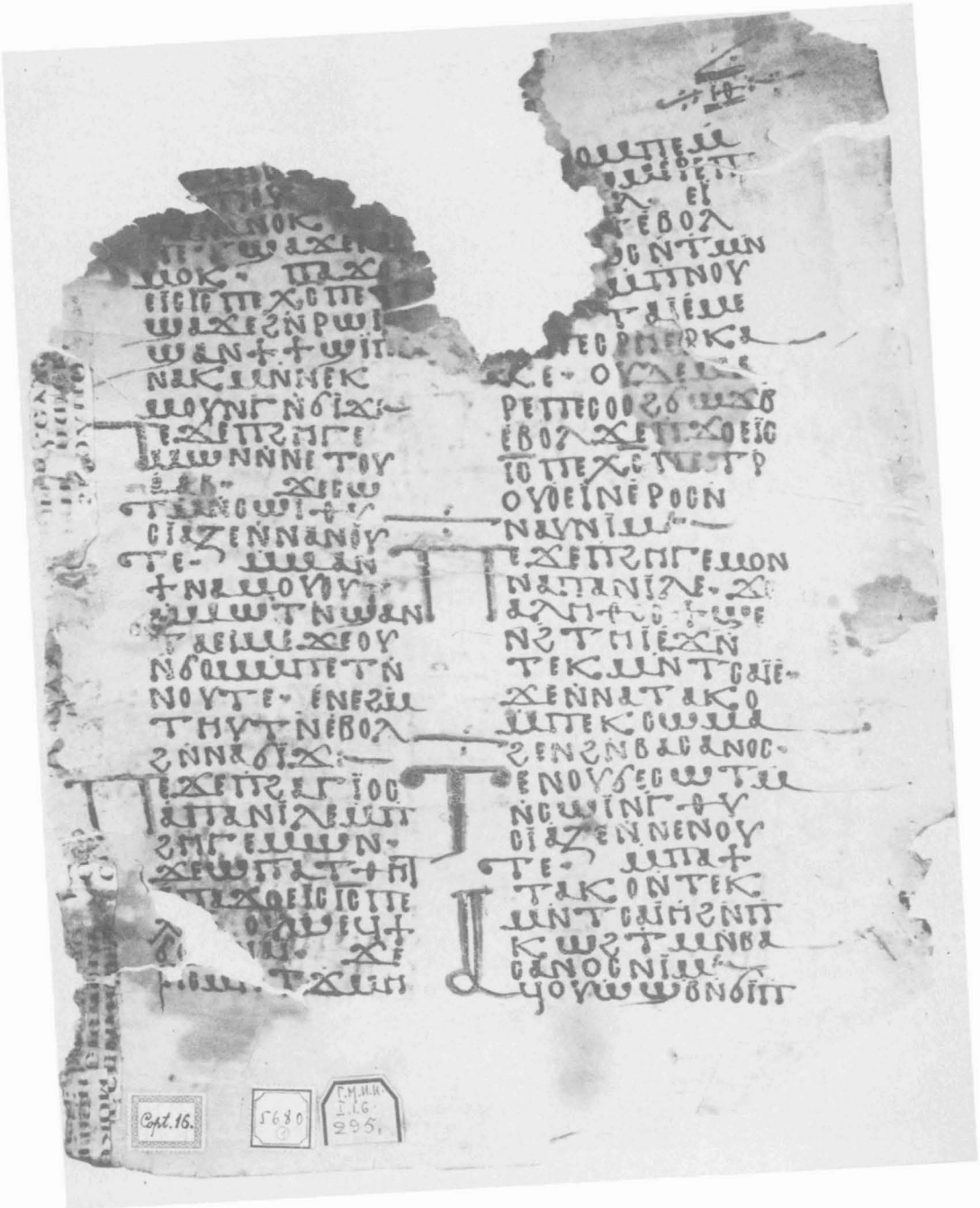




Pl. XXXVI



Pl. XXXVII



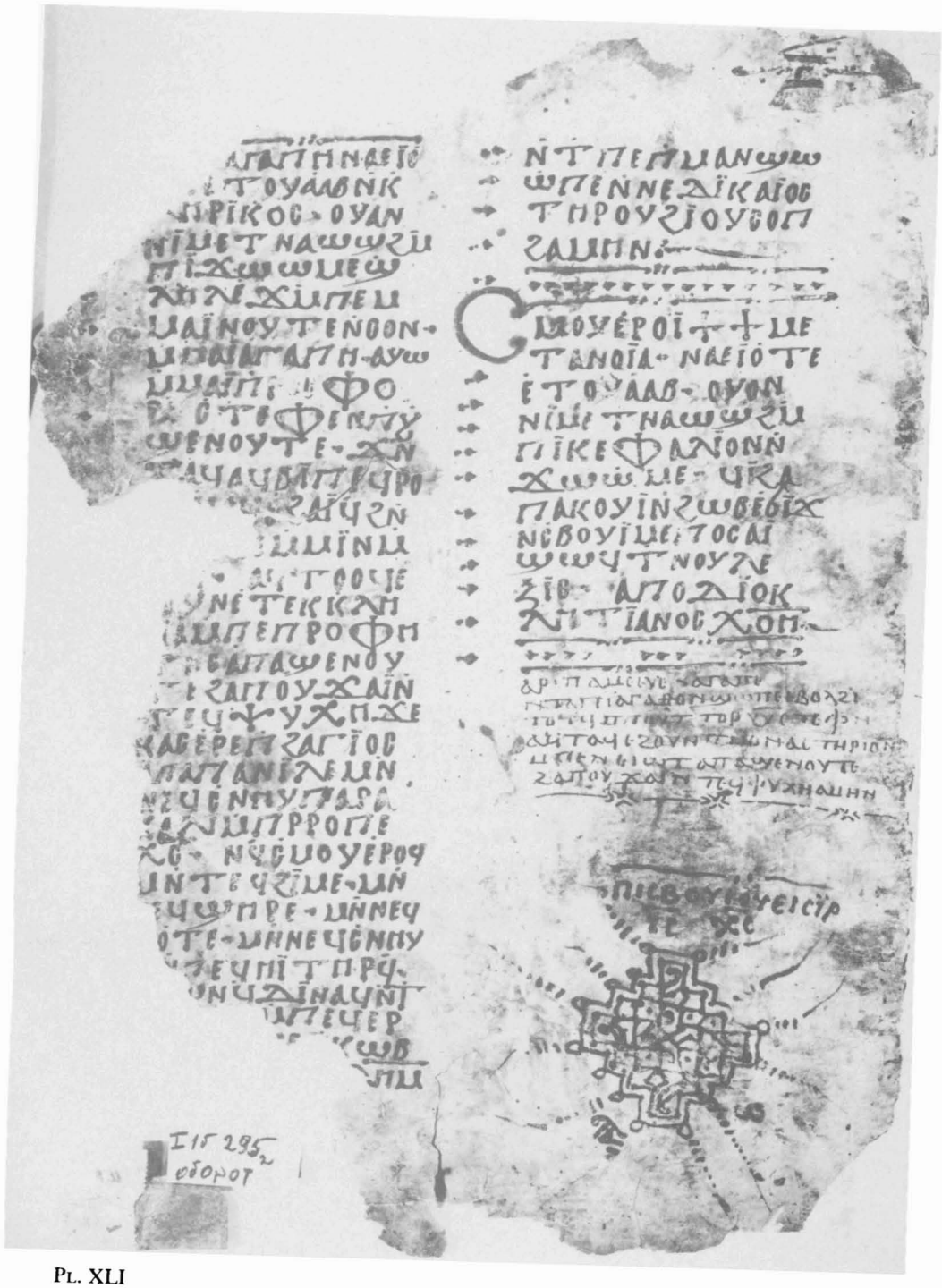
Pl. XXXVIII



Pl. XXXIX

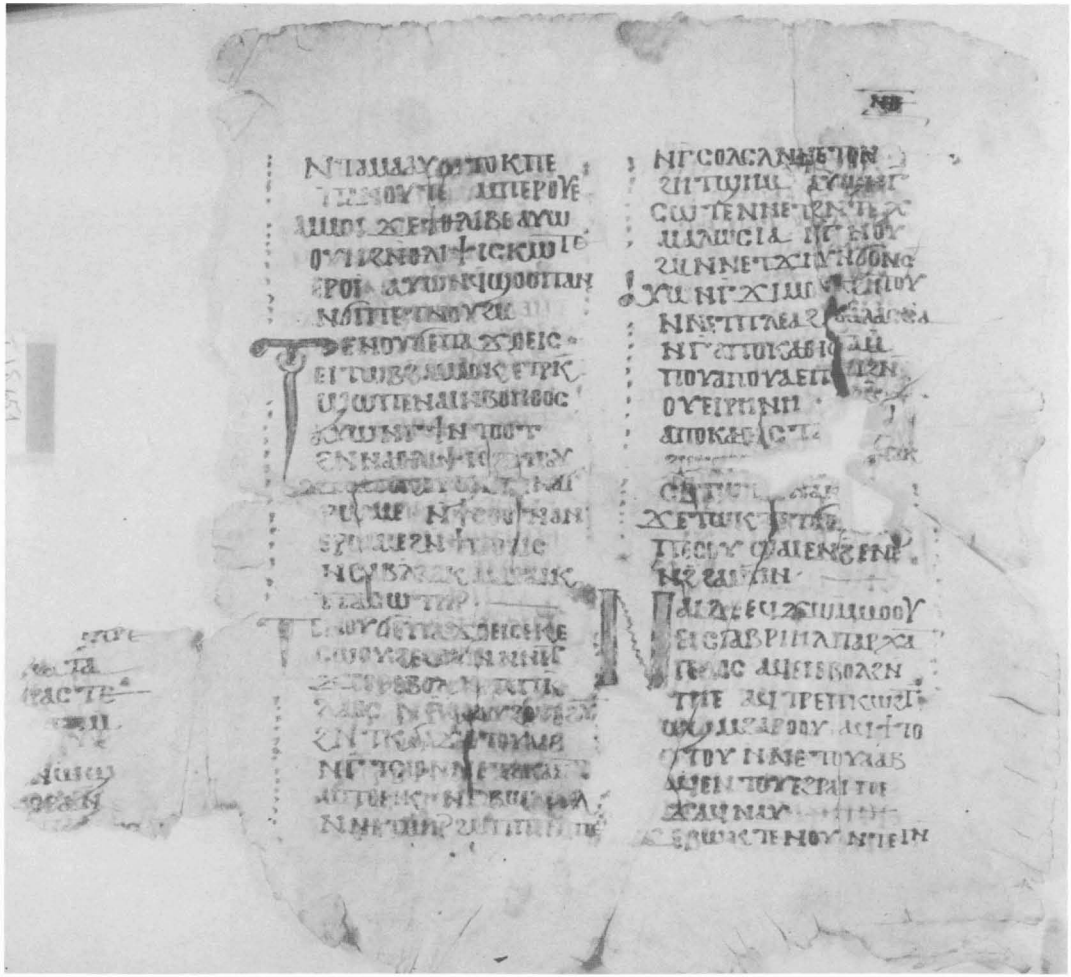


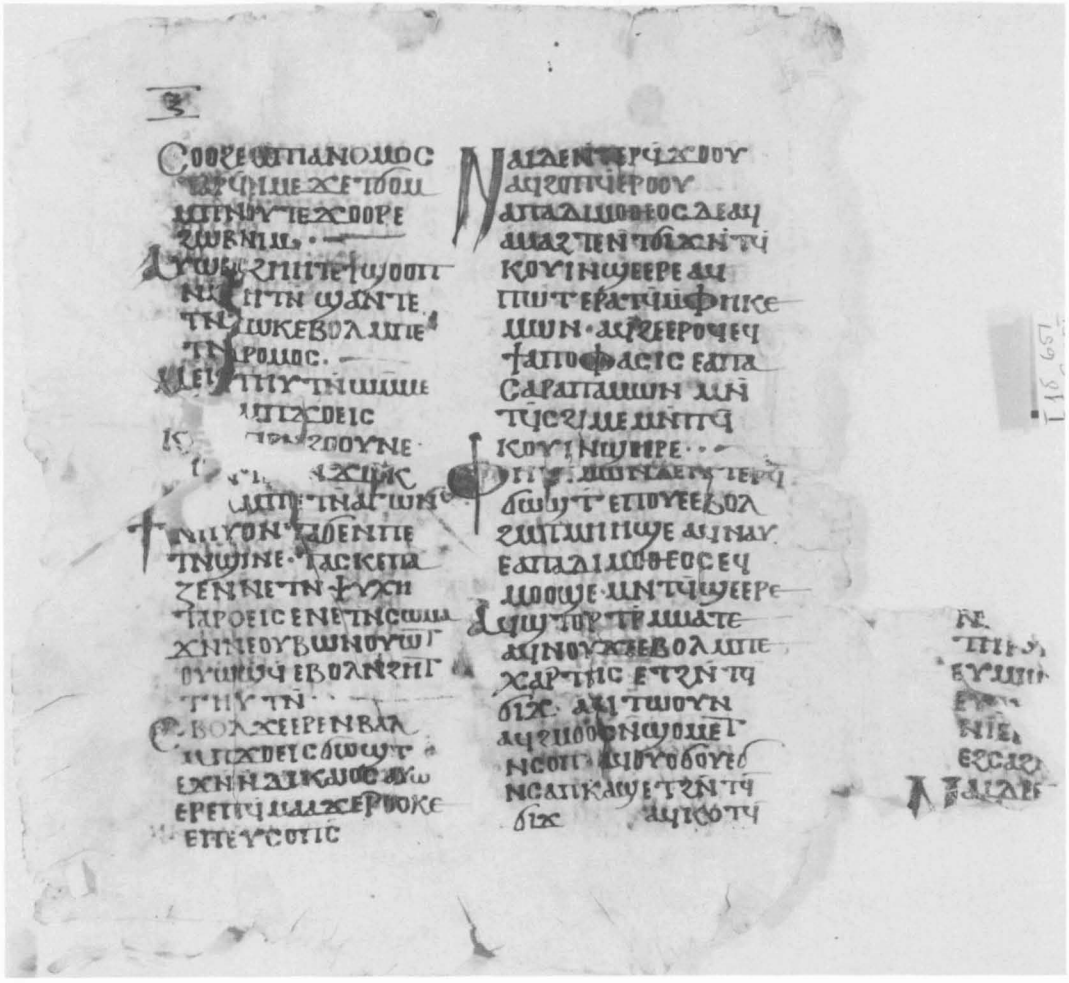
Pl. XL



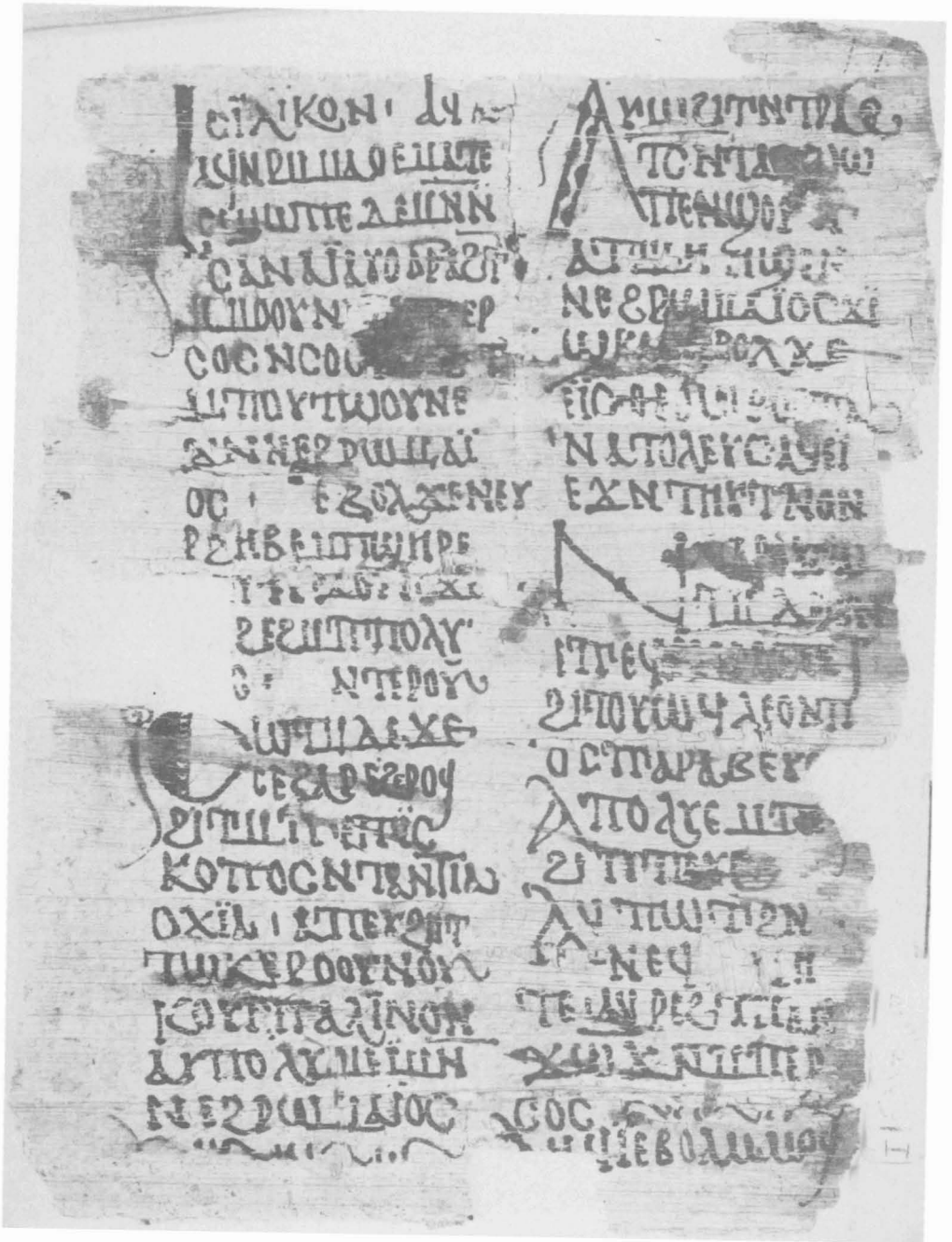
Pl. XLI

Pl. XLII

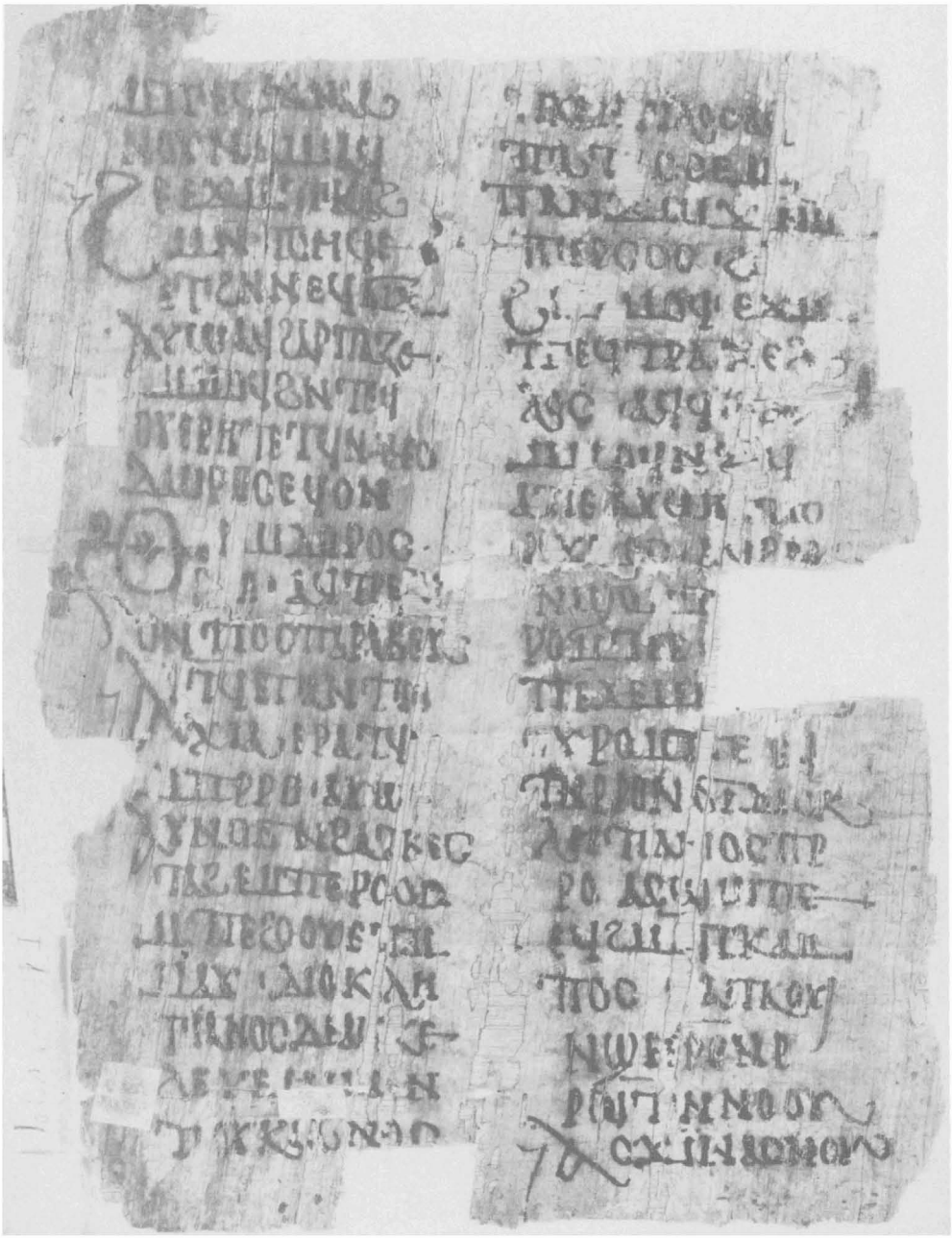




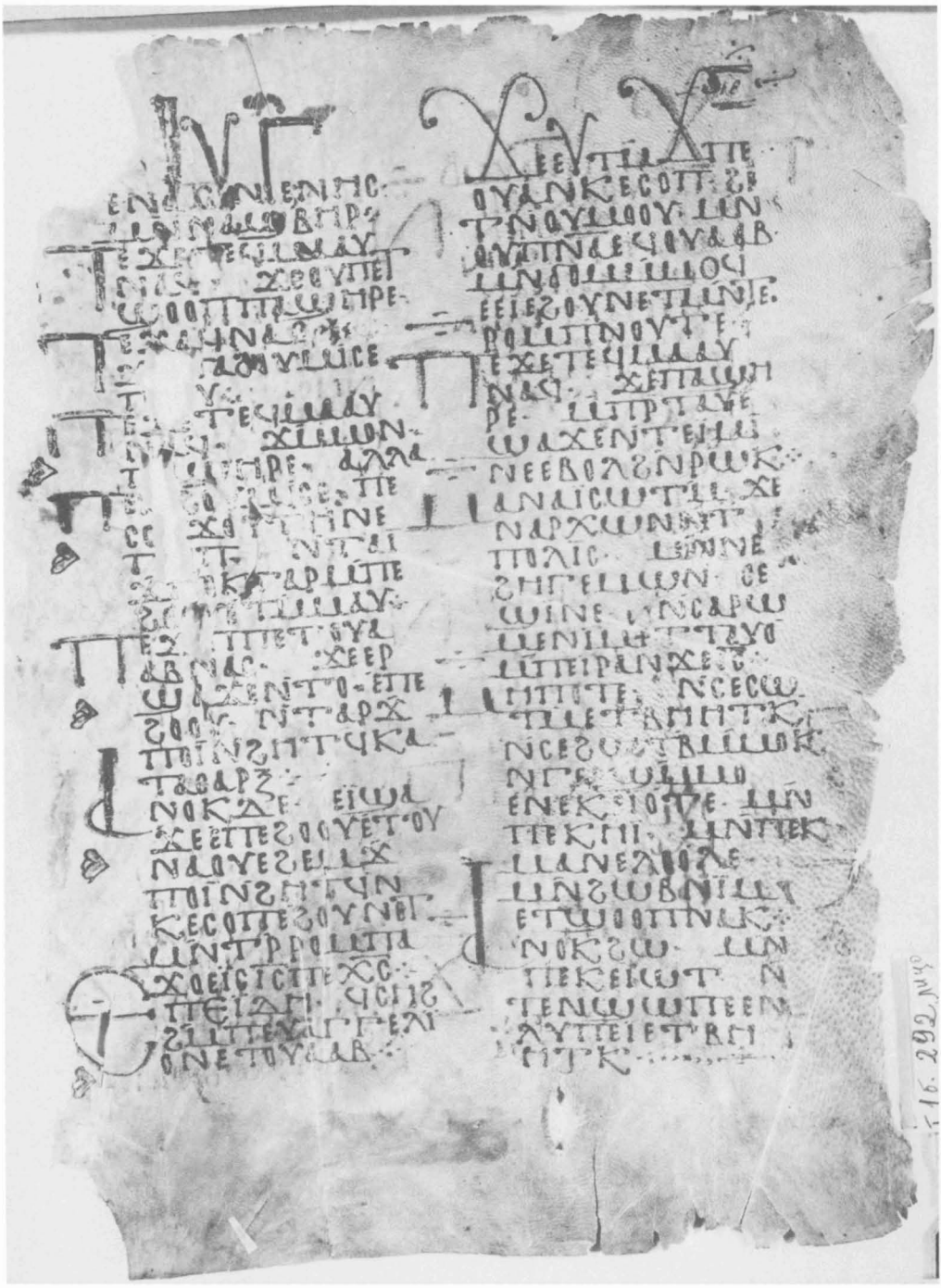
Pl. XLIII



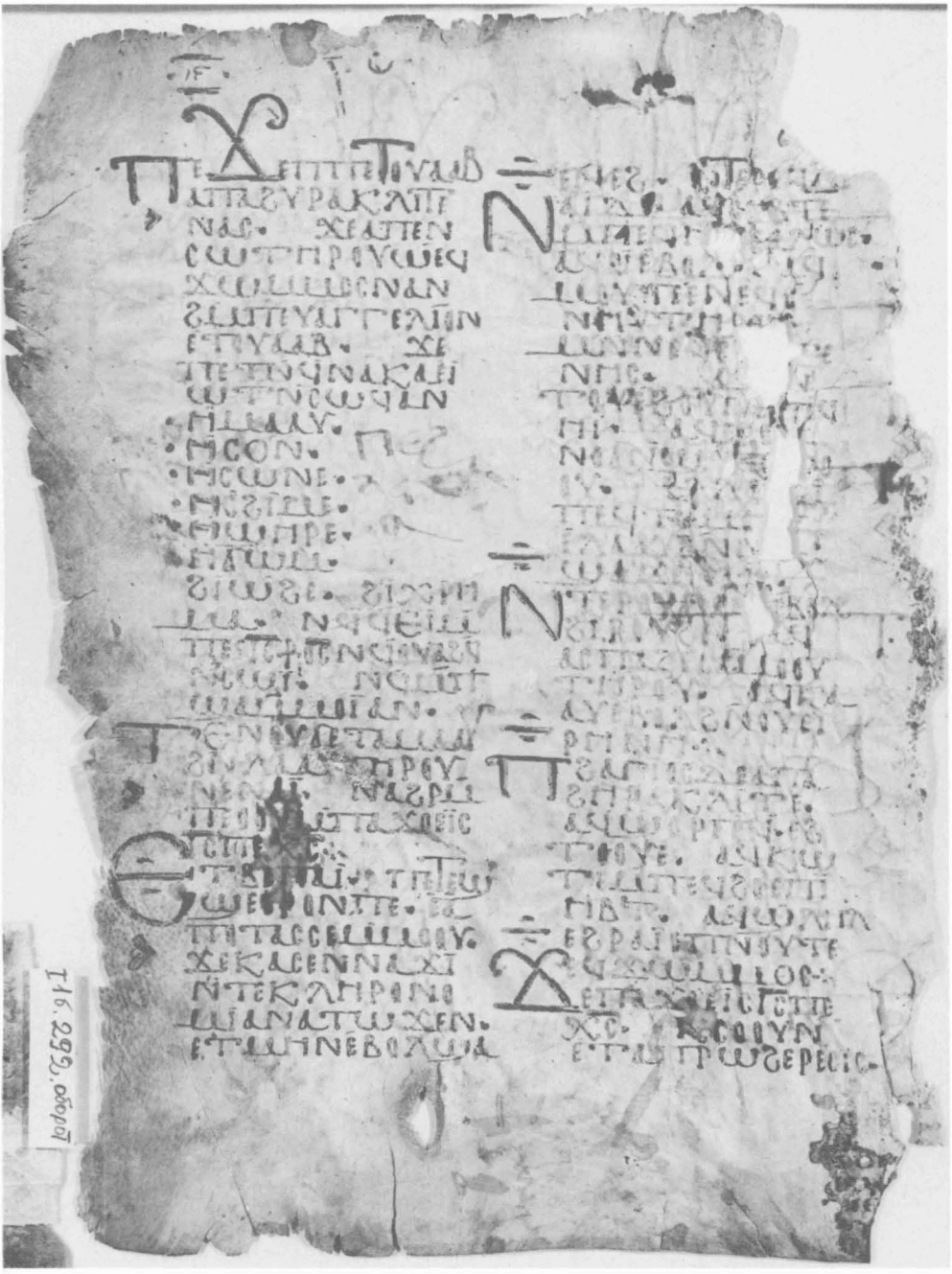
Pl. XLIV



Pl. XLV



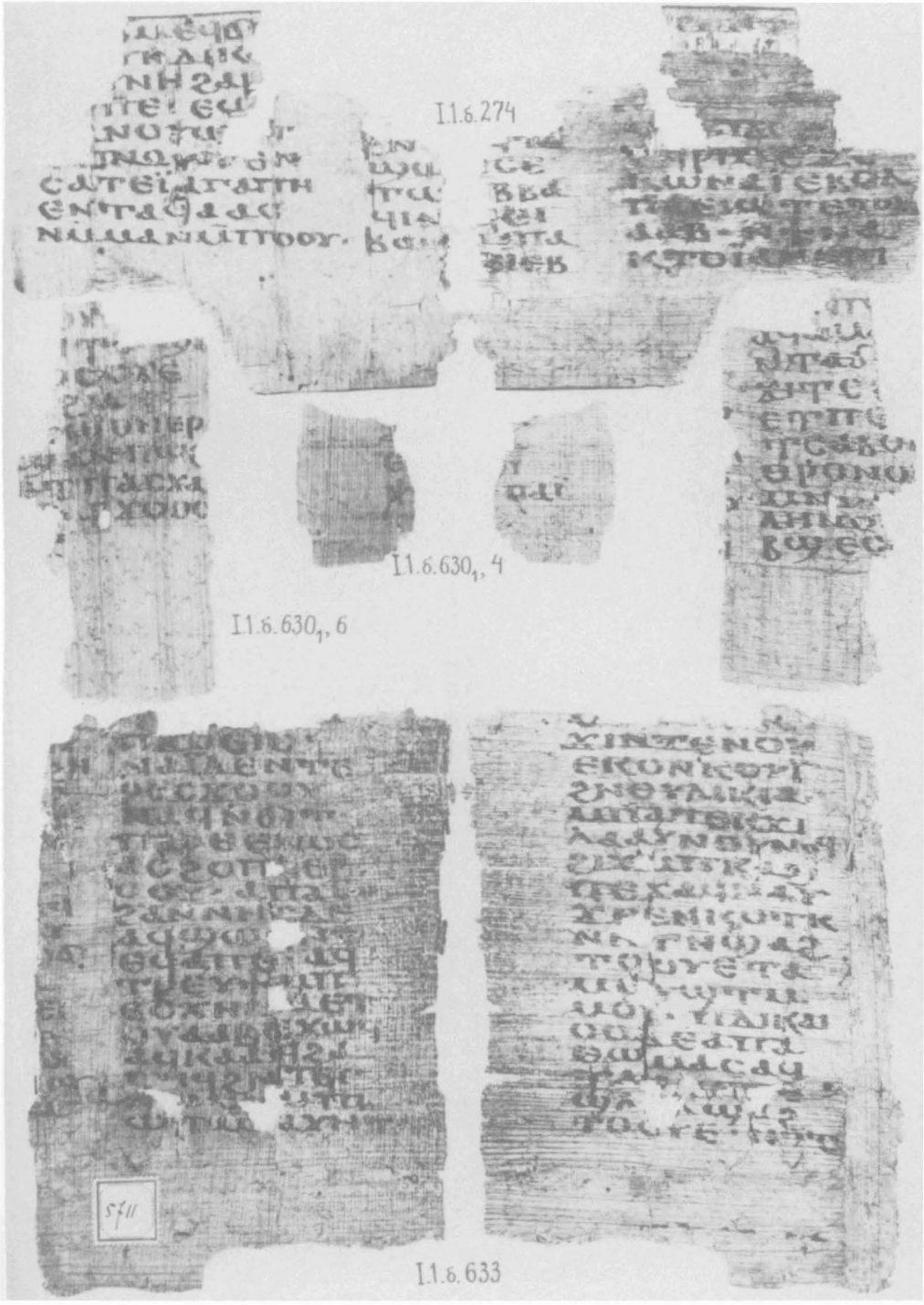
Pl. XLVI



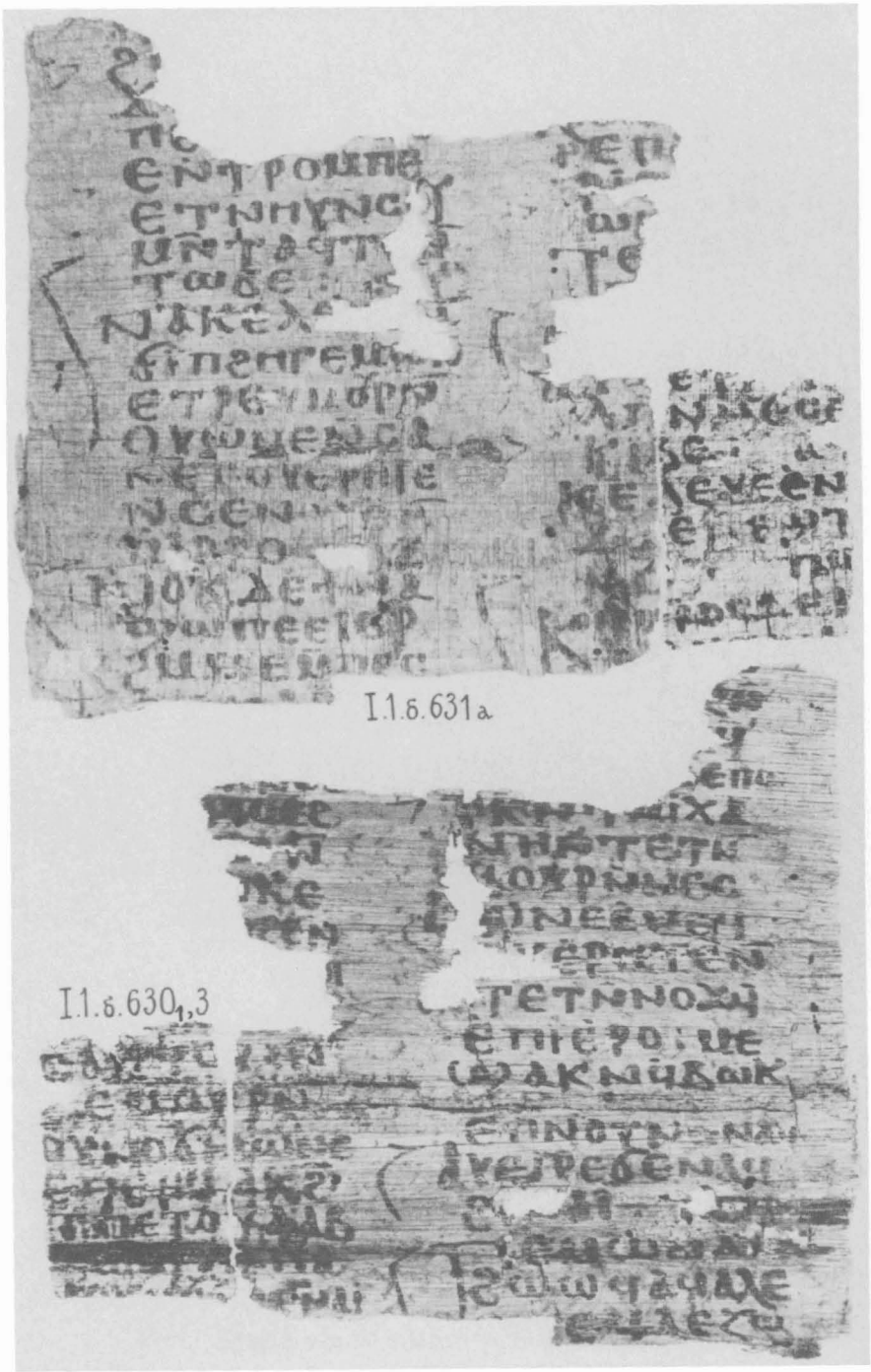
PL. XLVII



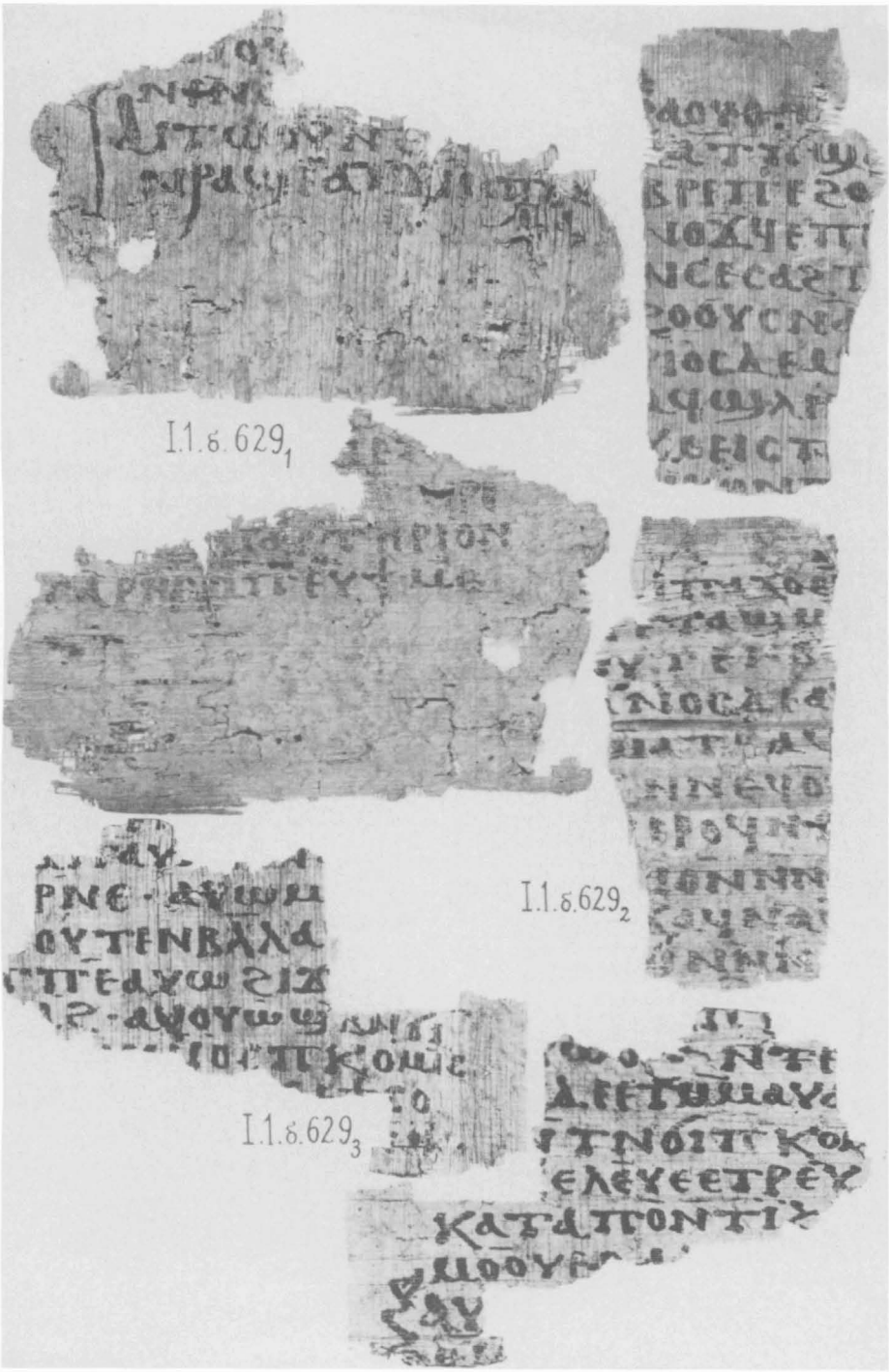
Pl. XLVIII



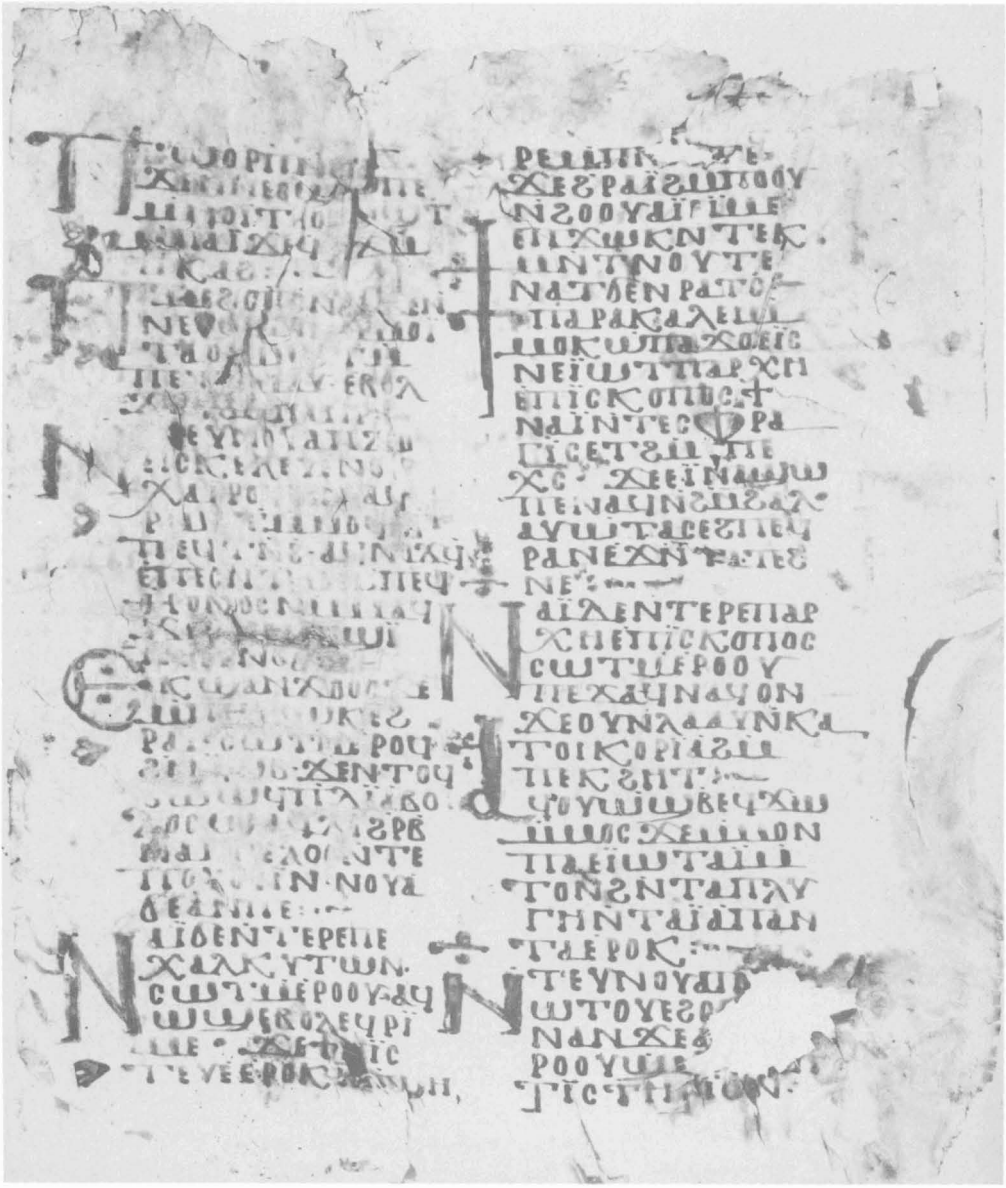
Pl. XLIX



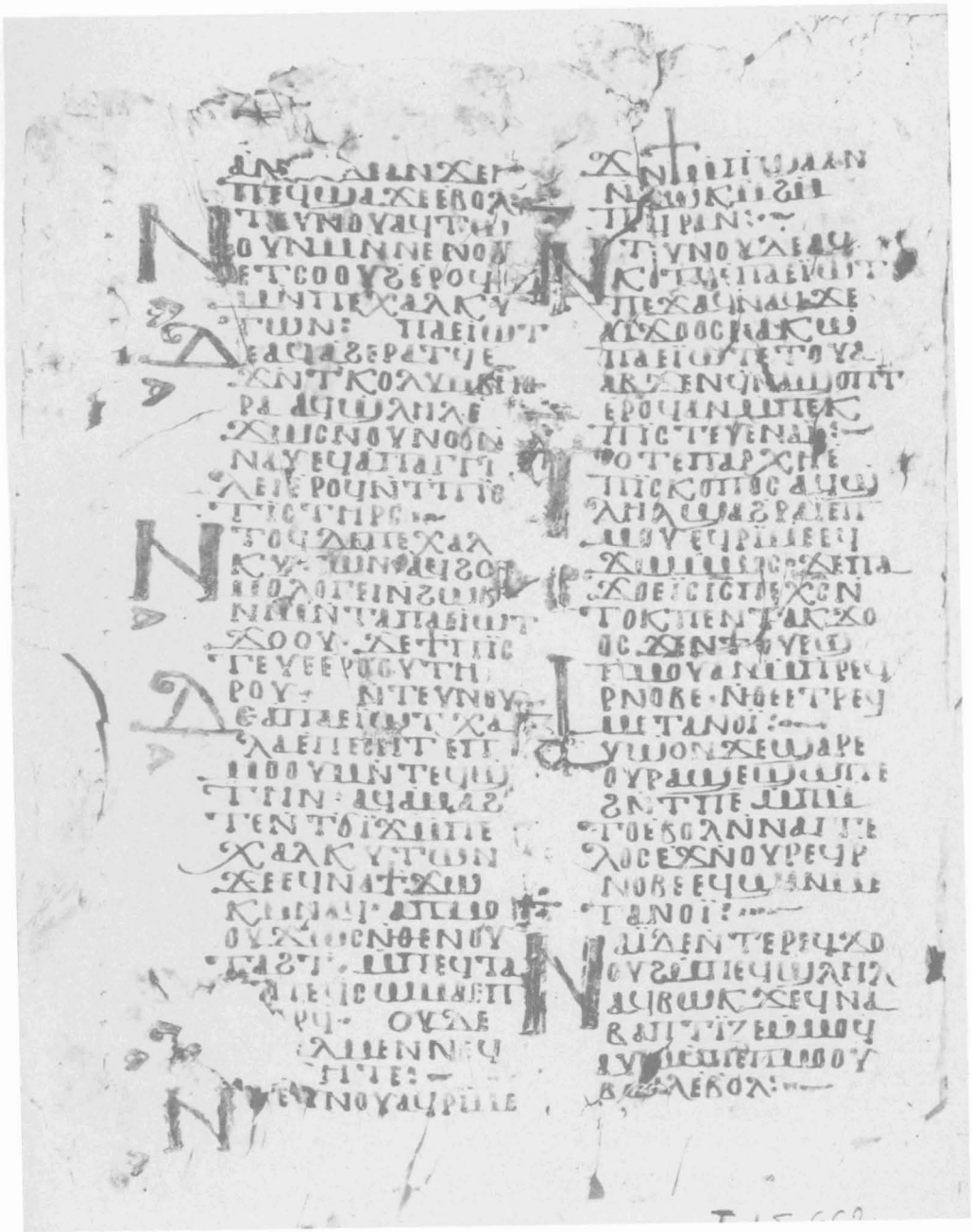
PL. L



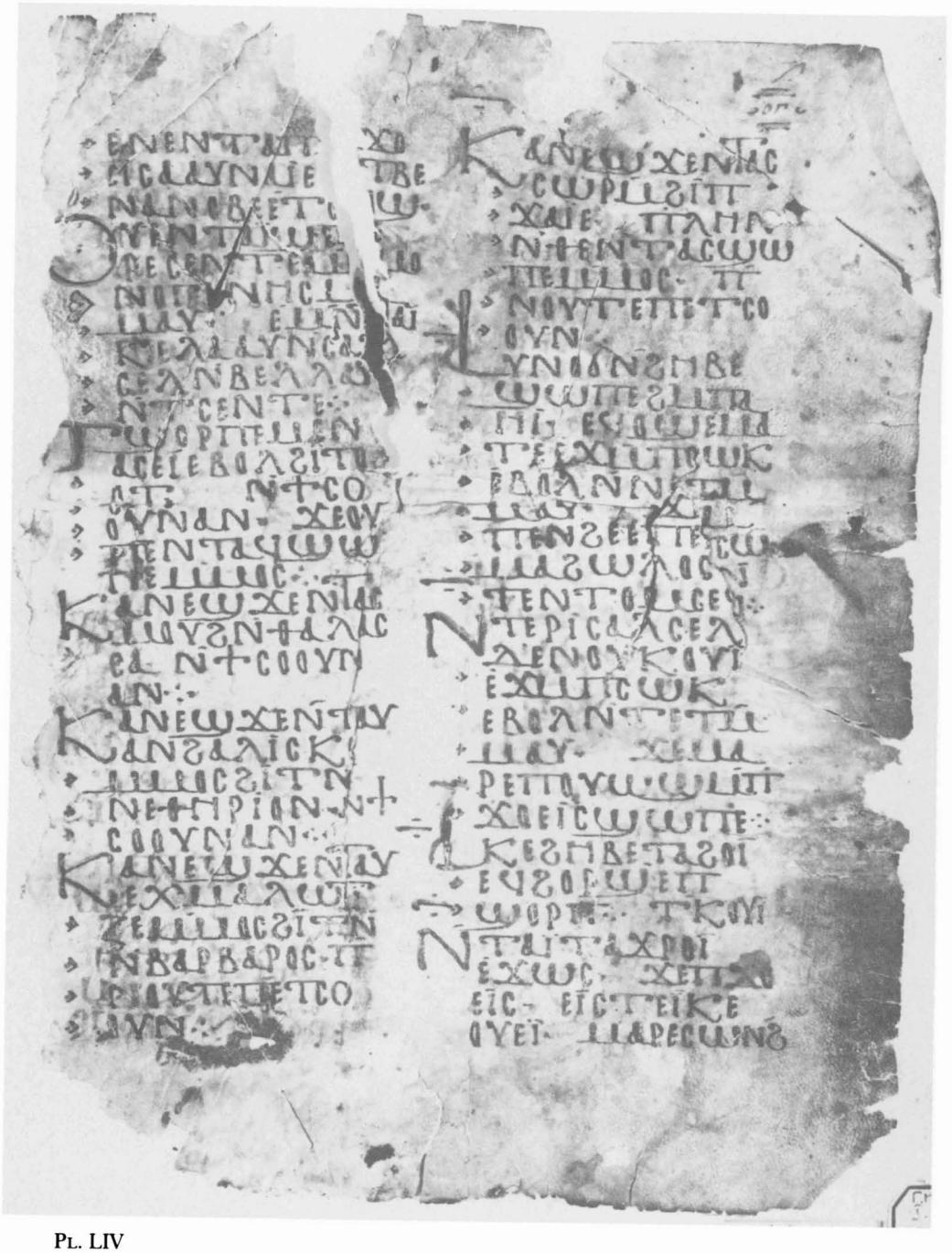
PL. LI



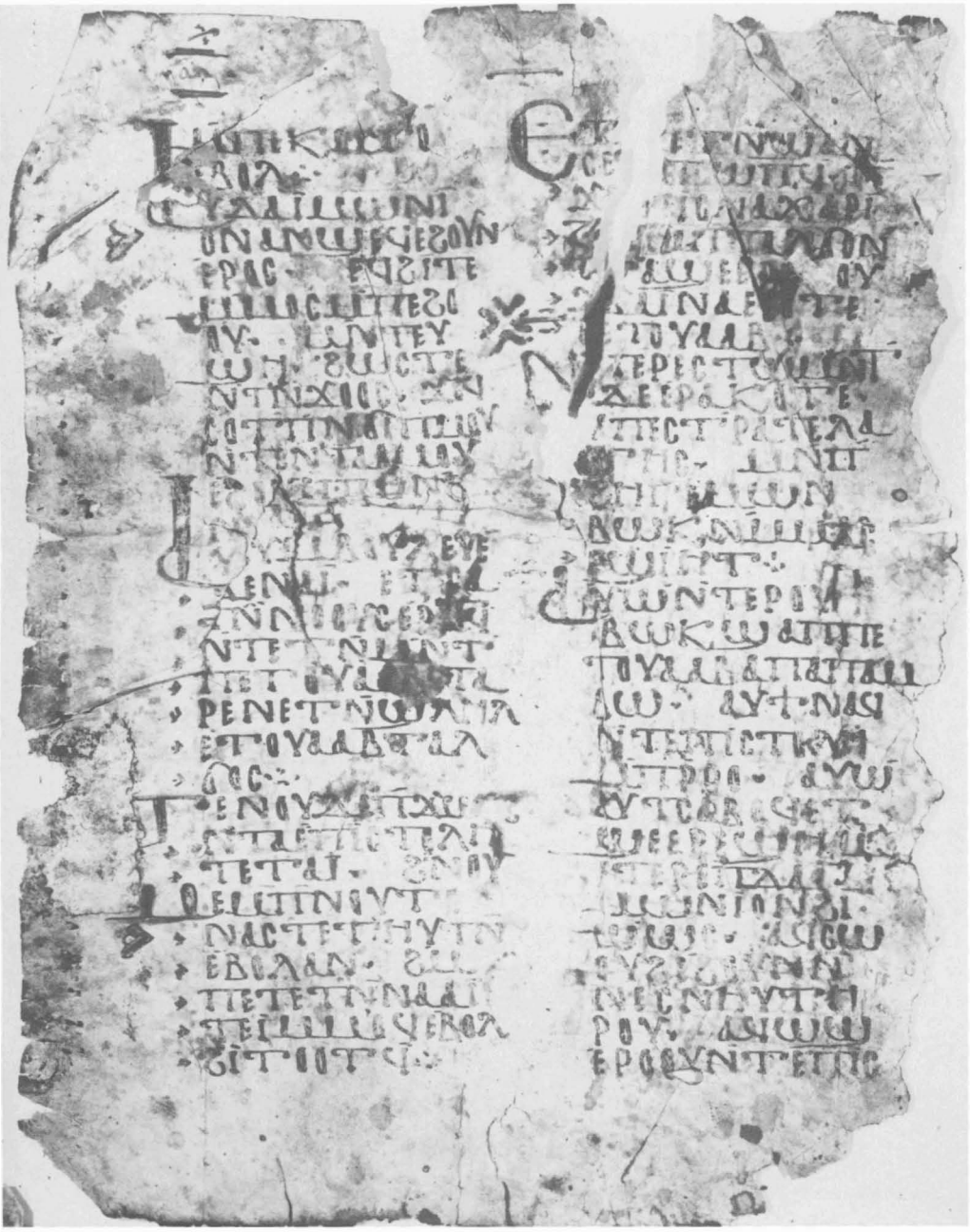
Pl. LII



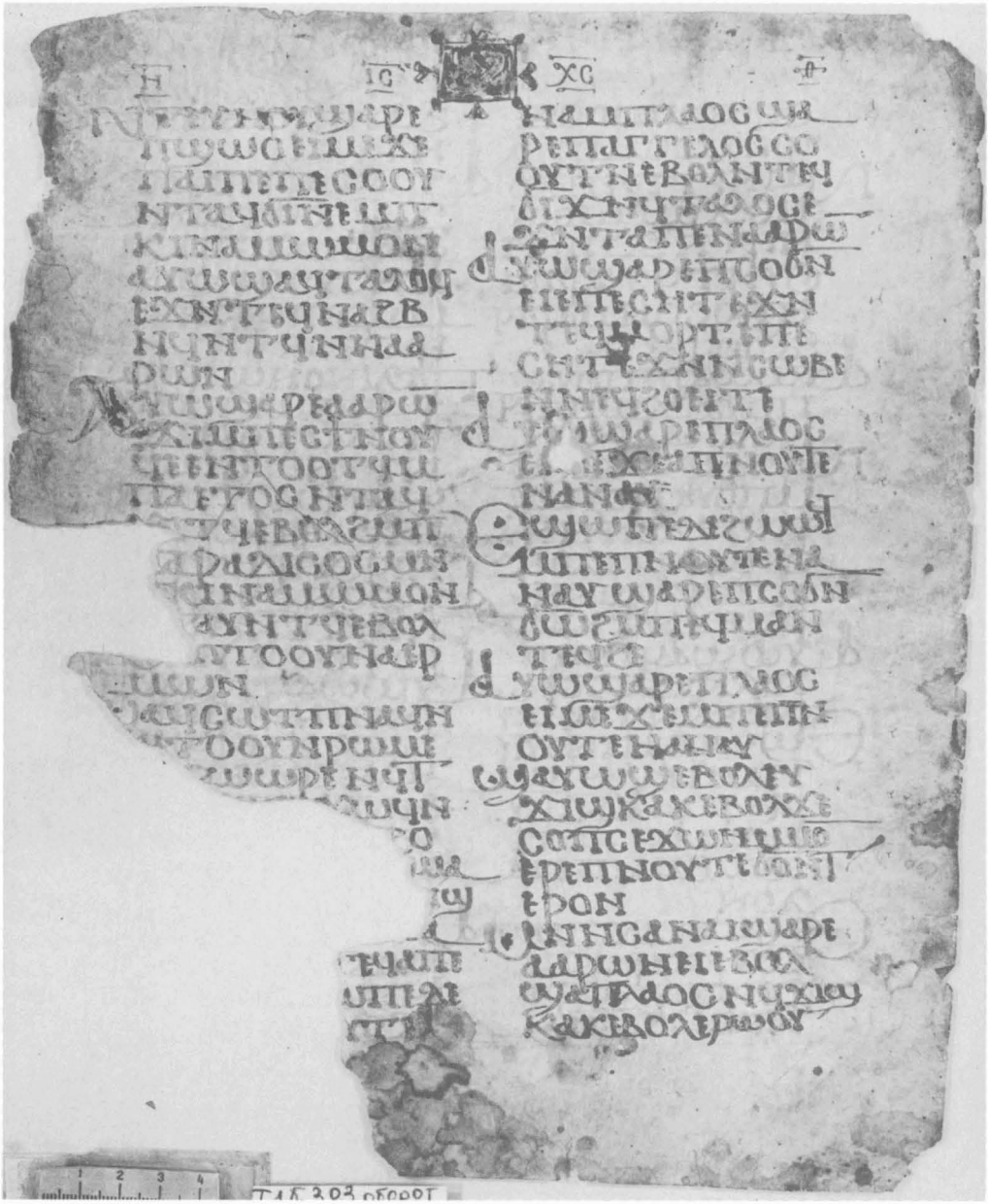
Pl. LIII



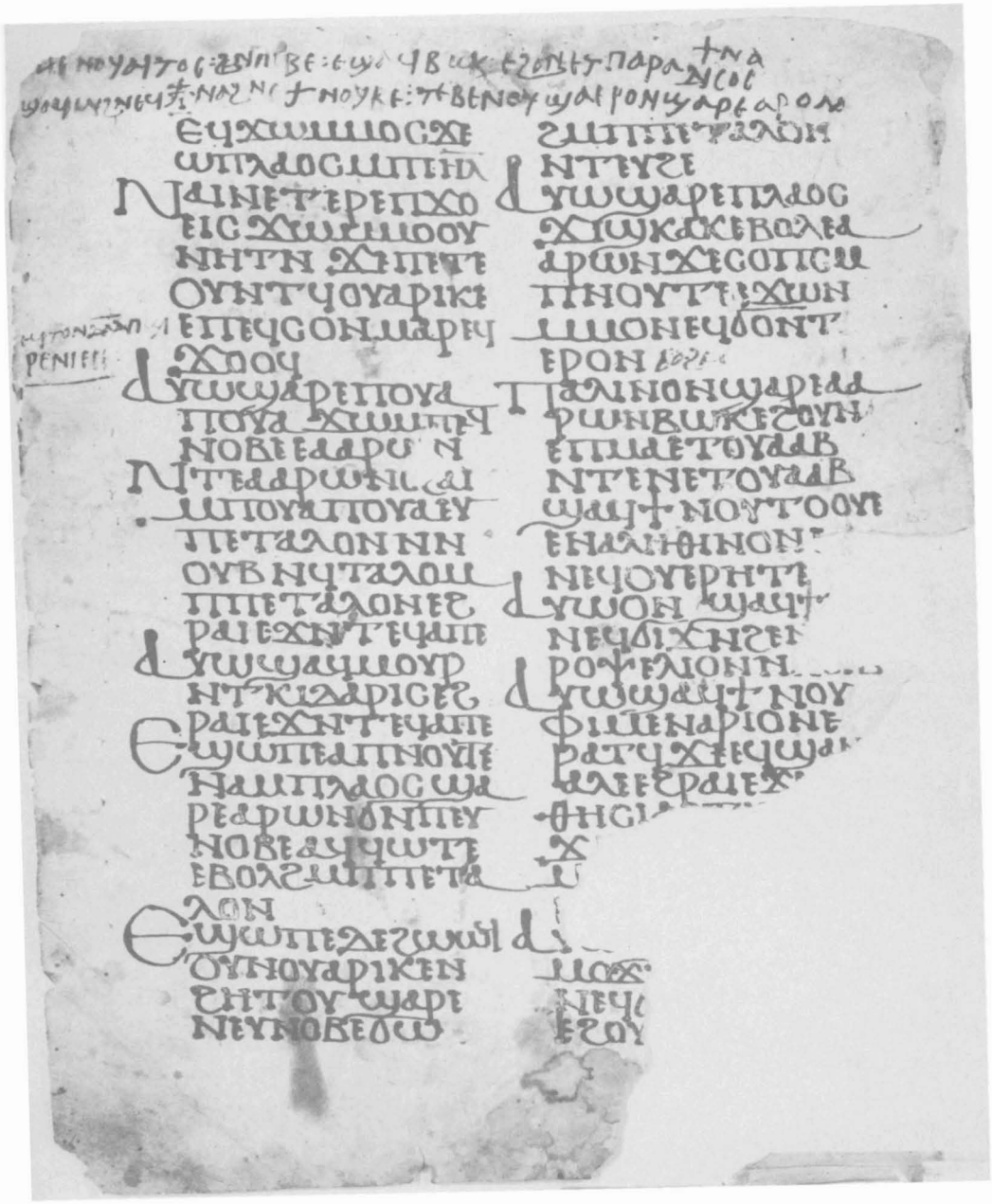
Pl. LIV



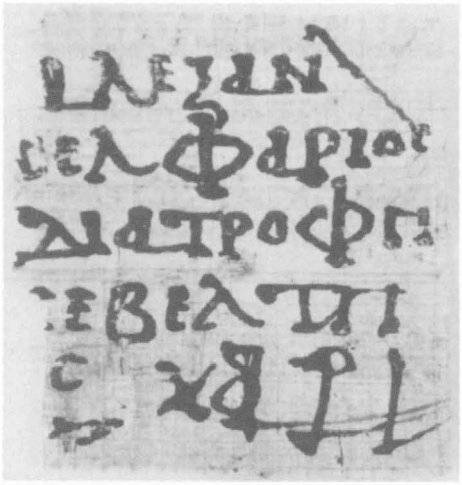
Pl. LV



Pl. LVI

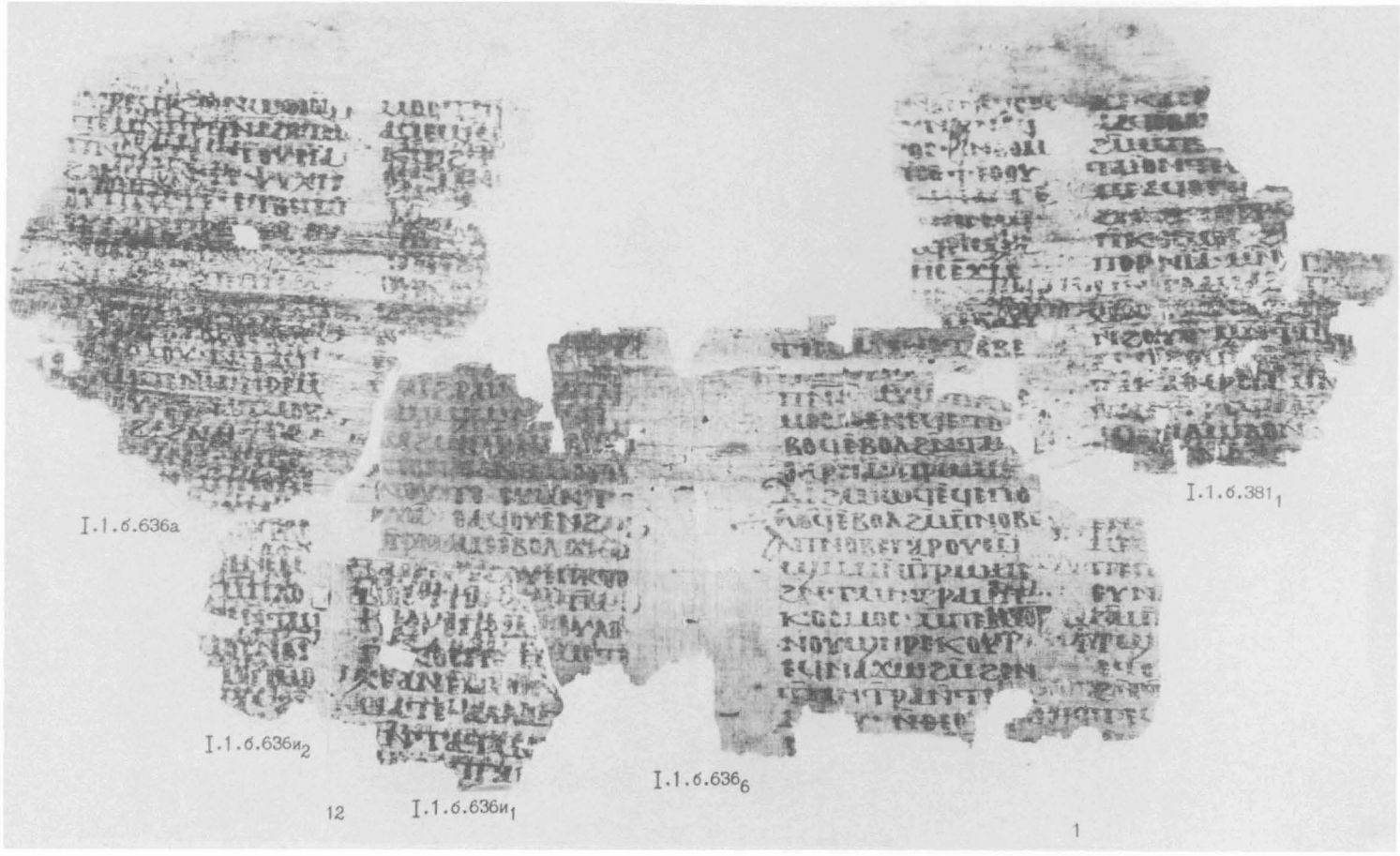


Pl. LVII

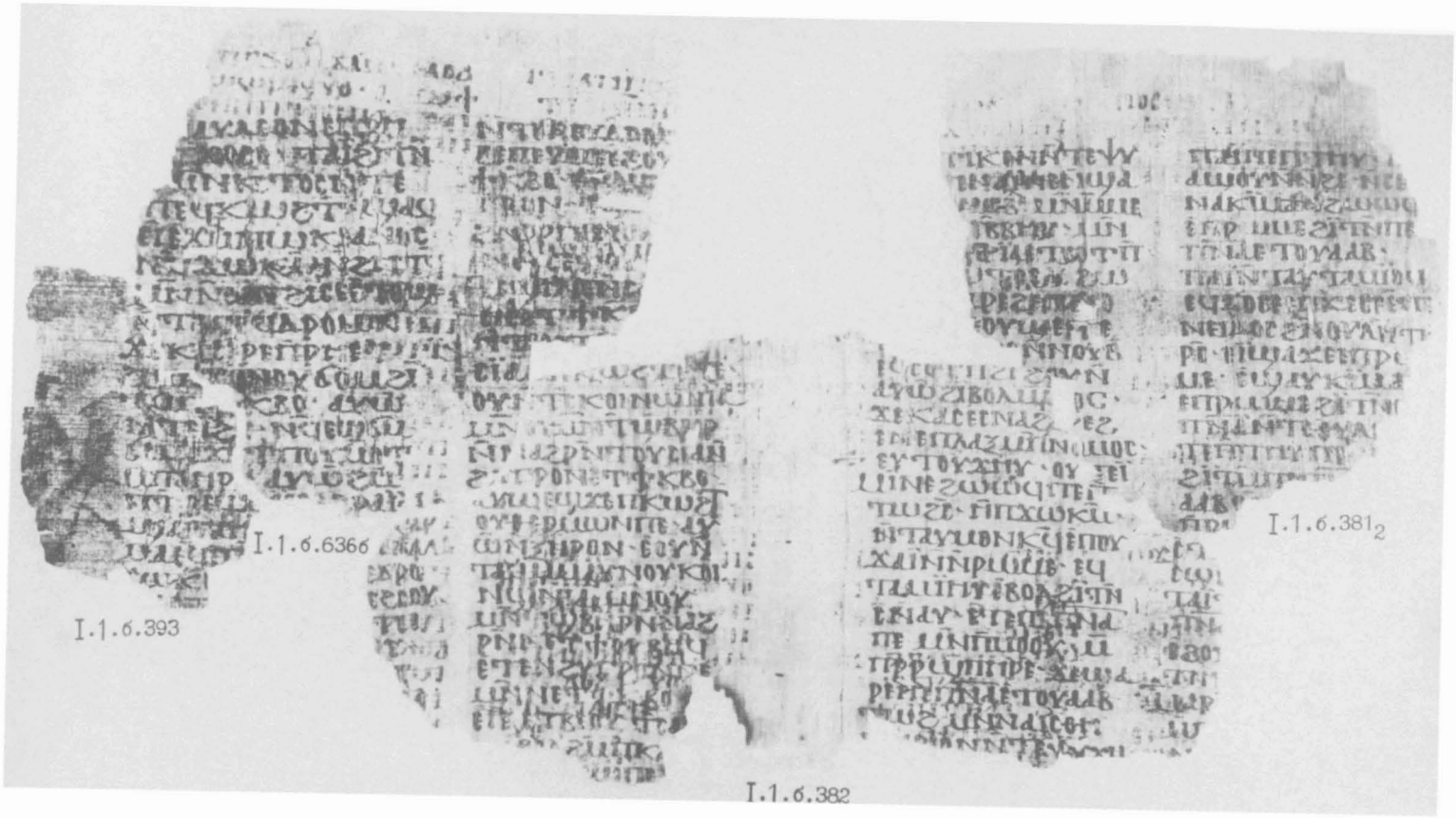


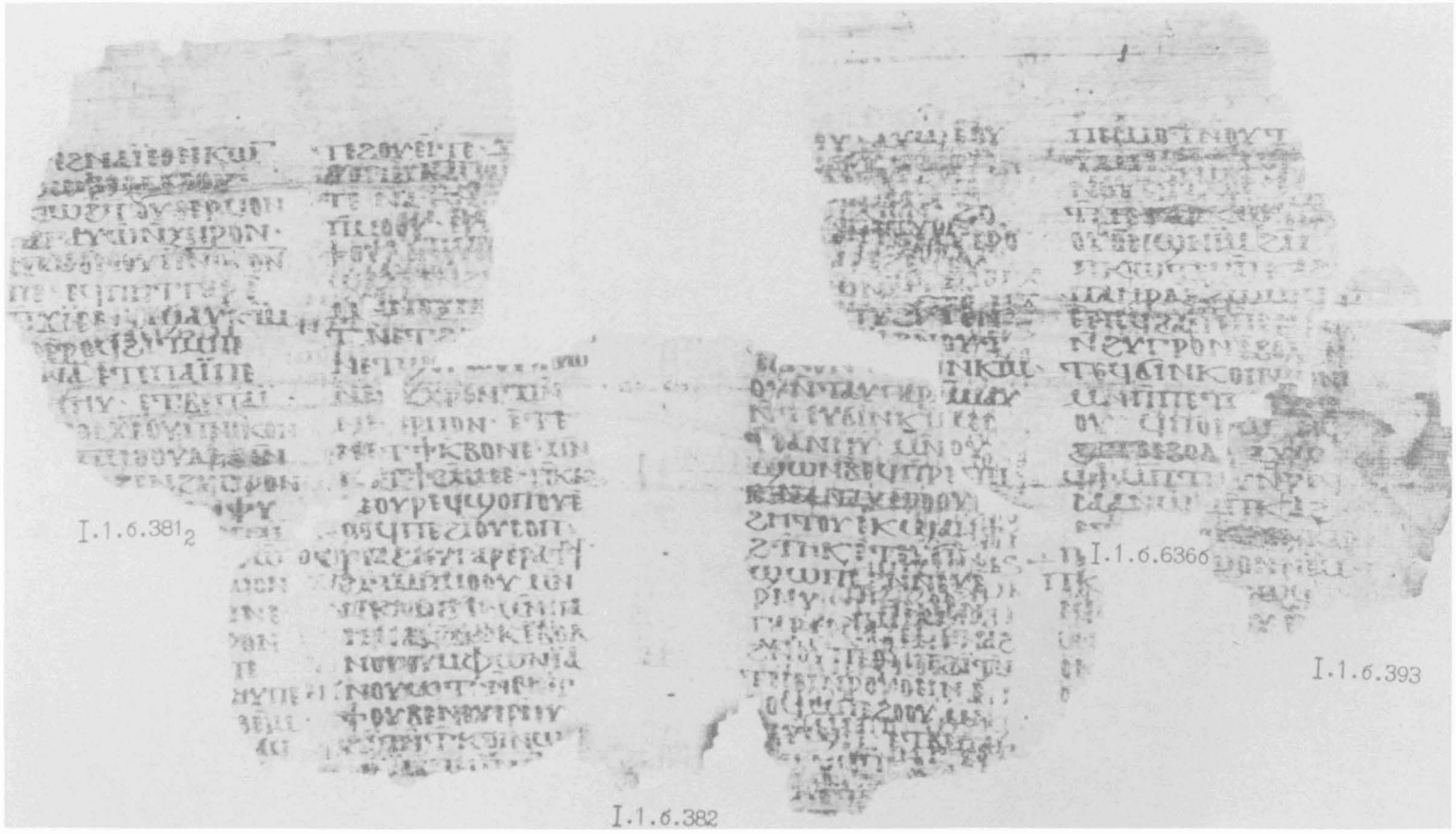


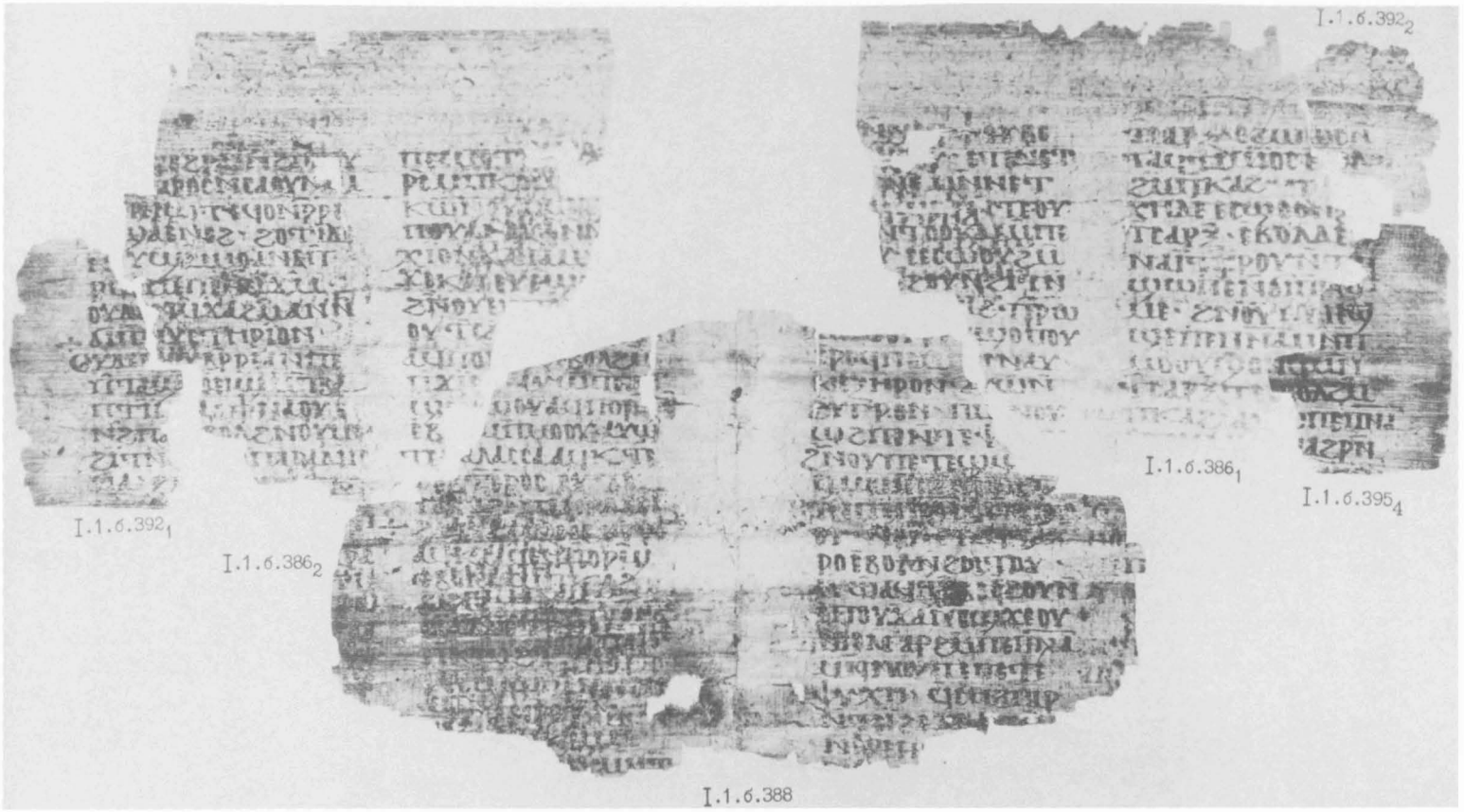
Pl. LVIII


I.1.6.636a
I.1.6.381$_1$
I.1.6.636и$_2$
I.1.6.636$_6$
12
I.1.6.636и$_1$
1

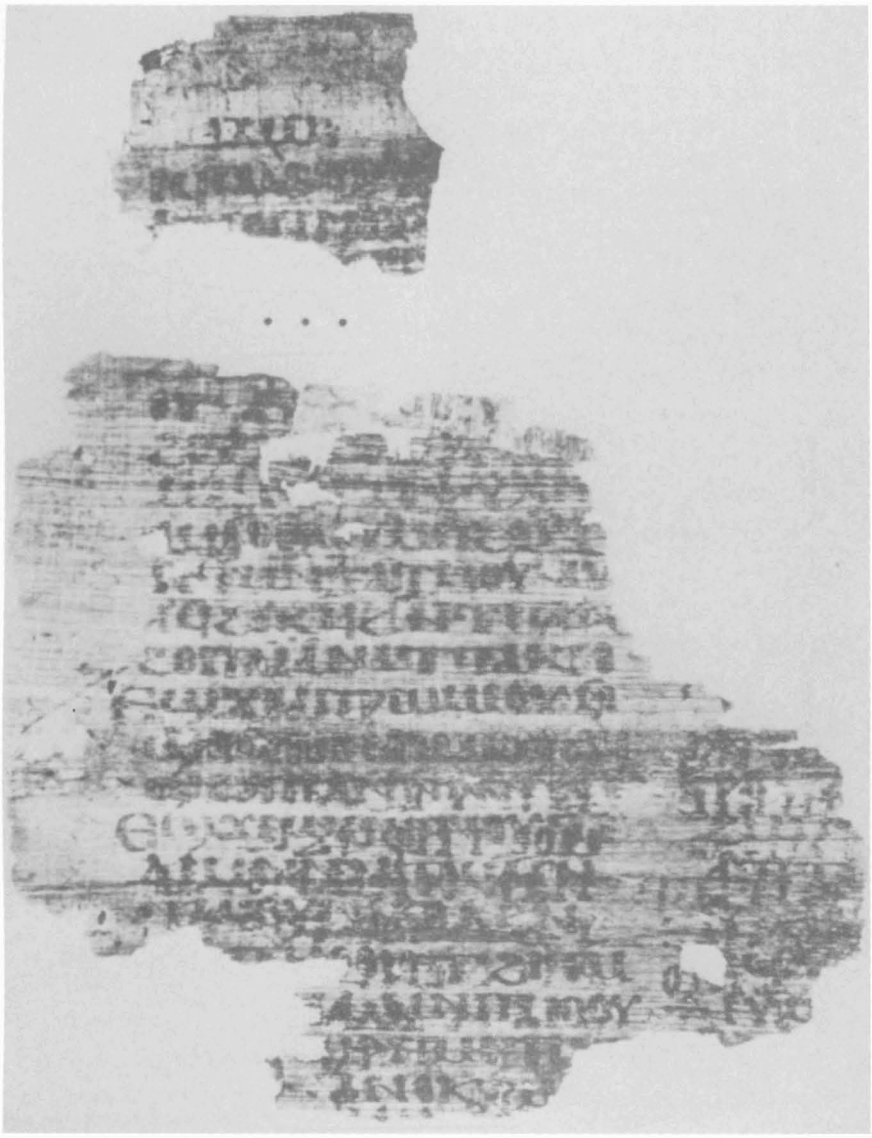

I.1.6.381$_1$
I.1.6.636$_6$
I.1.6.636a
I.1.6.636и$_2$


I.1.6.393
I.1.6.6366
I.1.6.382
I.1.6.381$_2$

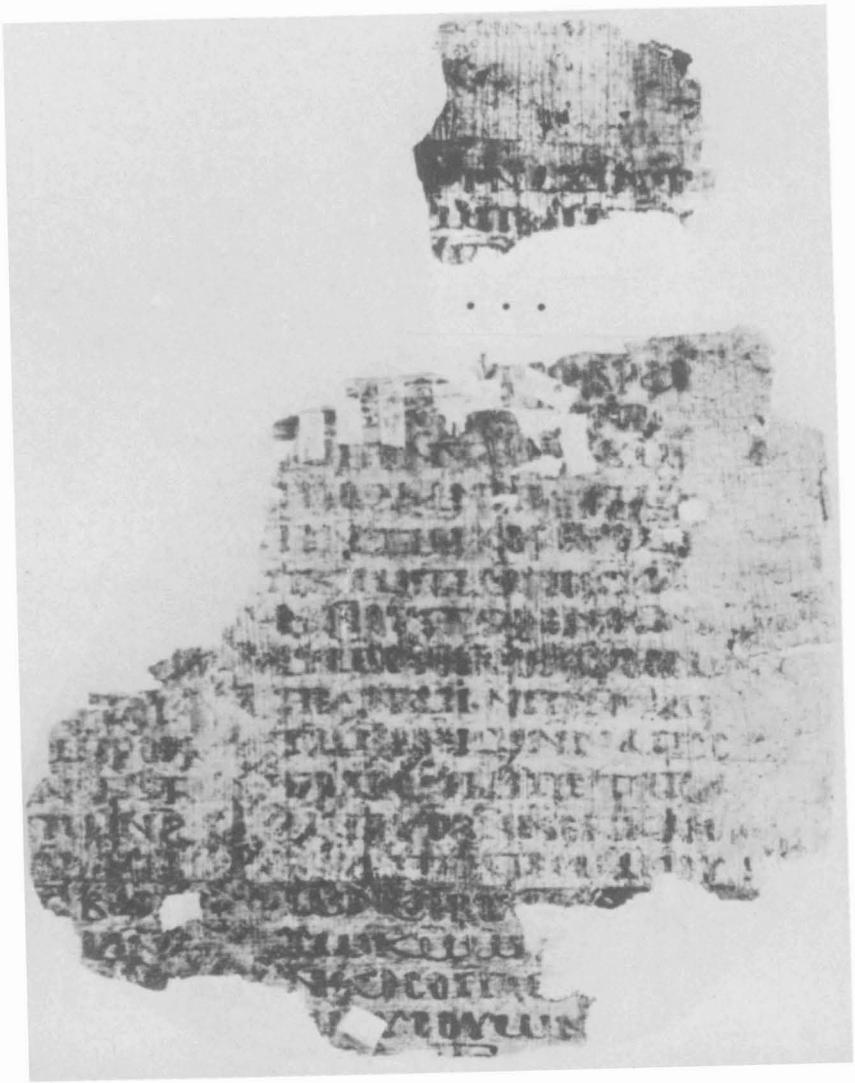

I.1.6.381$_2$
I.1.6.382
I.1.6.6366
I.1.6.393


I.1.6.392₂
I.1.6.392₁
I.1.6.386₂
I.1.6.386₁
I.1.6.395₄
I.1.6.388

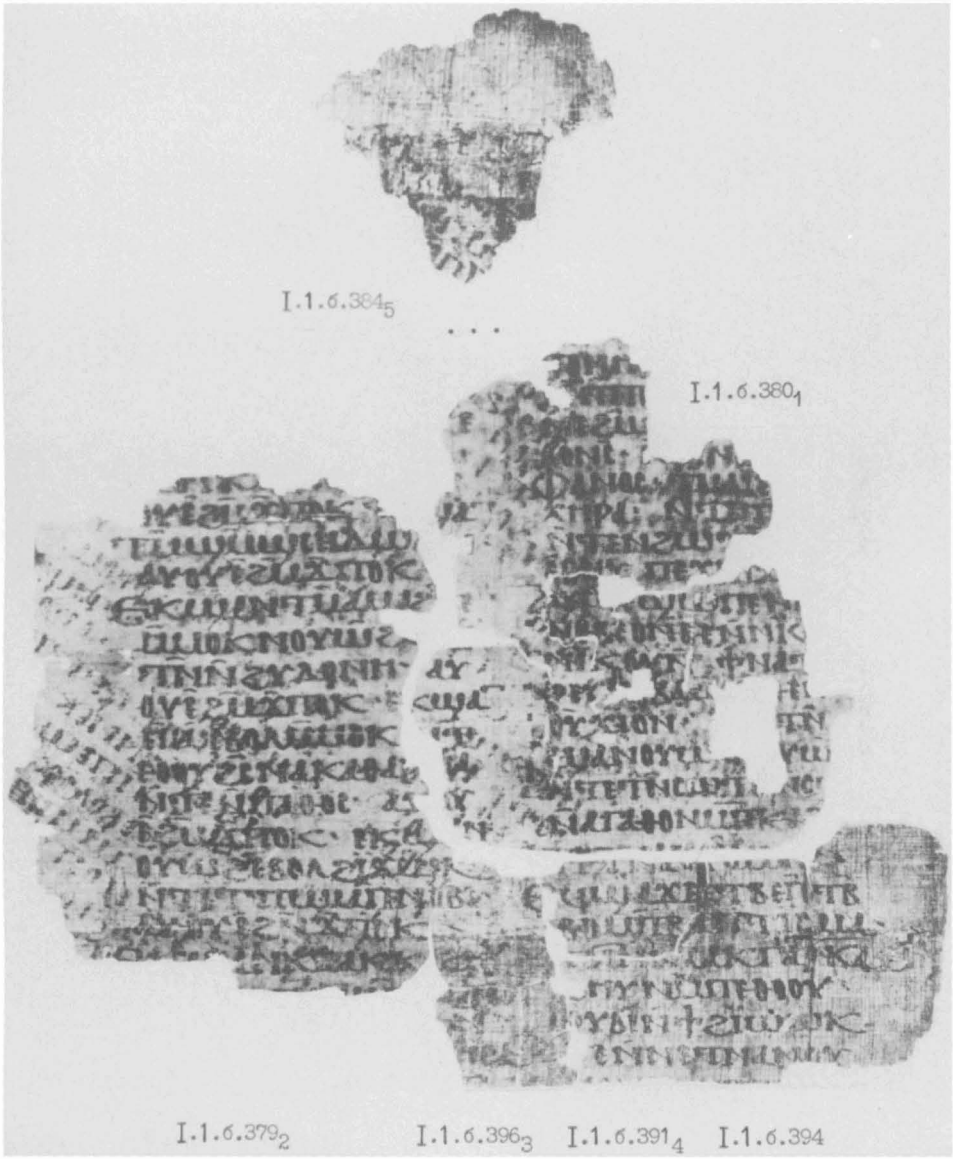

I.1.6.392₂
I.1.6.395₄
I.1.6.386₁
I.1.6.386₂
I.1.6.392₁
I.1.6.388



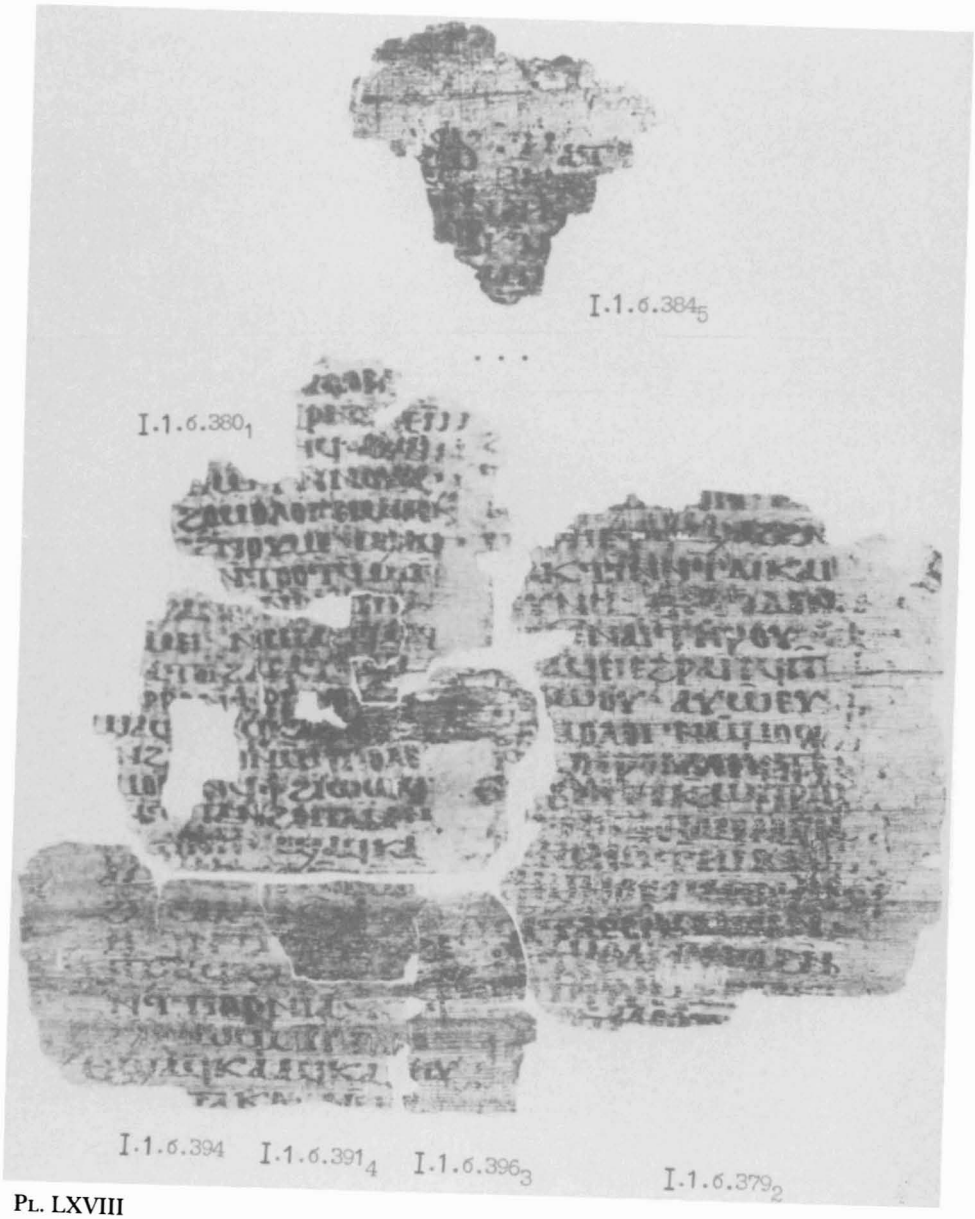
PL. LXV



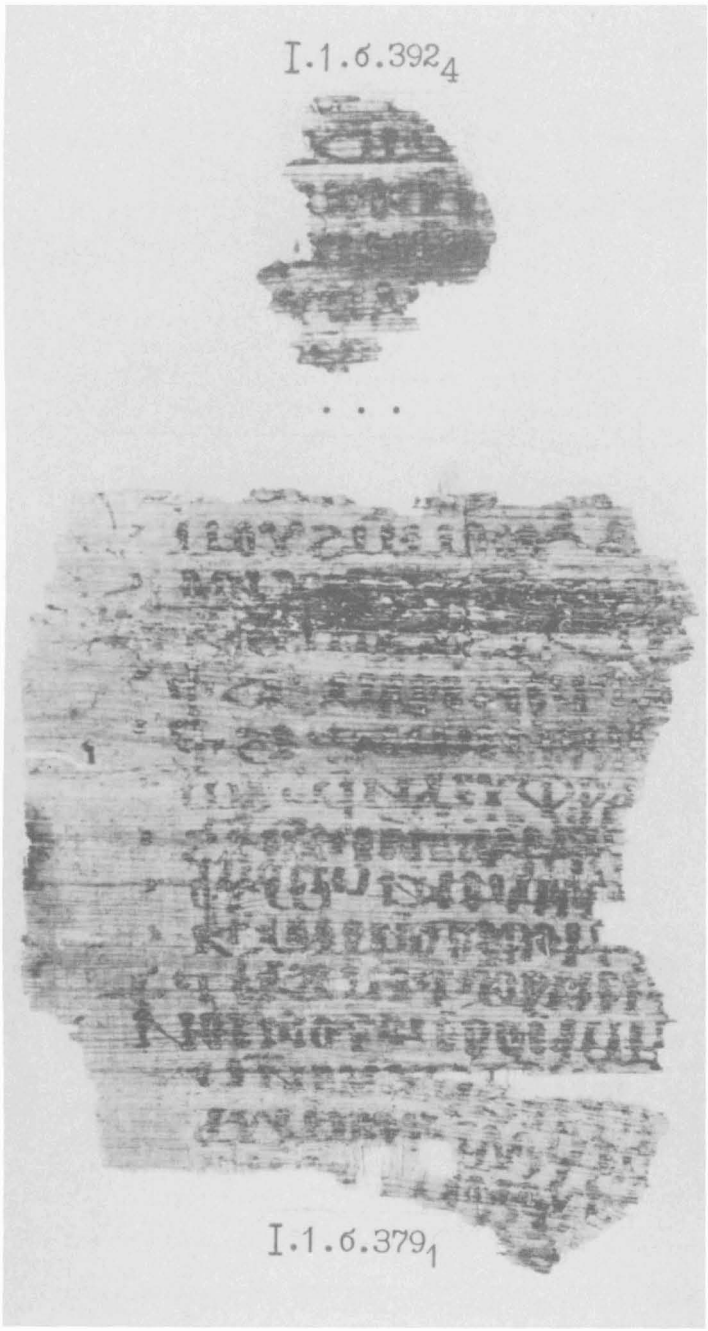
Pl. LXVI



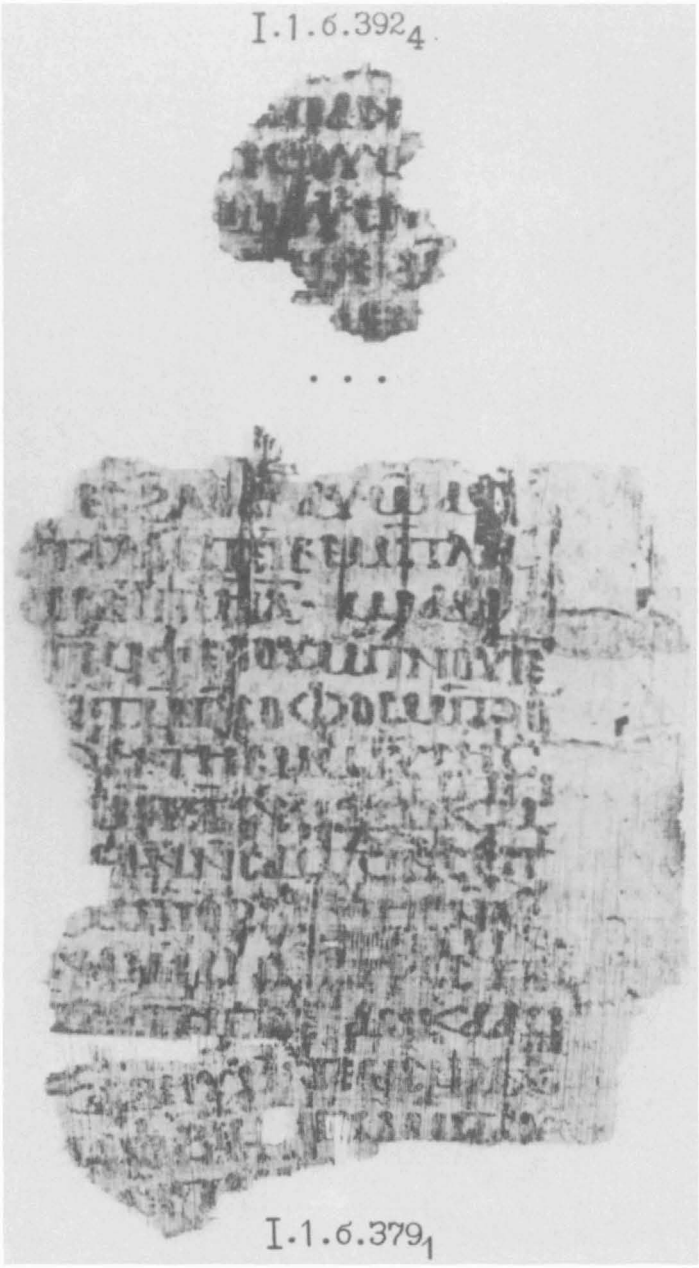
Pl. LXVII



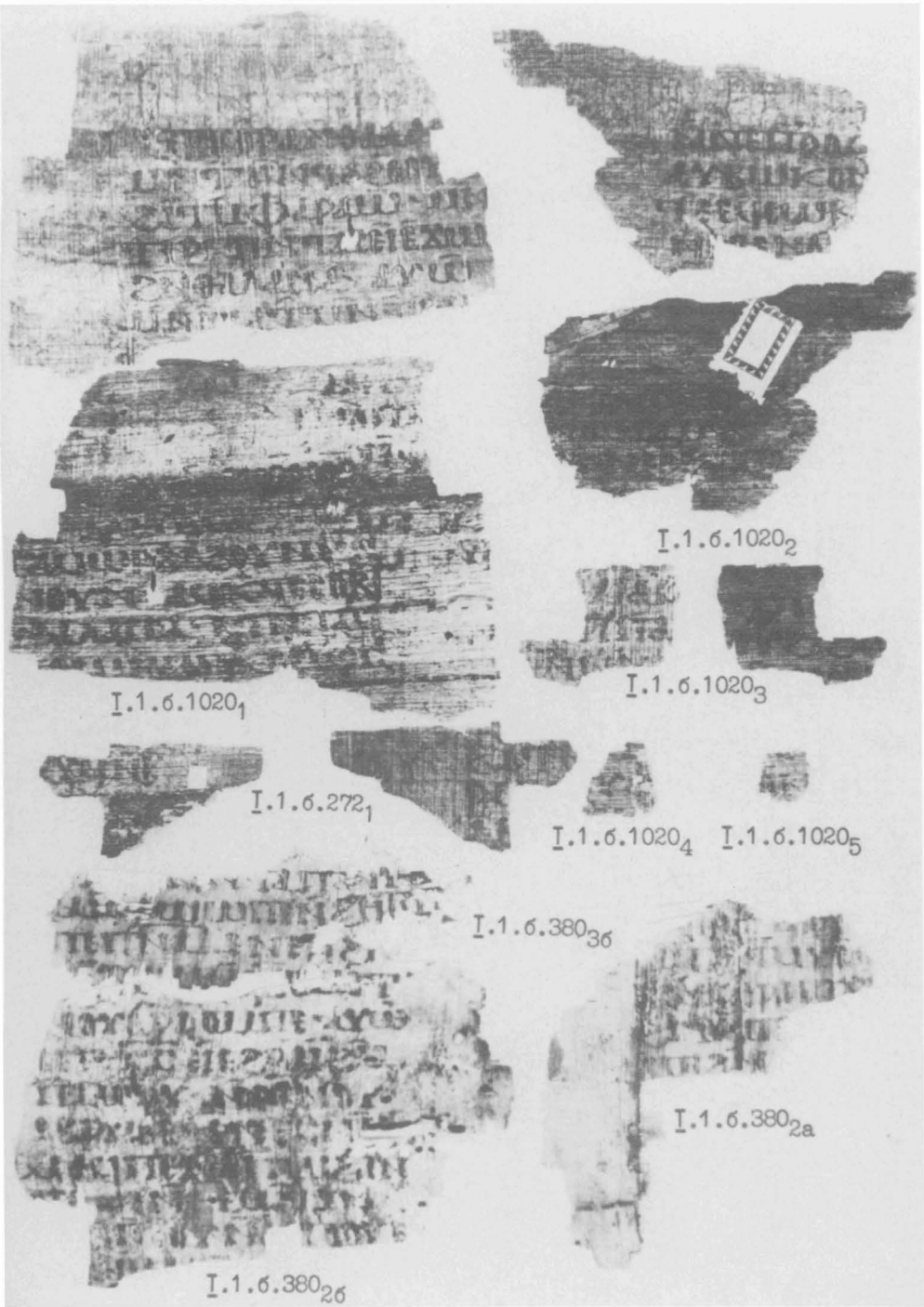
Pl. LXVIII



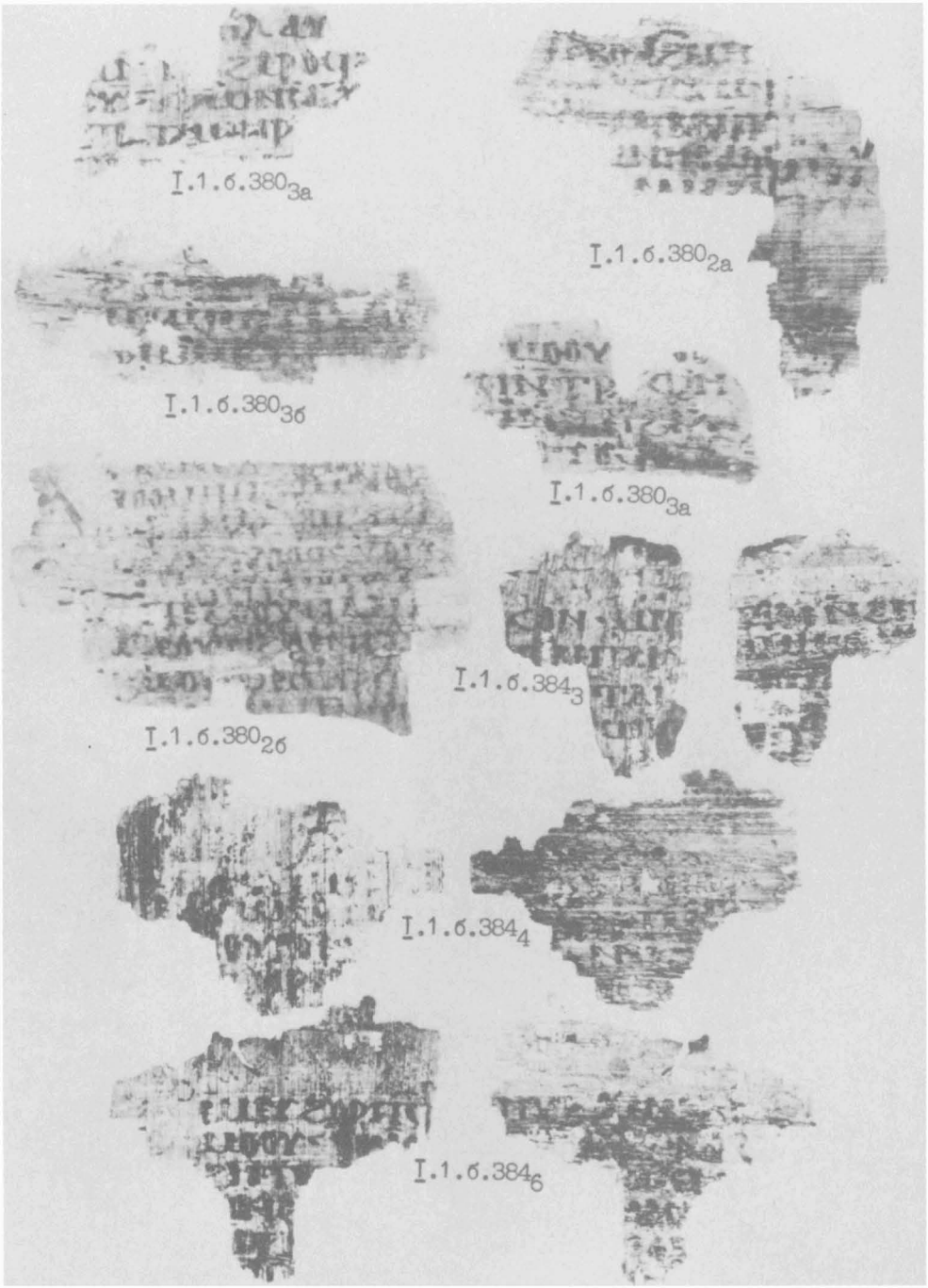
PL. LXIX



PL. LXX


I.1.б.1020$_2$
I.1.б.1020$_1$
I.1.б.1020$_3$
I.1.б.272$_1$
I.1.б.1020$_4$
I.1.б.1020$_5$
I.1.б.380$_{3б}$
I.1.б.380$_{2а}$
I.1.б.380$_{2б}$

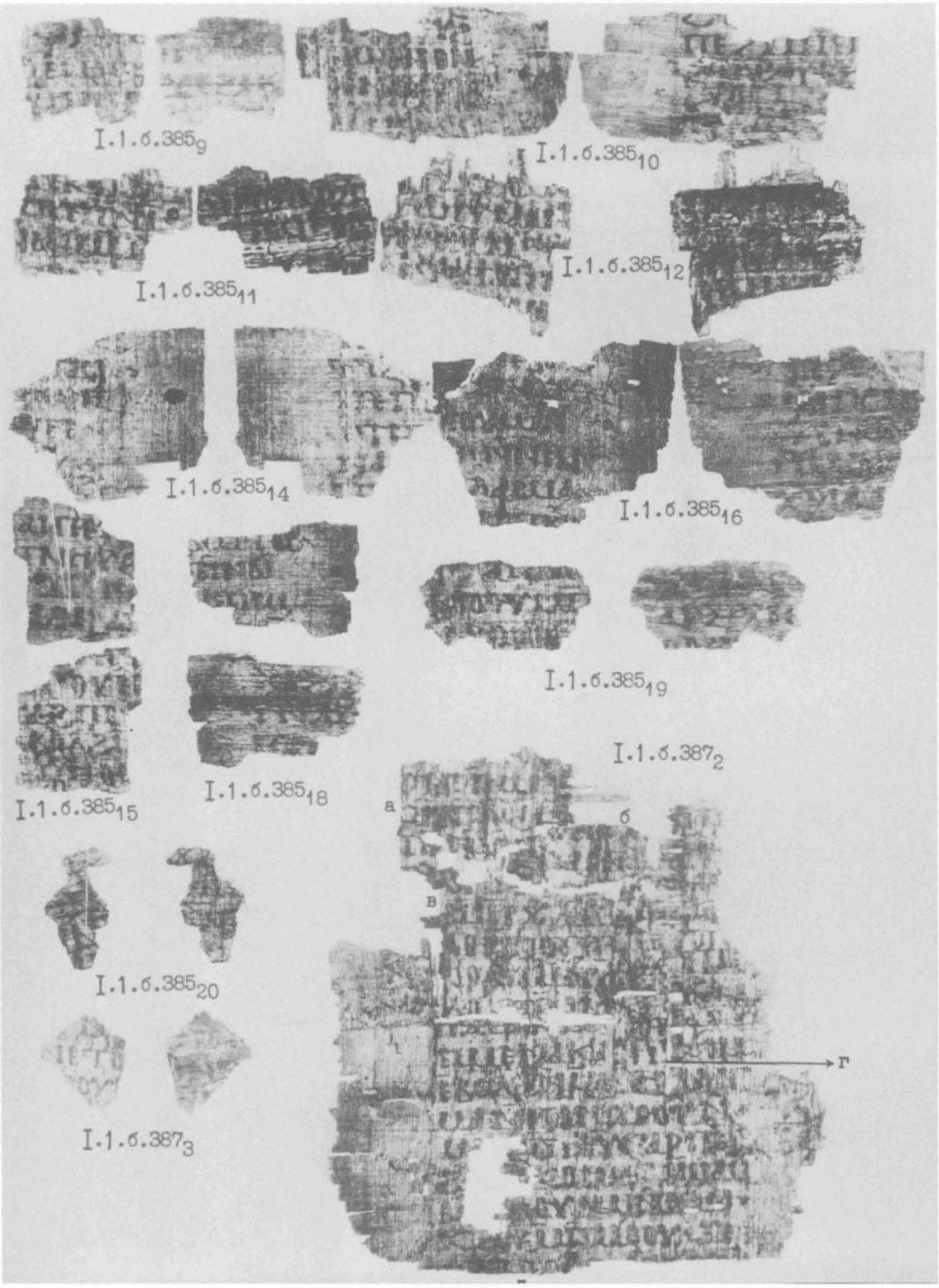
PL. LXXI


I.1.б.380$_{3a}$
I.1.б.380$_{2a}$
I.1.б.380$_{3б}$
I.1.б.380$_{3a}$
I.1.б.380$_{2б}$
I.1.б.384$_{3}$
I.1.б.384$_{4}$
I.1.б.384$_{6}$

Pl. LXXII


I.1.6.385$_{1a}$
I.1.6.385$_{1b}$
I.1.6.385$_{2}$
I.1.6.385$_{5}$
I.1.6.385$_{6}$
I.1.6.385$_{7}$
I.1.6.385$_{8}$

Pl. LXXIII


I.1.б.385₉
I.1.б.385₁₀
I.1.б.385₁₁
I.1.б.385₁₂
I.1.б.385₁₄
I.1.б.385₁₆
I.1.б.385₁₉
I.1.б.387₂
I.1.б.385₁₅
I.1.б.385₁₈
I.1.б.385₂₀
I.1.б.387₃
а
б
в
г

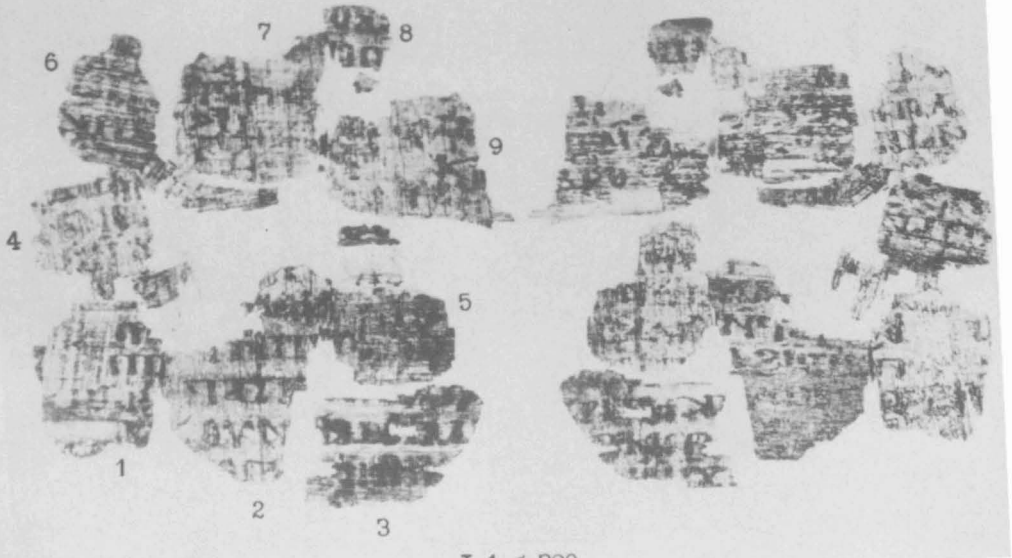
Pl. LXXIV



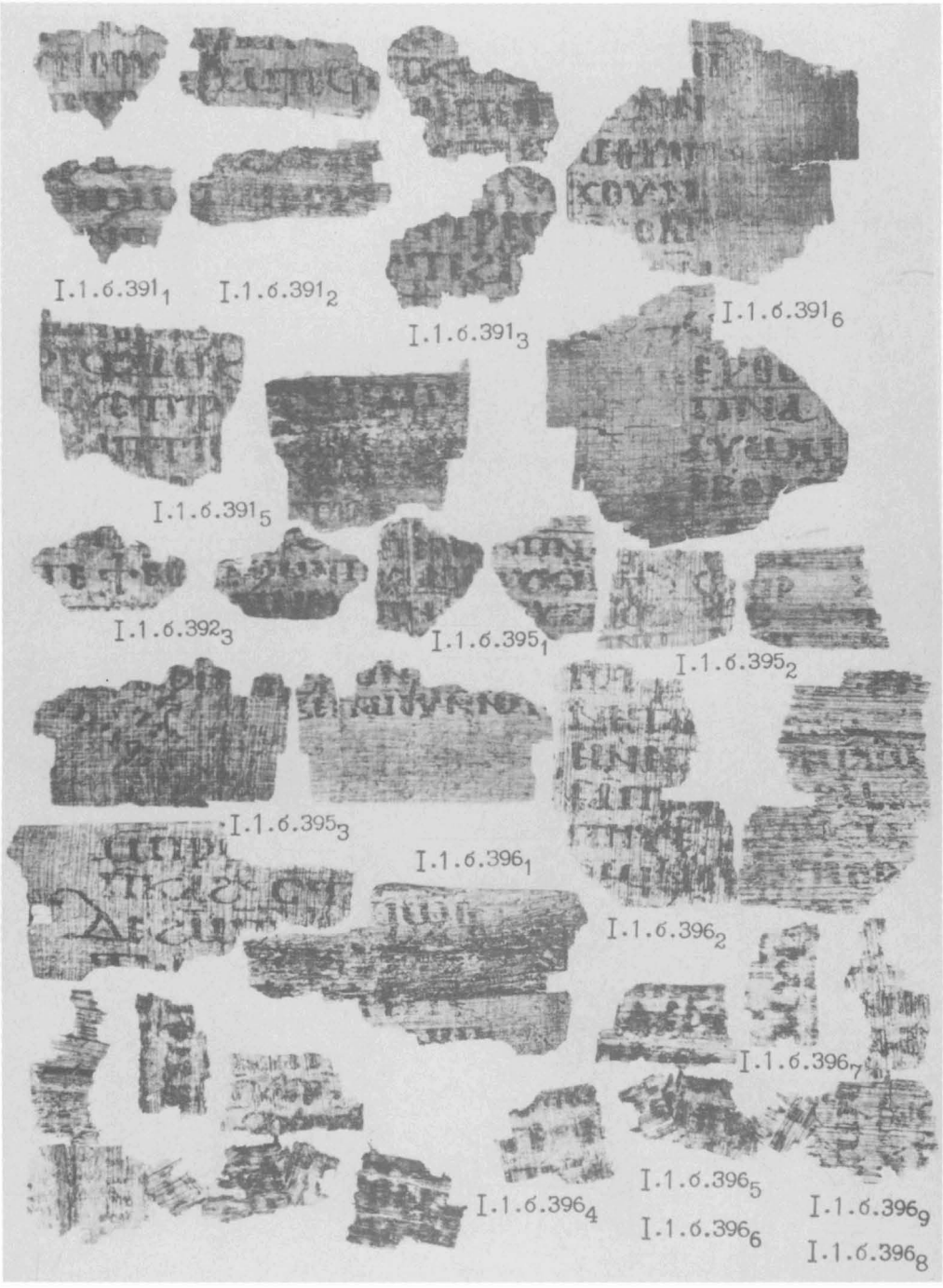
I.1.6.387$_2$



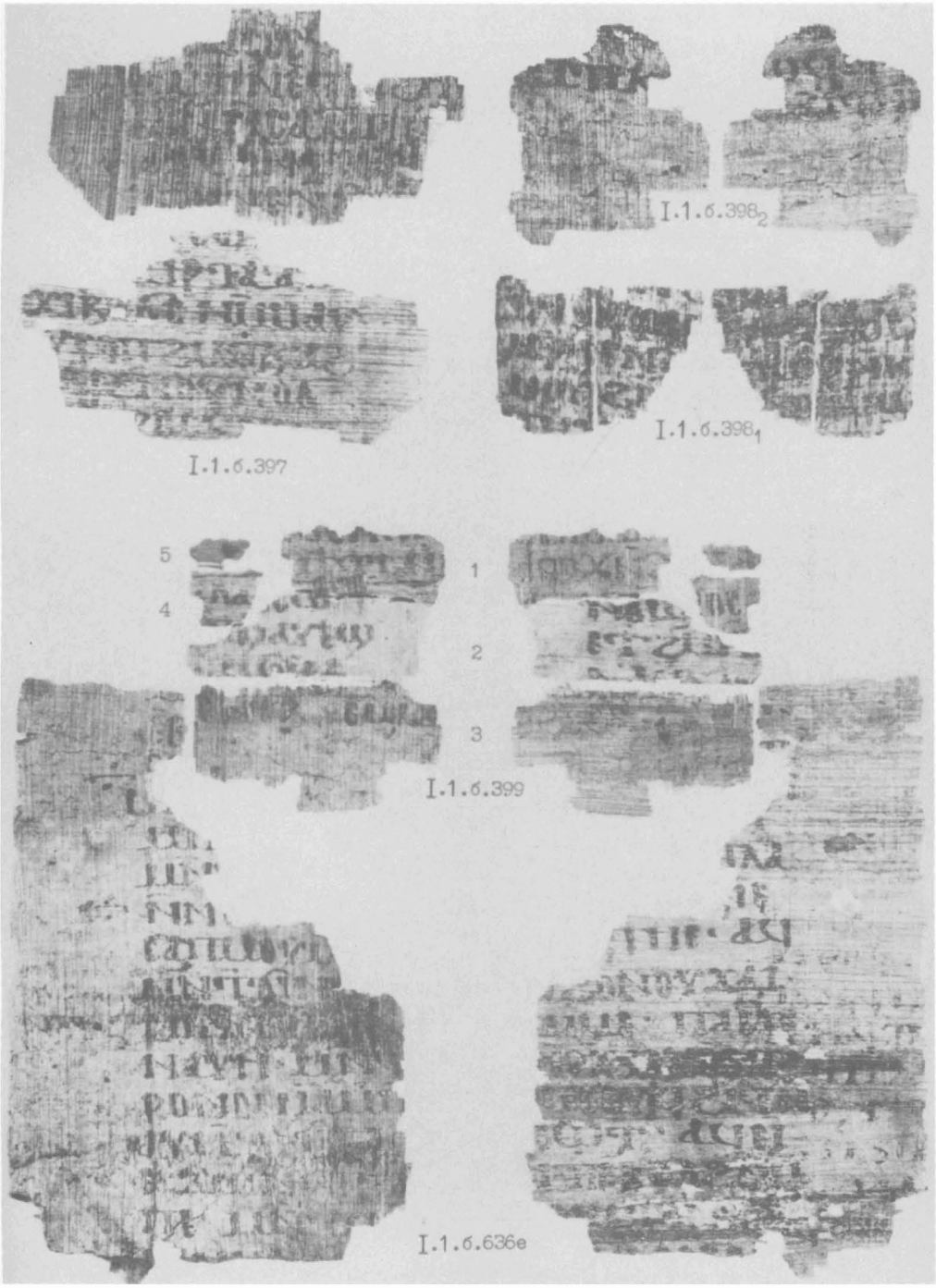
I.1.6.387$_5$



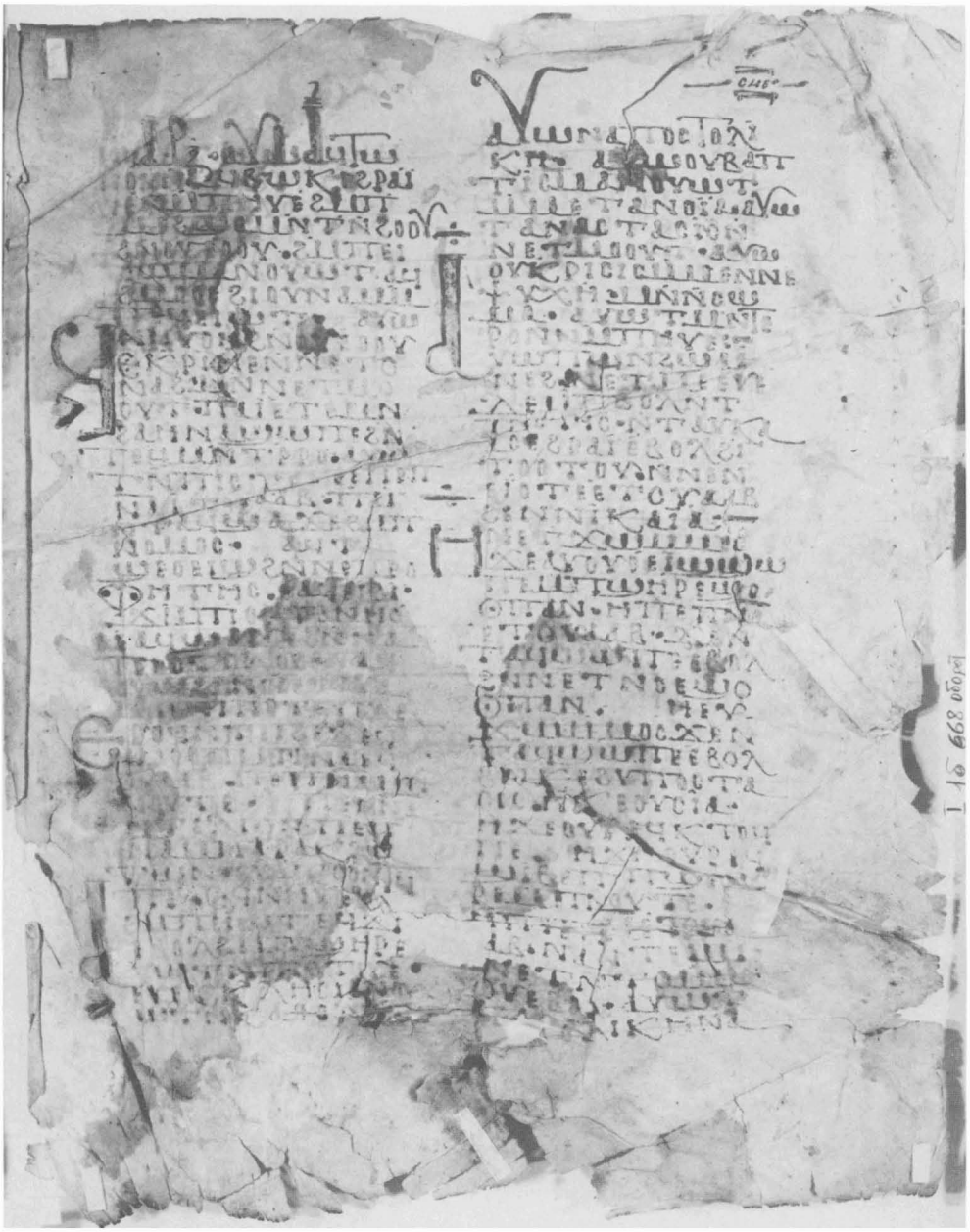
I.1.6.390


I.1.6.391$_1$
I.1.6.391$_2$
I.1.6.391$_3$
I.1.6.391$_6$
I.1.6.391$_5$
I.1.6.392$_3$
I.1.6.395$_1$
I.1.6.395$_2$
I.1.6.395$_3$
I.1.6.396$_1$
I.1.6.396$_2$
I.1.6.396$_7$
I.1.6.396$_4$
I.1.6.396$_5$
I.1.6.396$_6$
I.1.6.396$_9$
I.1.6.396$_8$

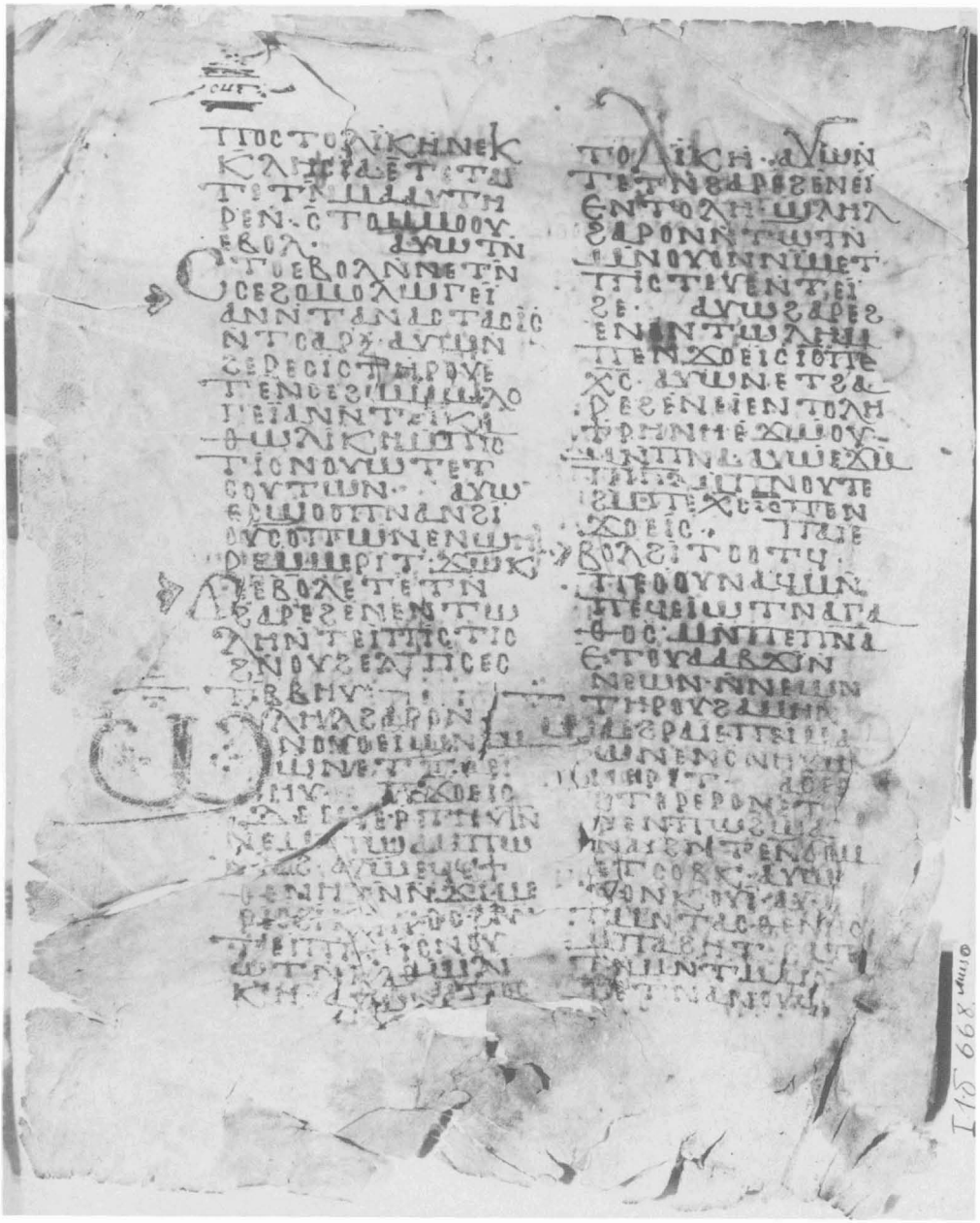
Pl. LXXVI



Pl. LXXVII



Pl. LXXVIII



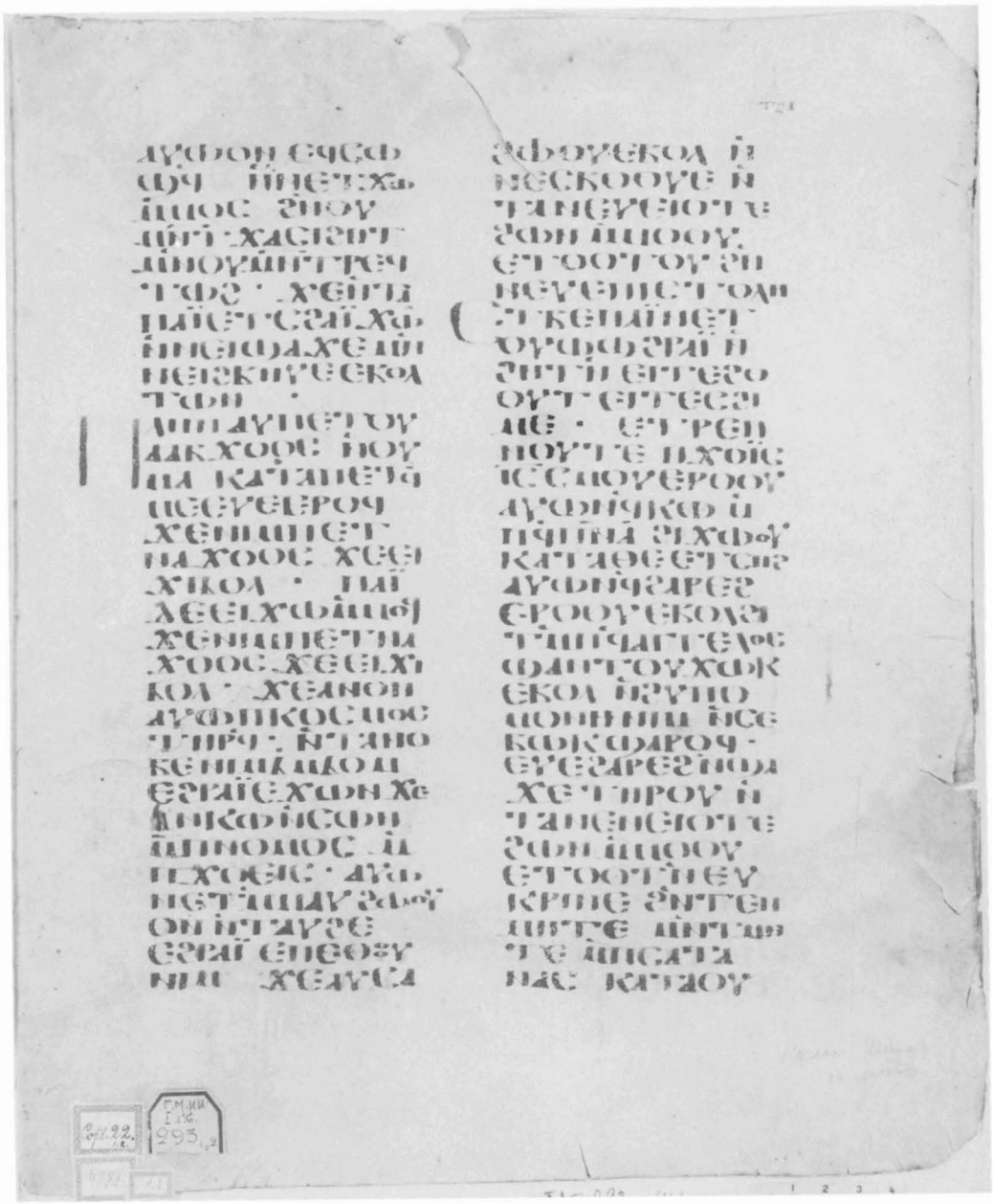
PL. LXXIX



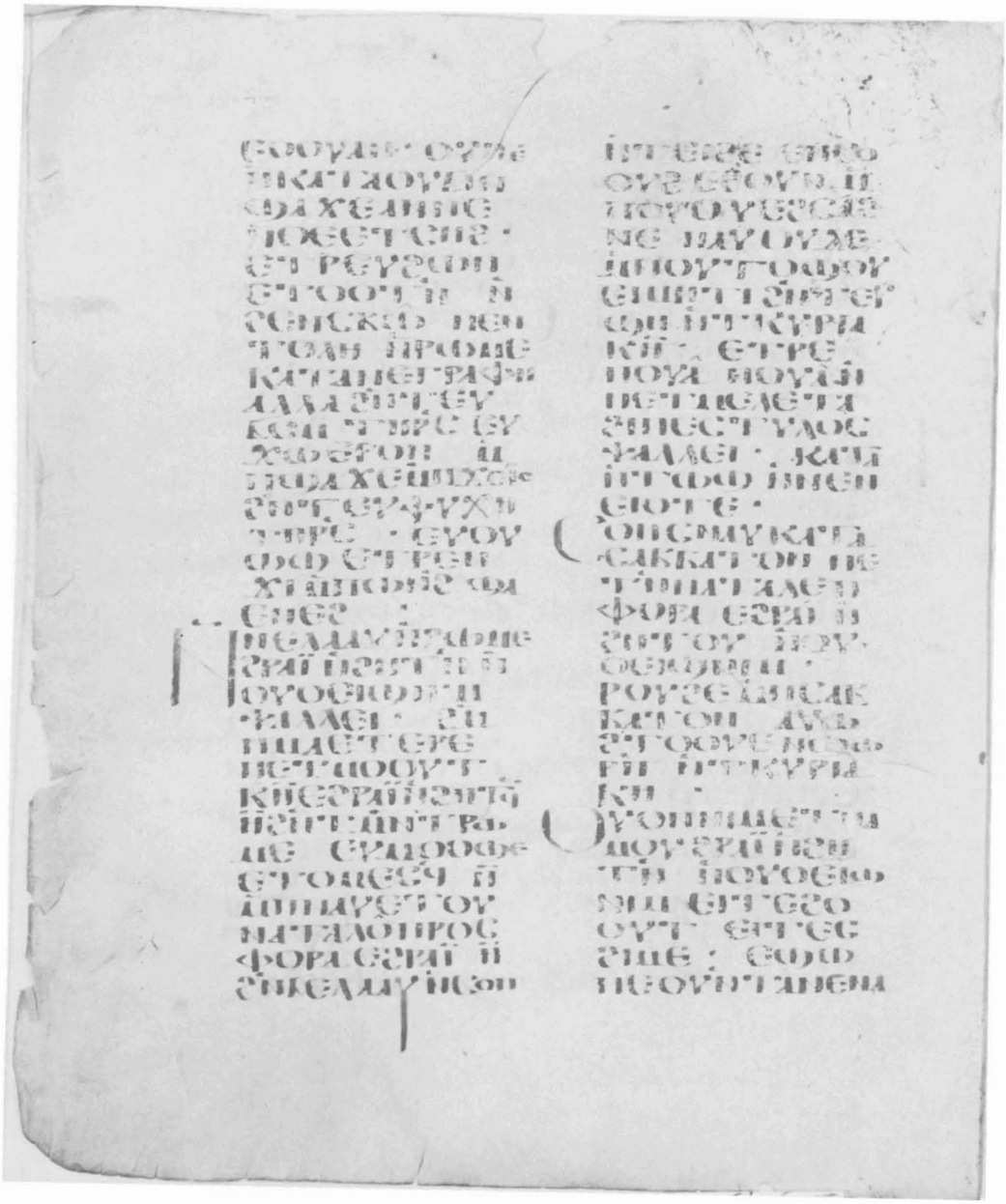
Pl. LXXX



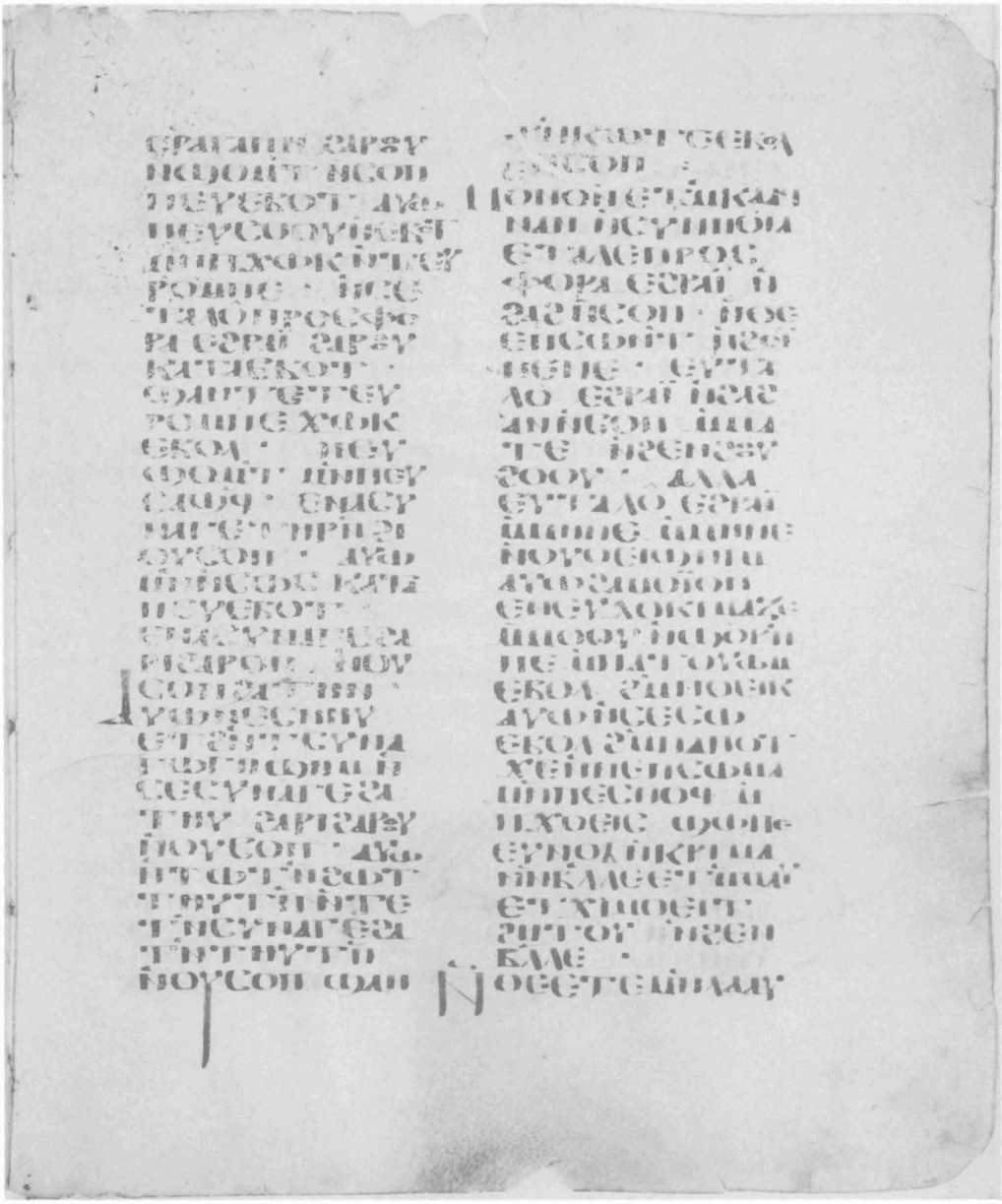
Pl. LXXXI



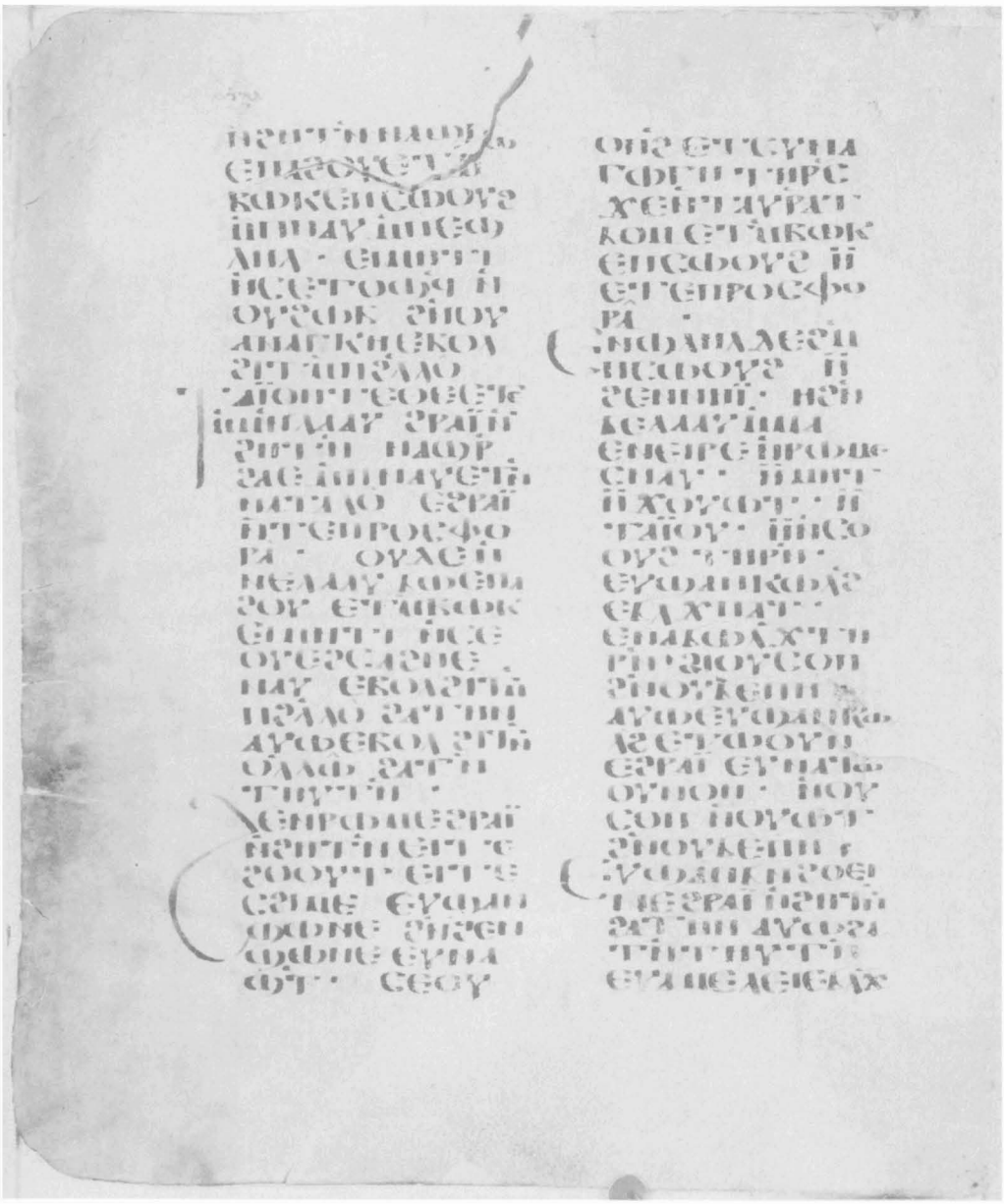
Pl. LXXXII



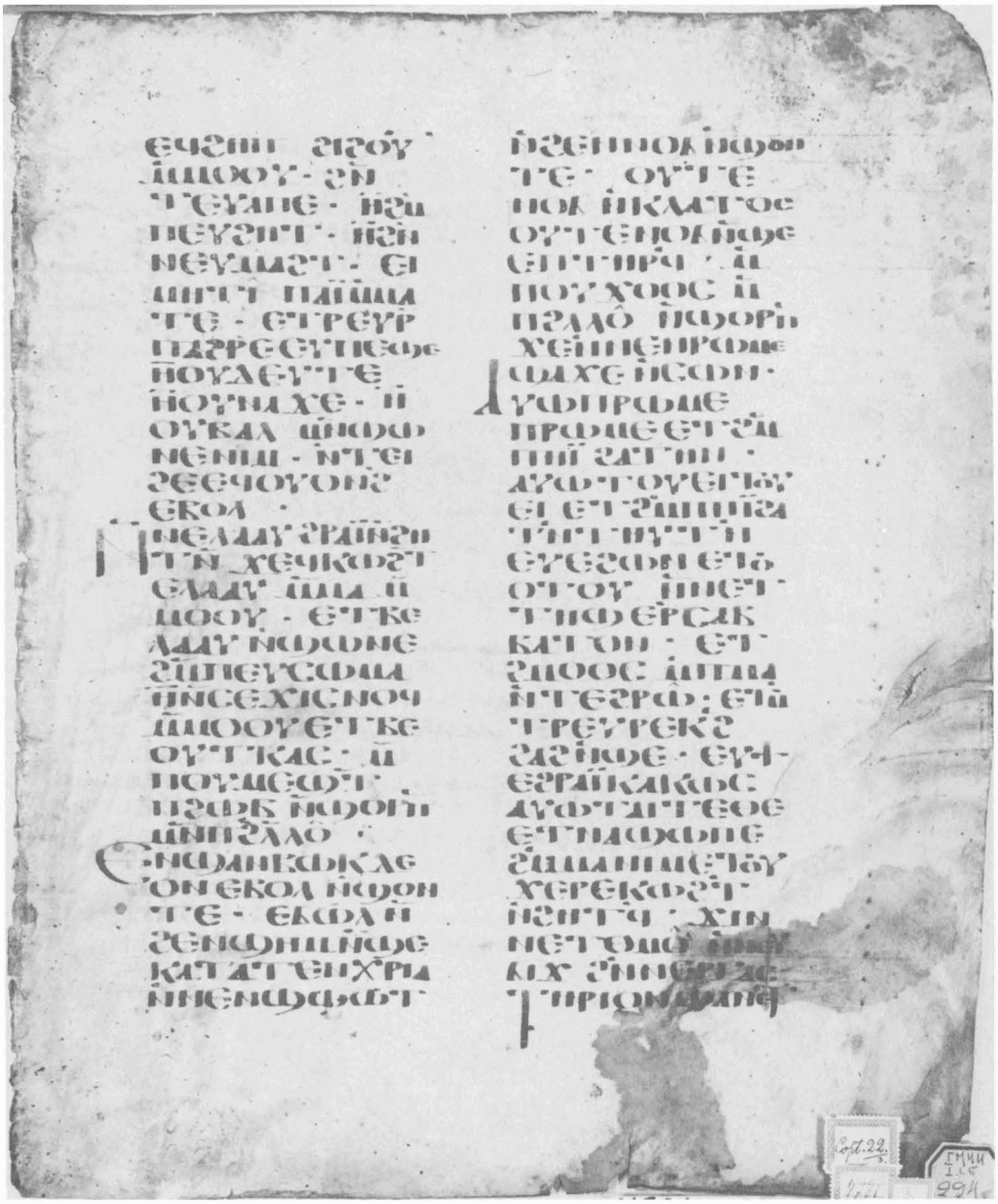
Pl. LXXXIII



Pl. LXXXIV

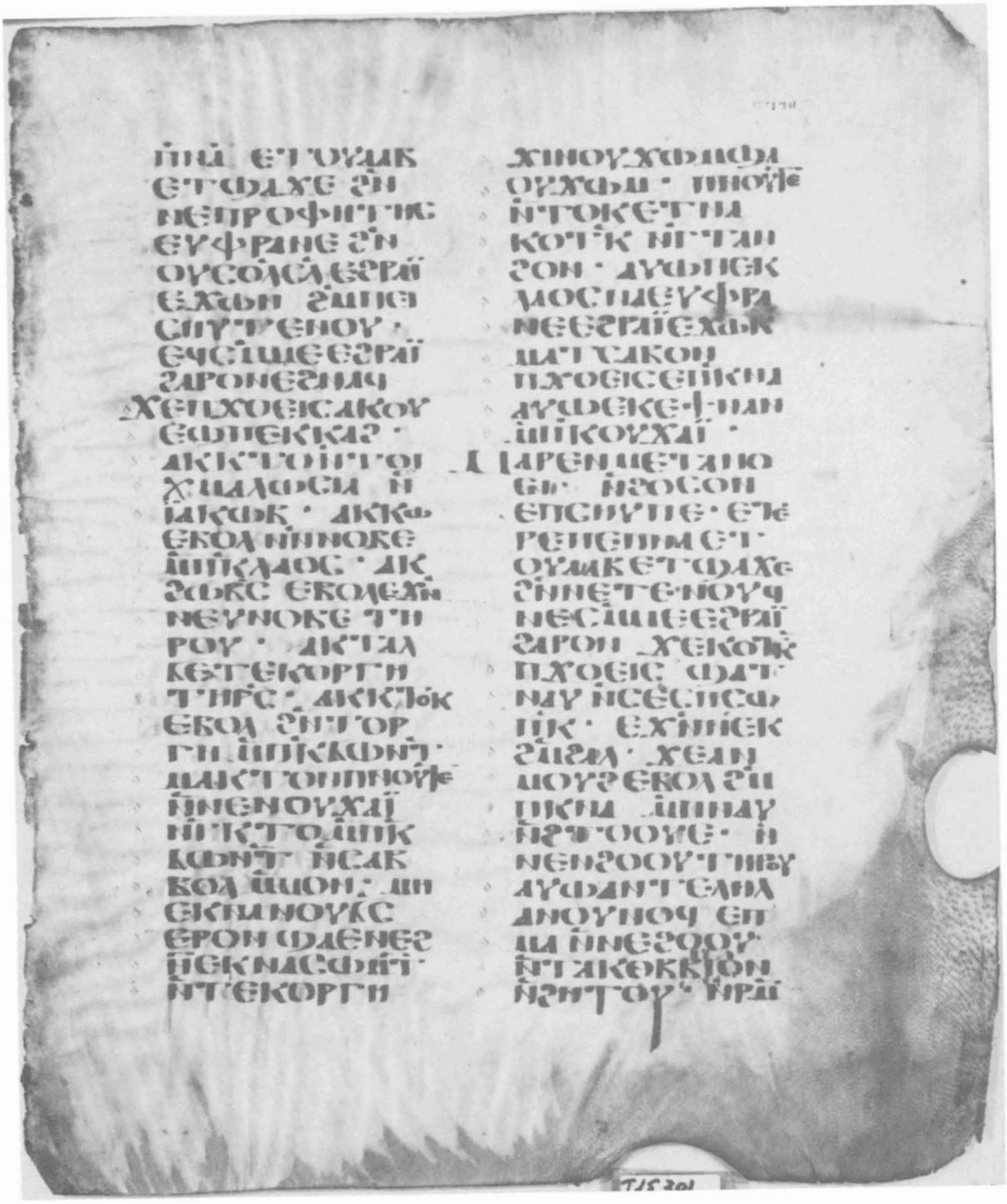


Pl. LXXXV

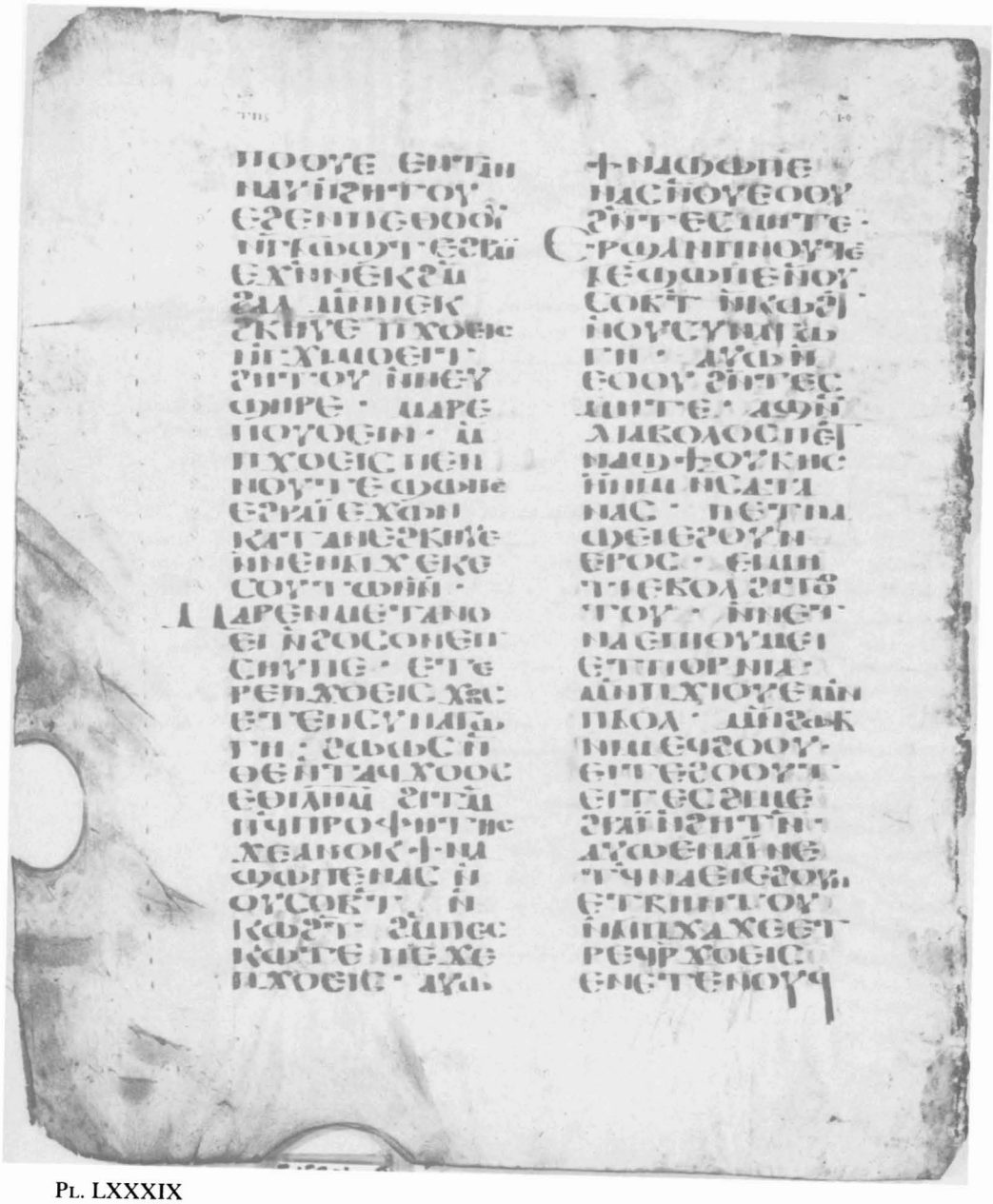


Pl. LXXXVI

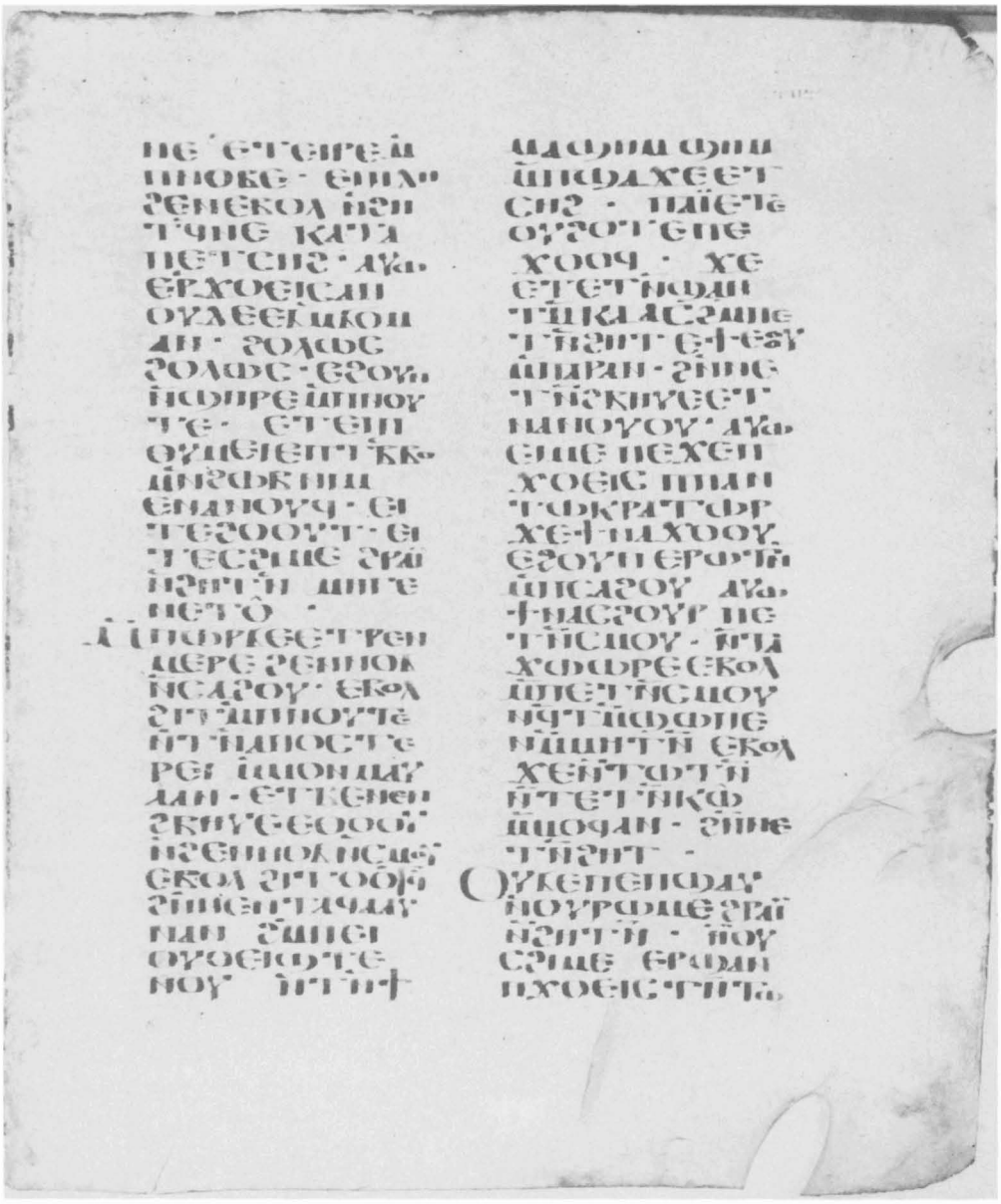
Pl. LXXXVII



Pl. LXXXVIII

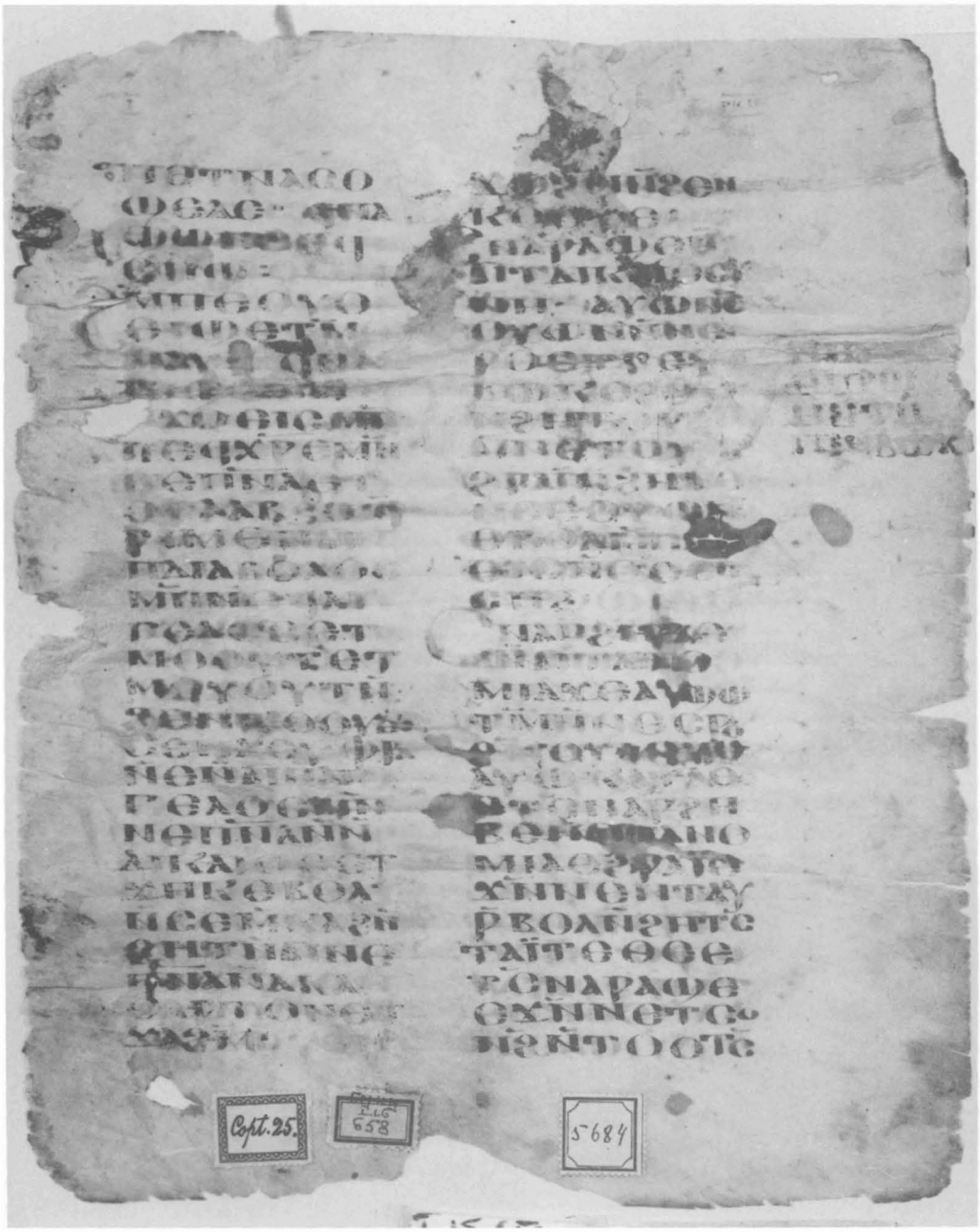


Pl. LXXXIX

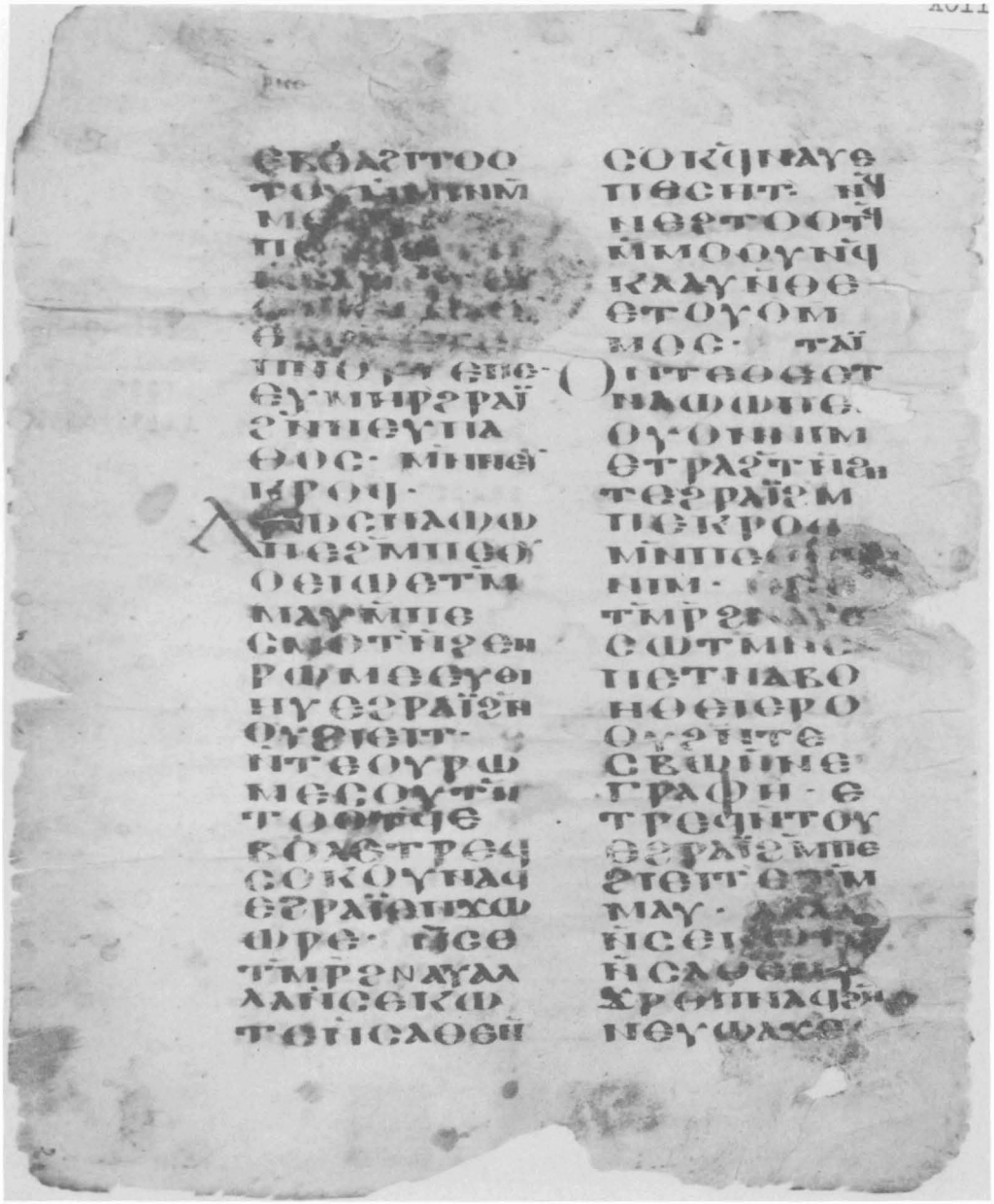


Pl. XC

Pl. XCI

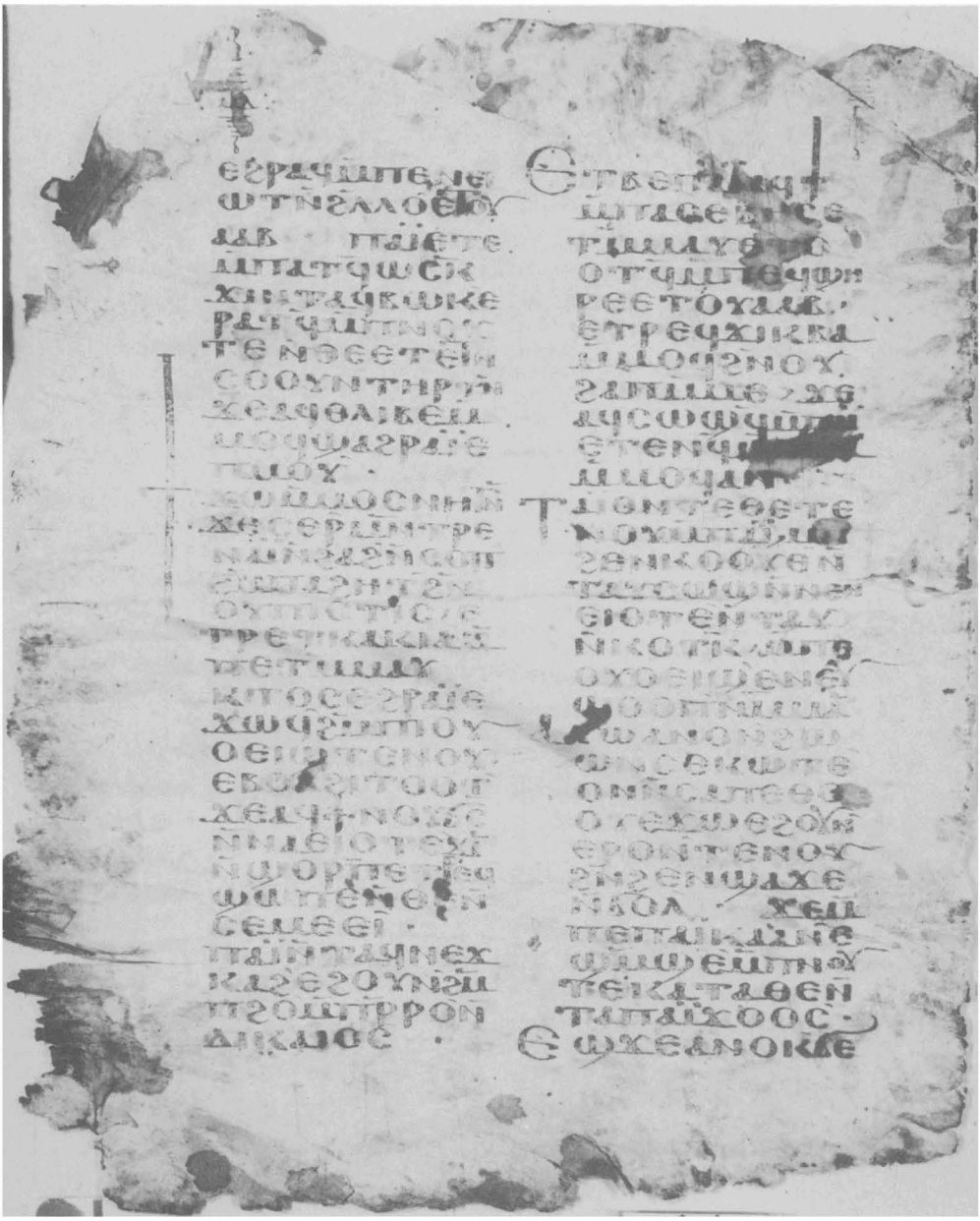


Pl. XCII

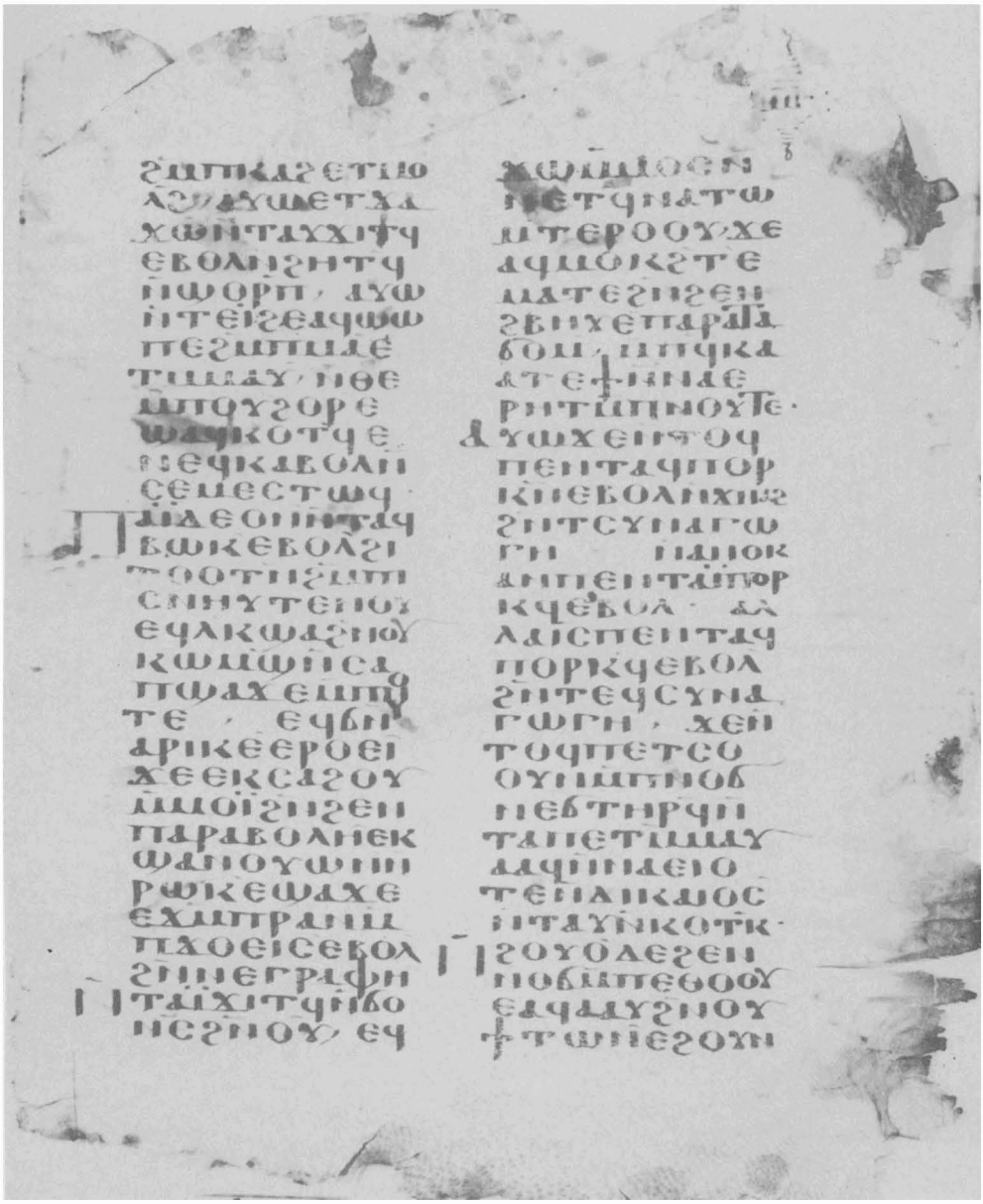


Pl. XCIII

Pl. XCIV



Pl. XCVI



Pl. XCVII

Pl. C

Pl. CI

Pl. CIII

Pl. CV

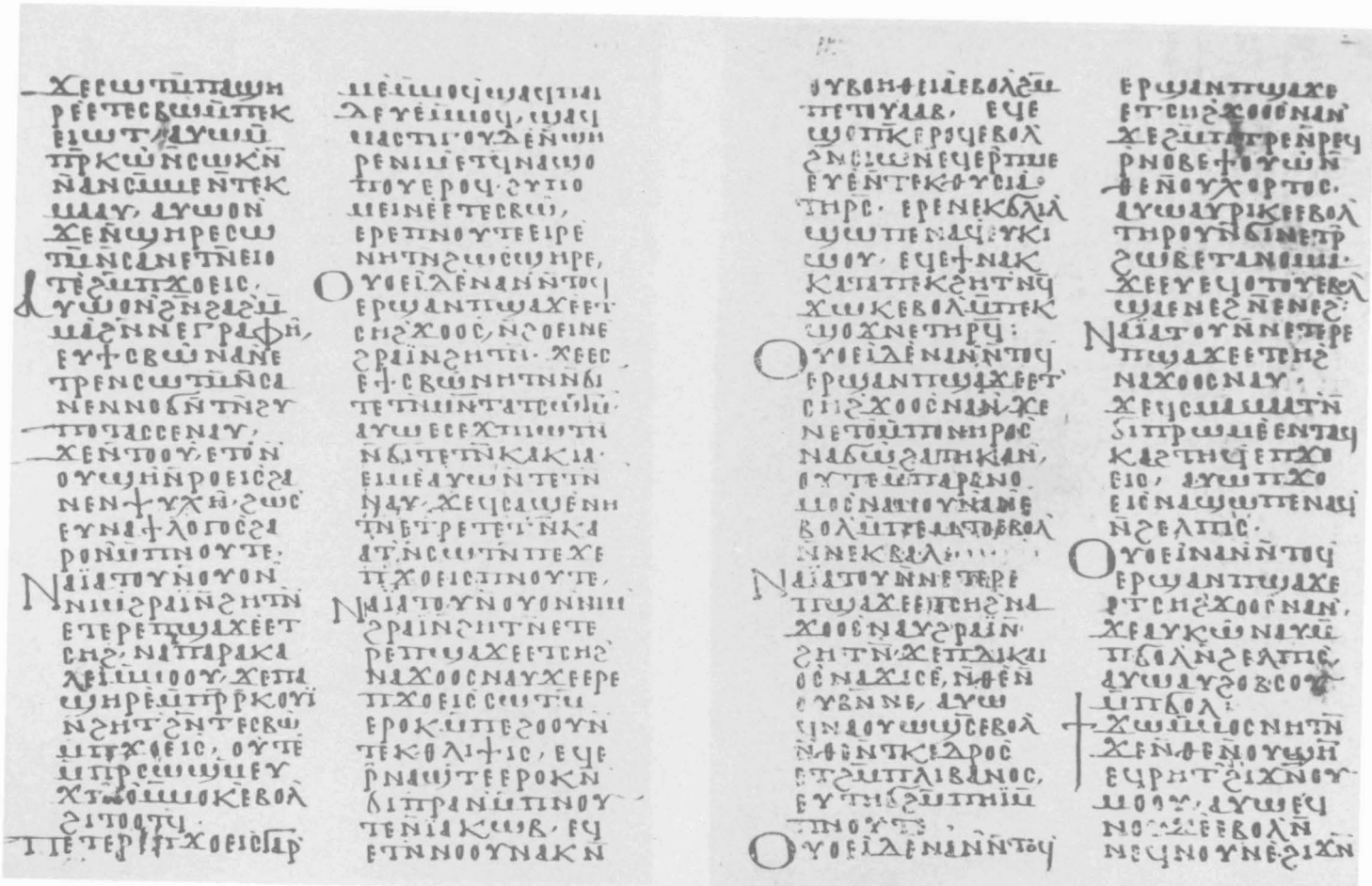
Pl. CVII



Pl. CIX

Pl. CX

Pl. CXI

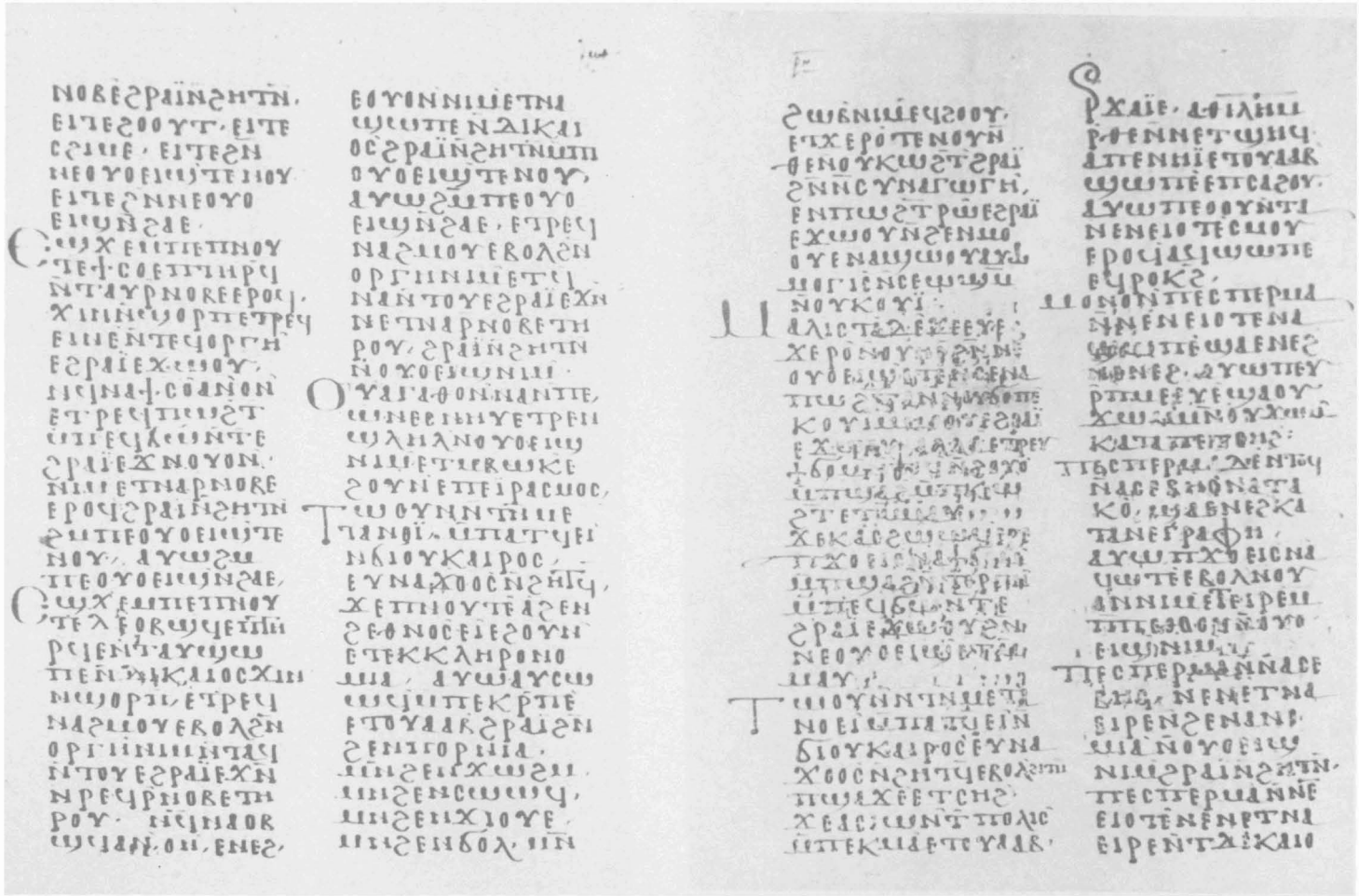


Pl. CXII

Pl. CXIII

Pl. CXIV

Pl. CXV



Pl. CXVII

Pl. CXVIII

Pl. CXIX

Pl. CXX

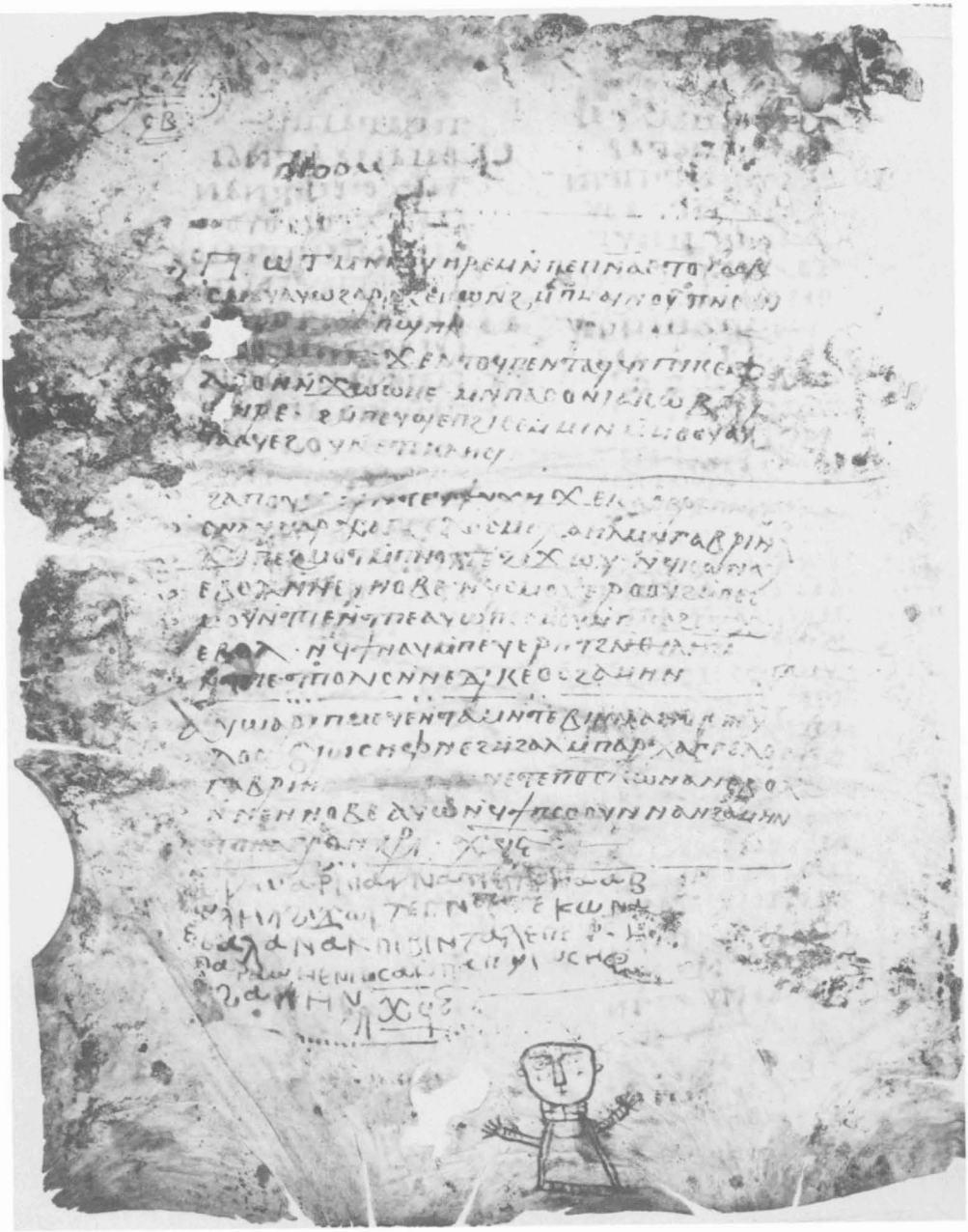
Pl. CXXI

PL. CXXII

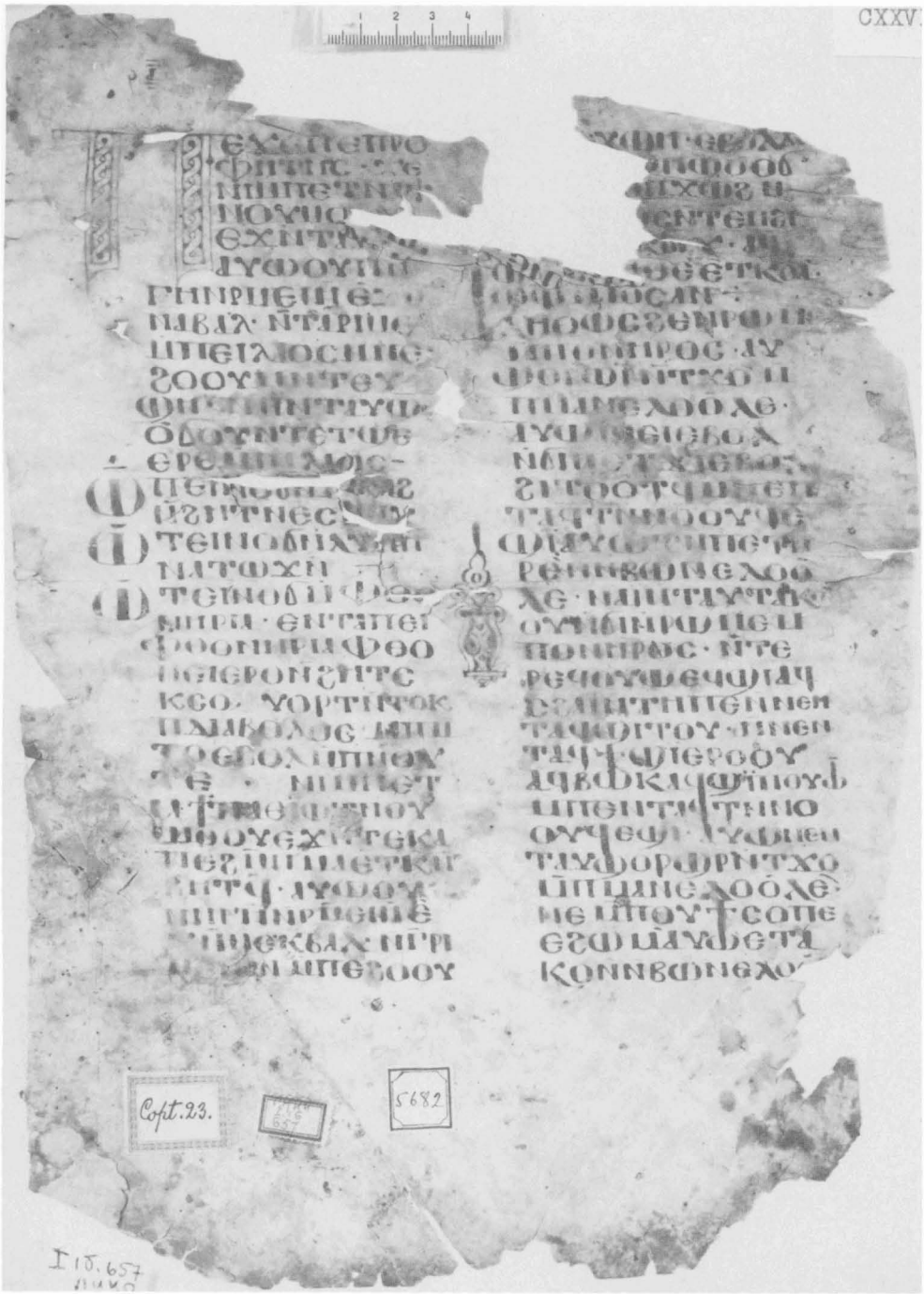
PL. CXXIII

PL. CXXIV

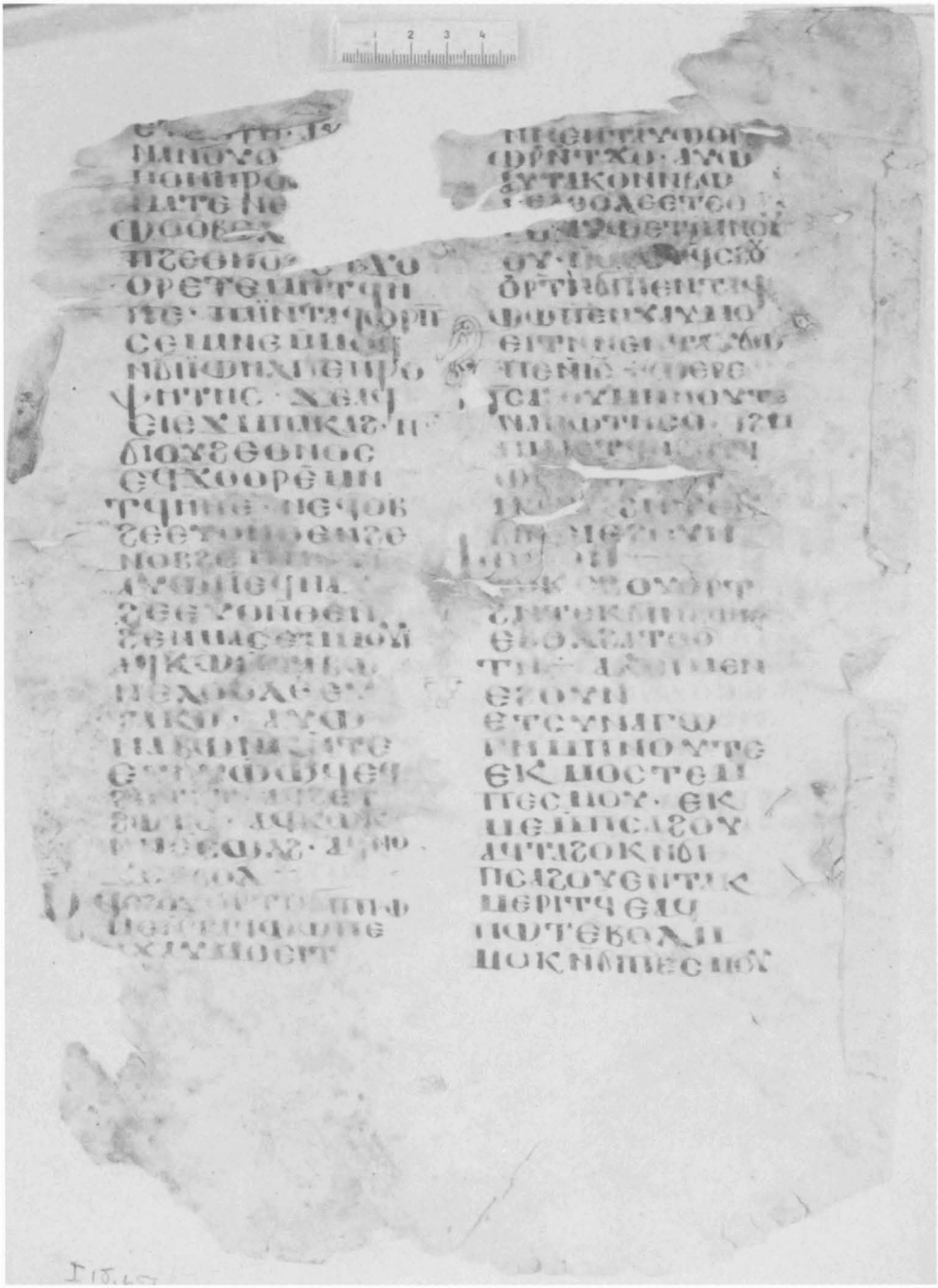
Pl. CXXV



Pl. CXXVI



Pl. CXXVII



Pl. CXXVIII



Pl. CXXIX

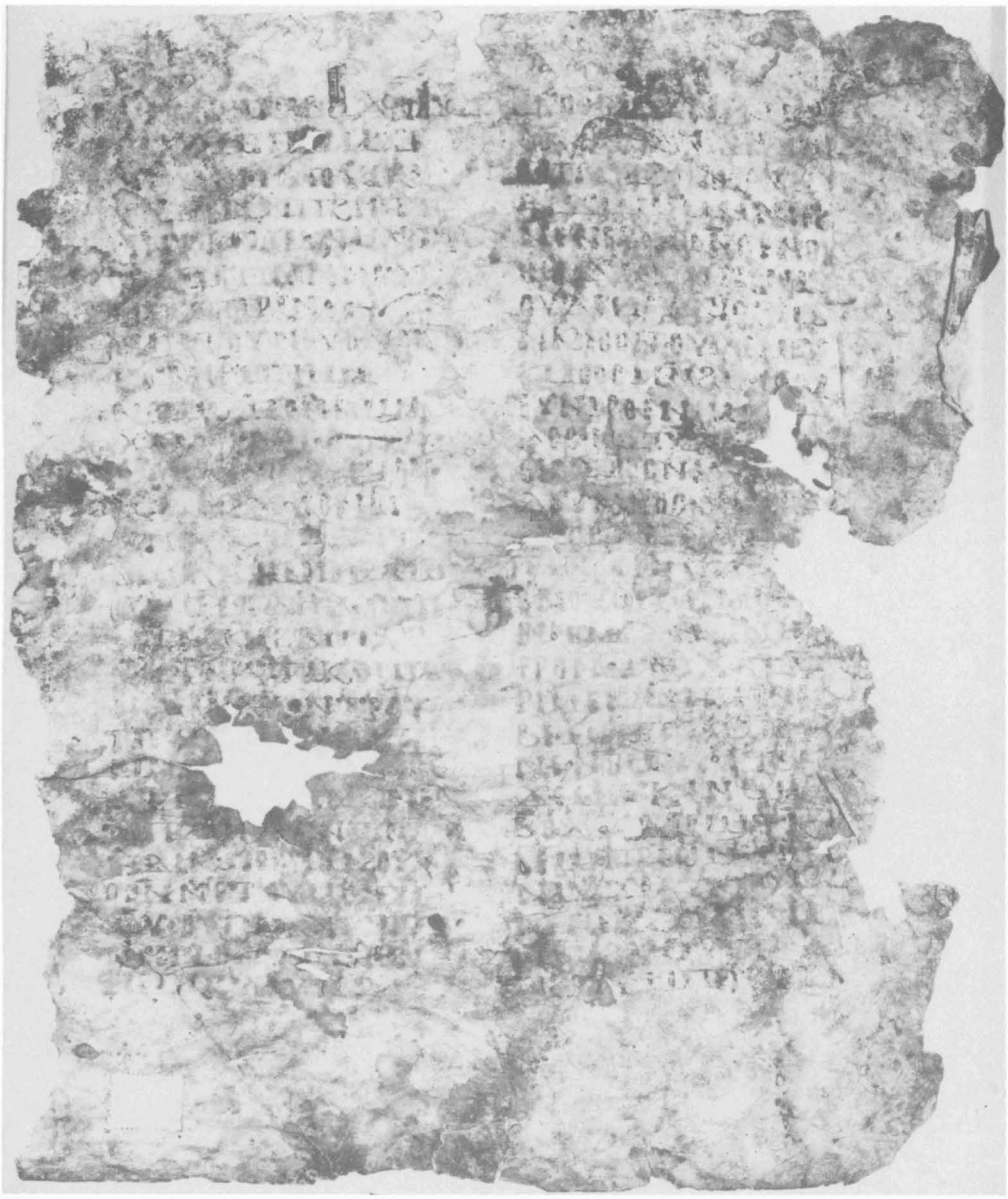
PL. CXXX



PL. CXXXI



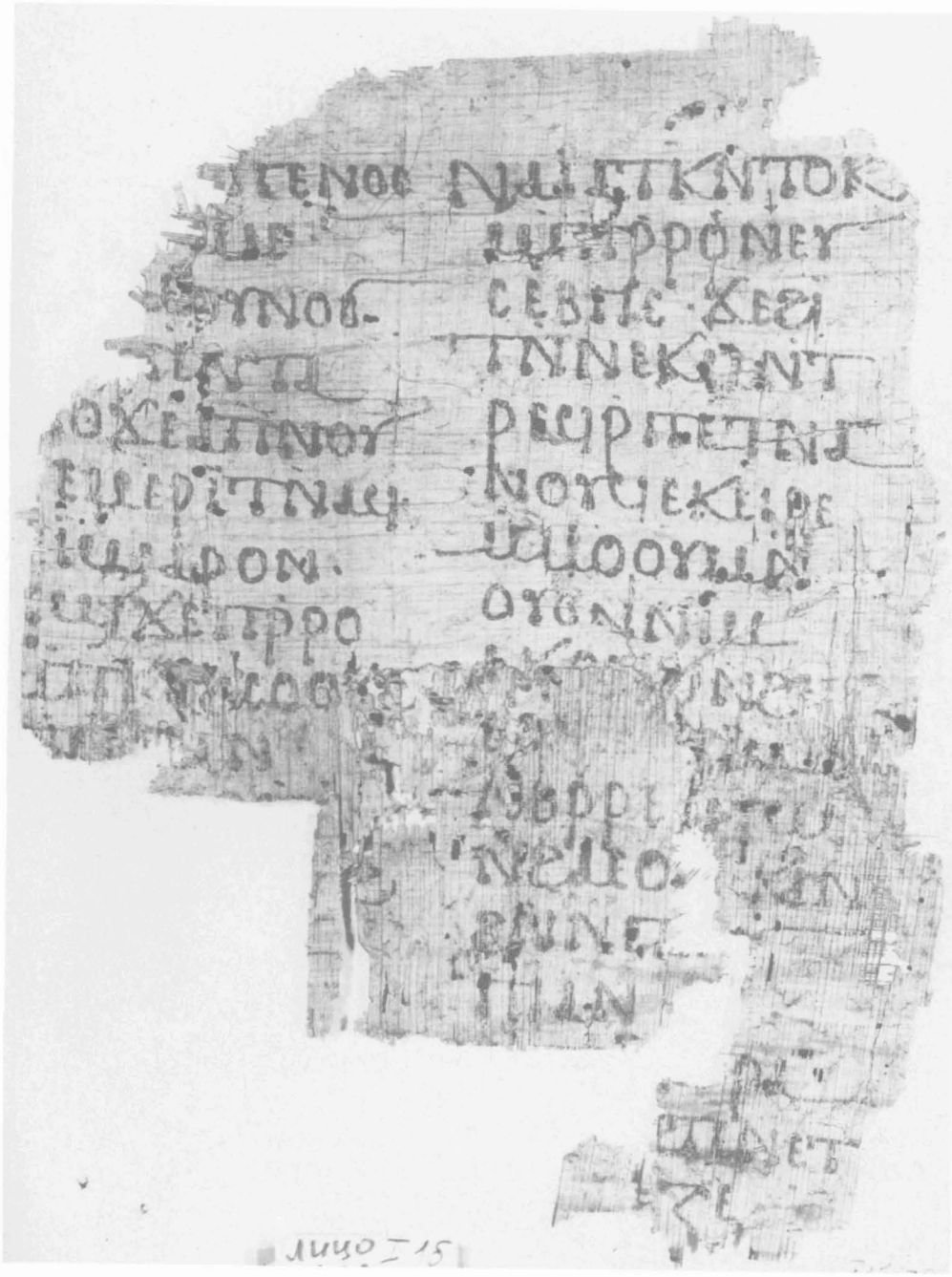
Pl. CXXXII



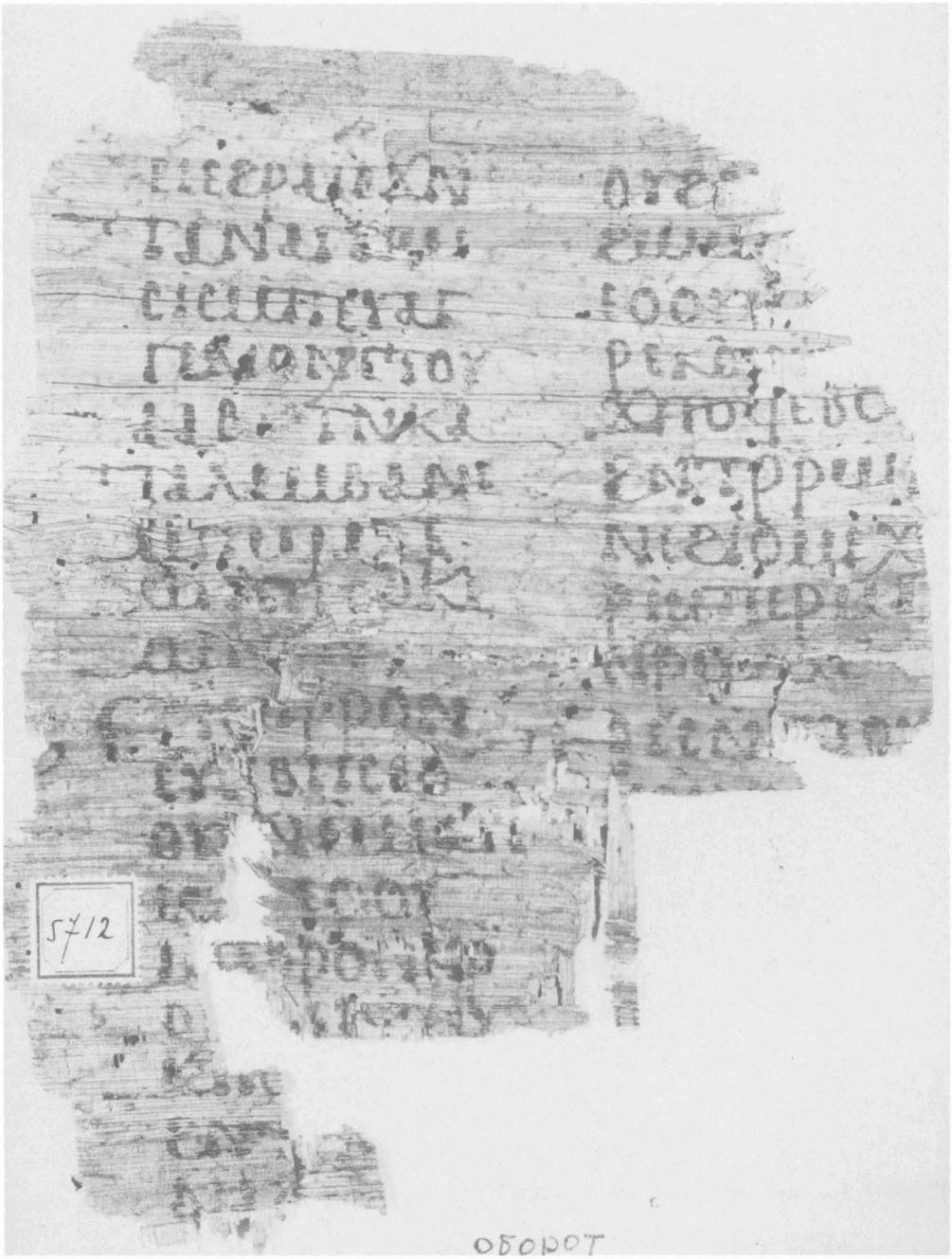
Pl. CXXXIII



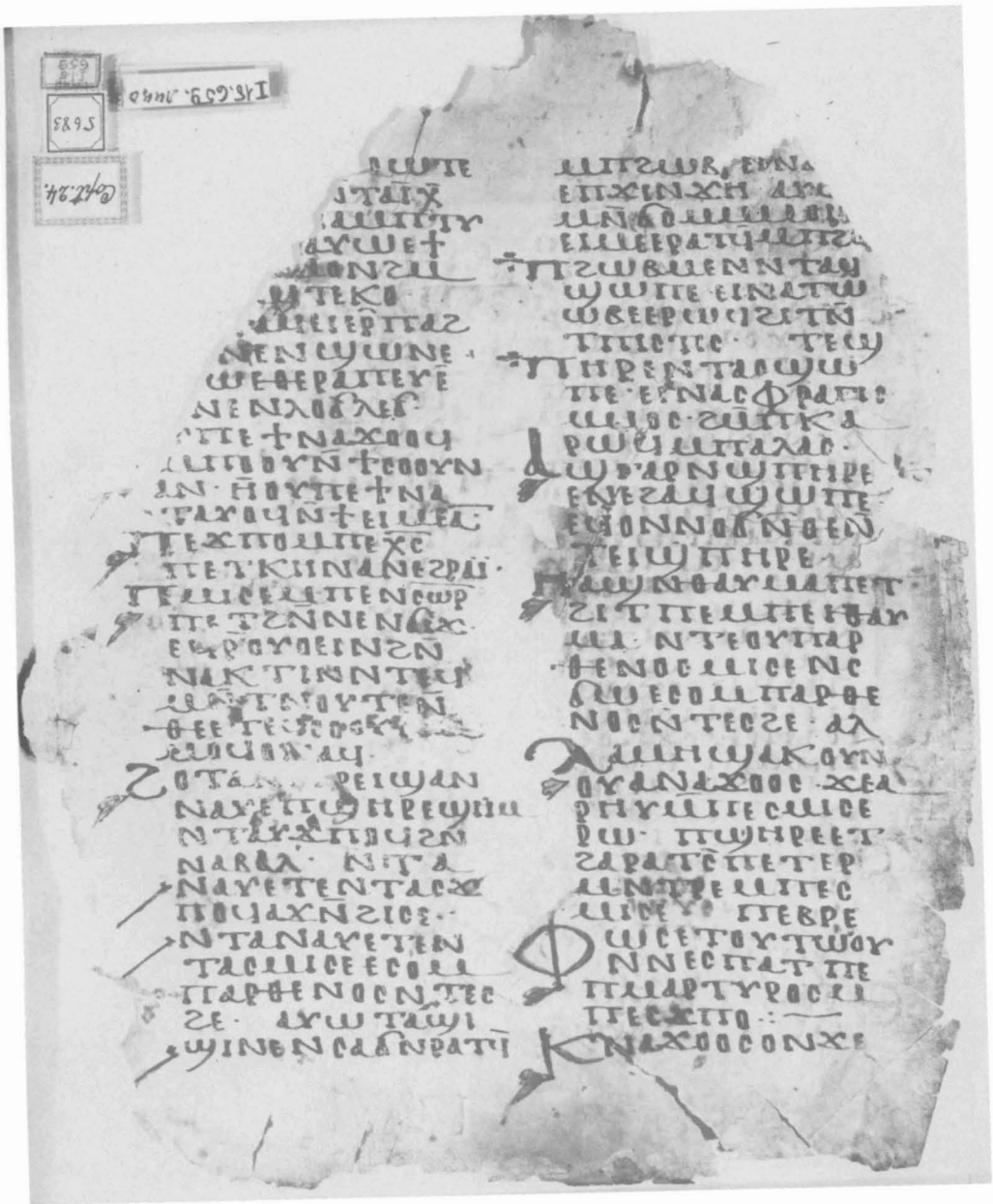
PL. CXXXIV



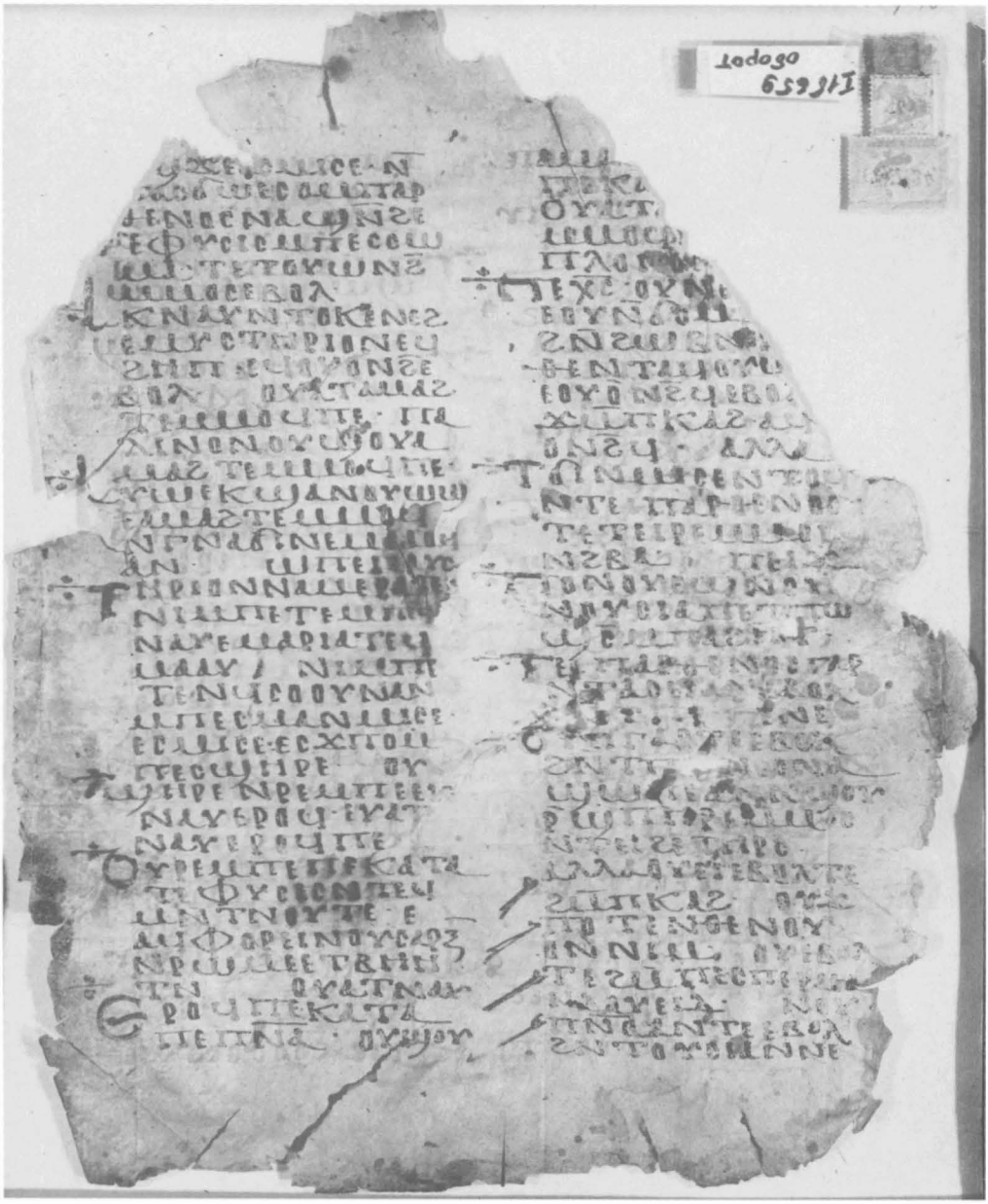
PL. CXXXV



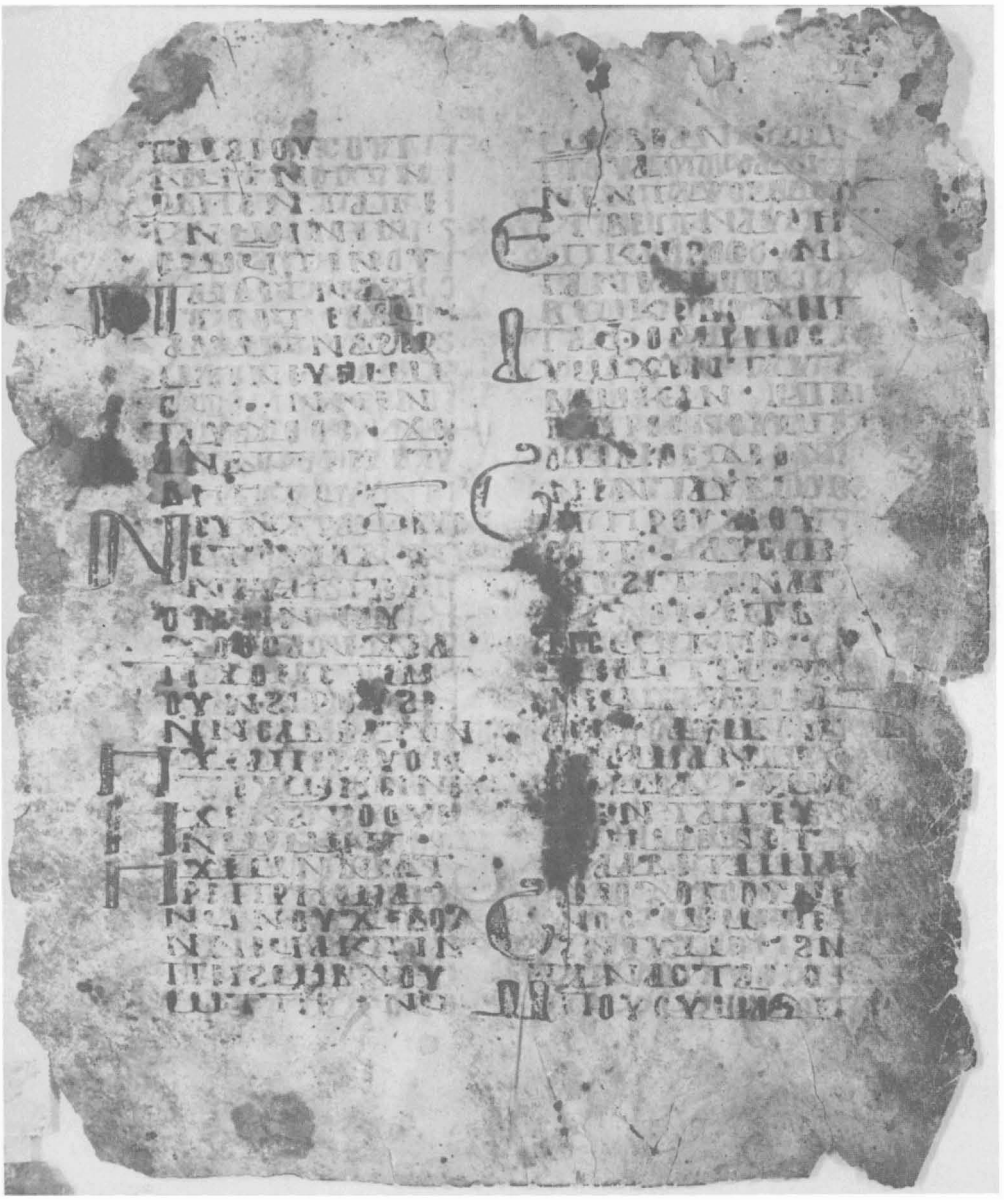
Pl. CXXXVI



PL. CXXXVII

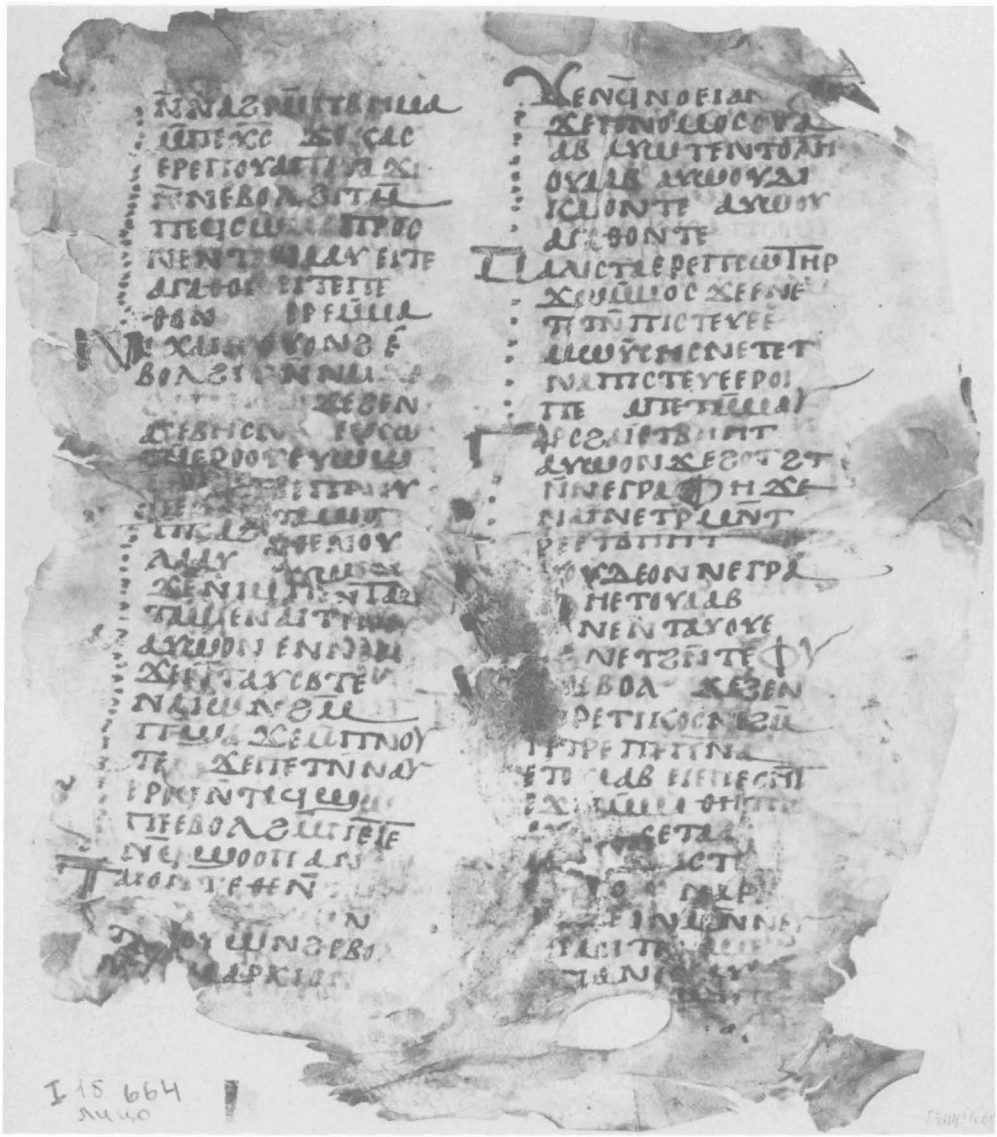


Pl. CXXXVIII

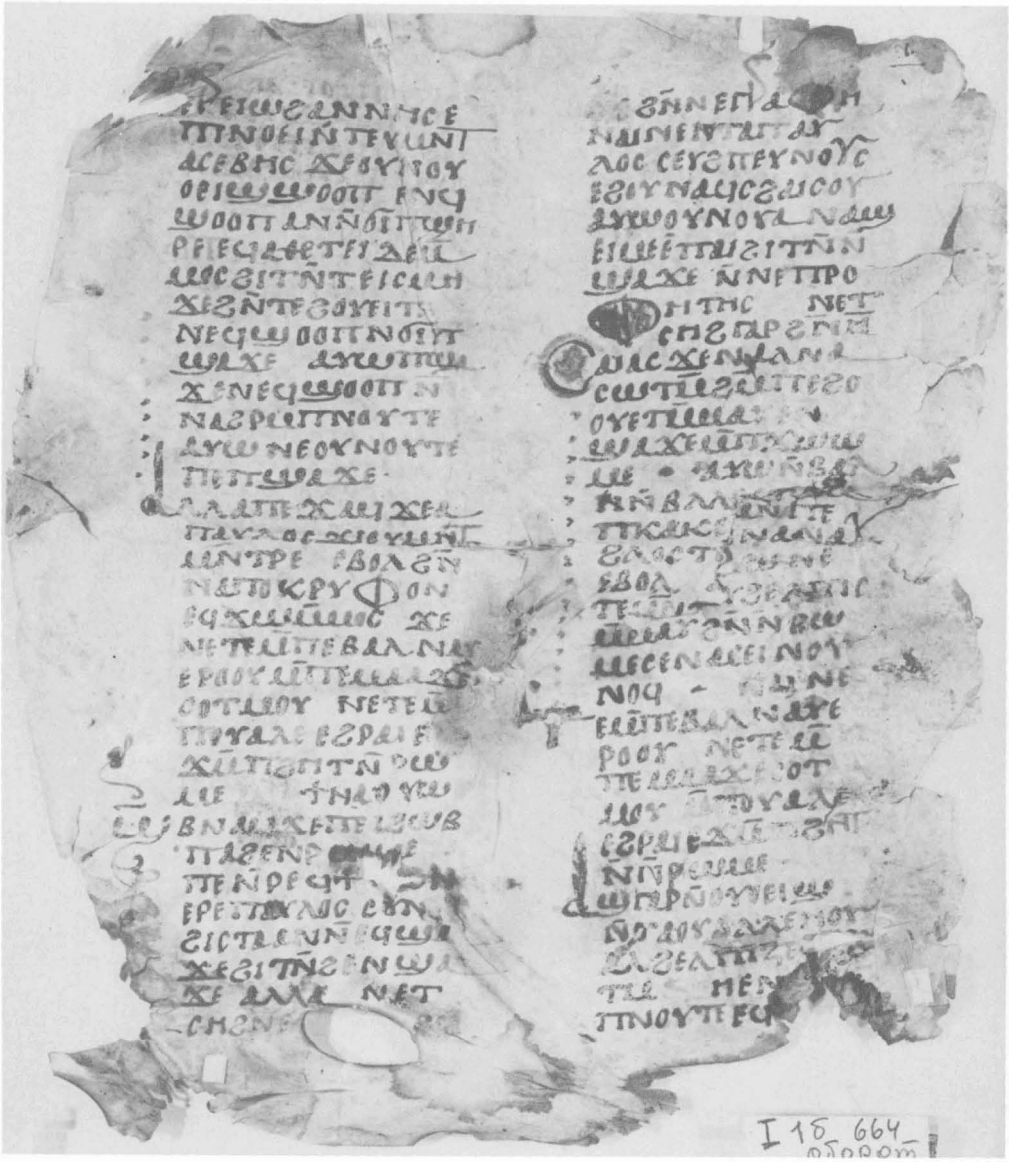


Pl. CXXXIX

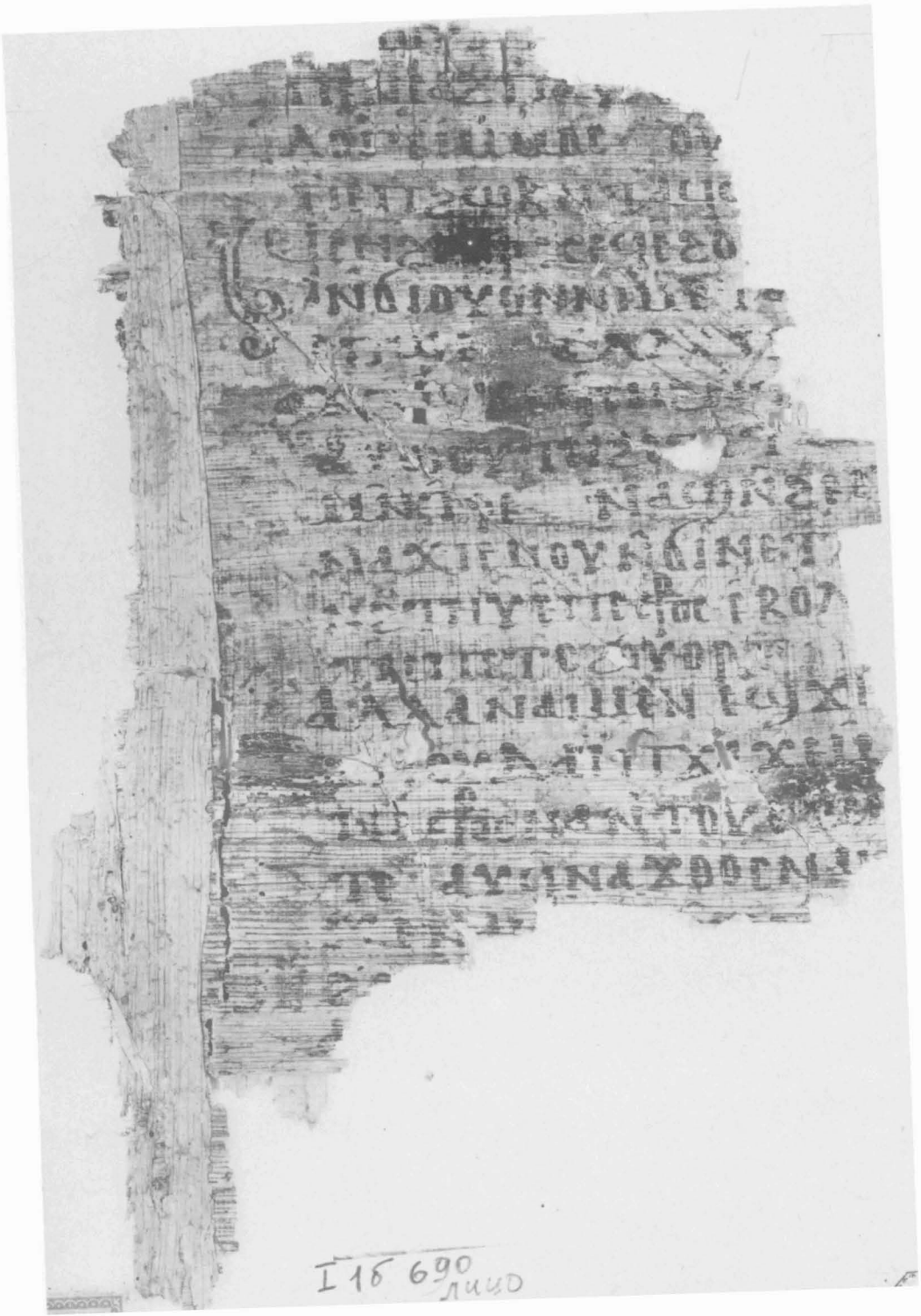
Pl. CXL



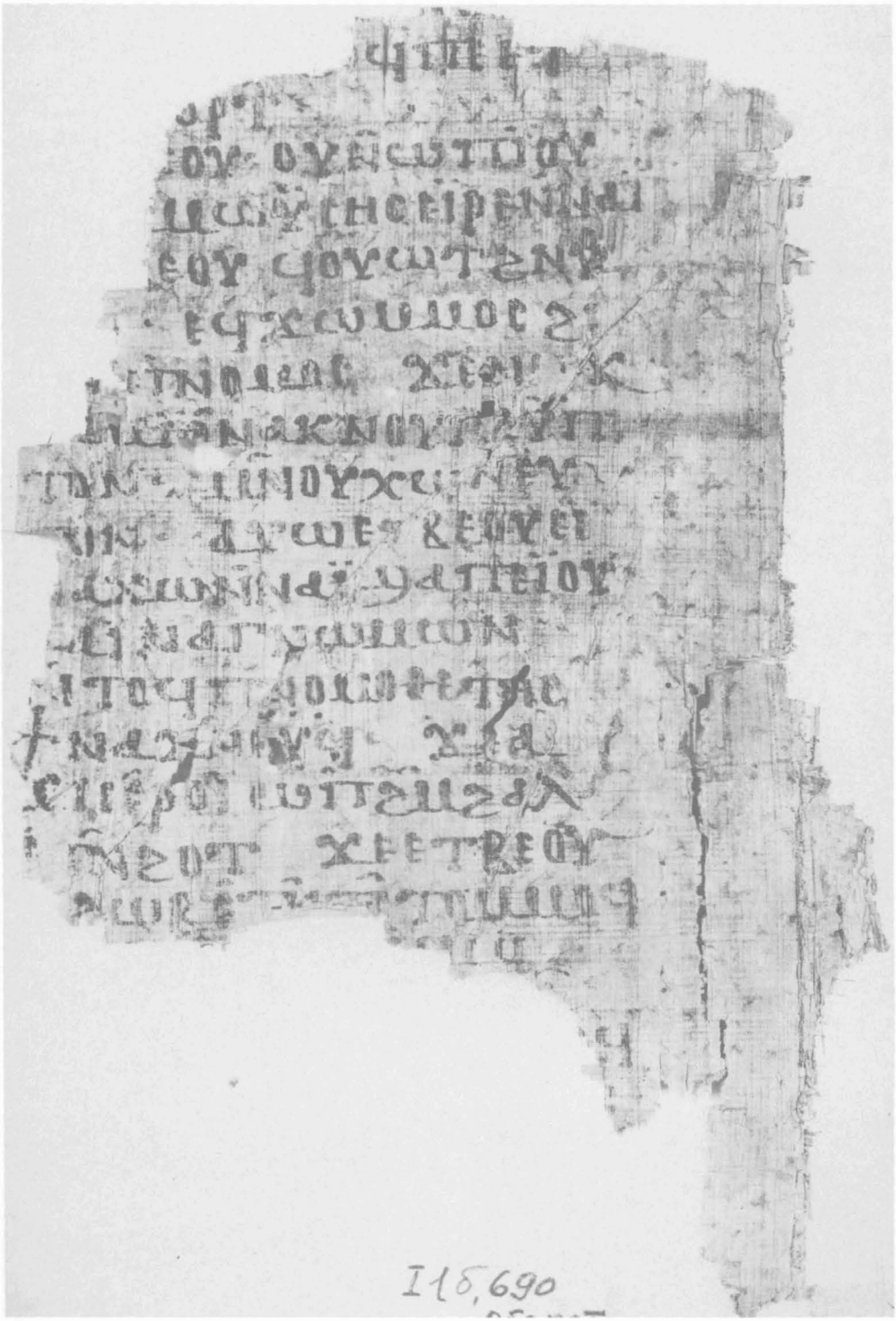
Pl. CXLI



Pl. CXLII

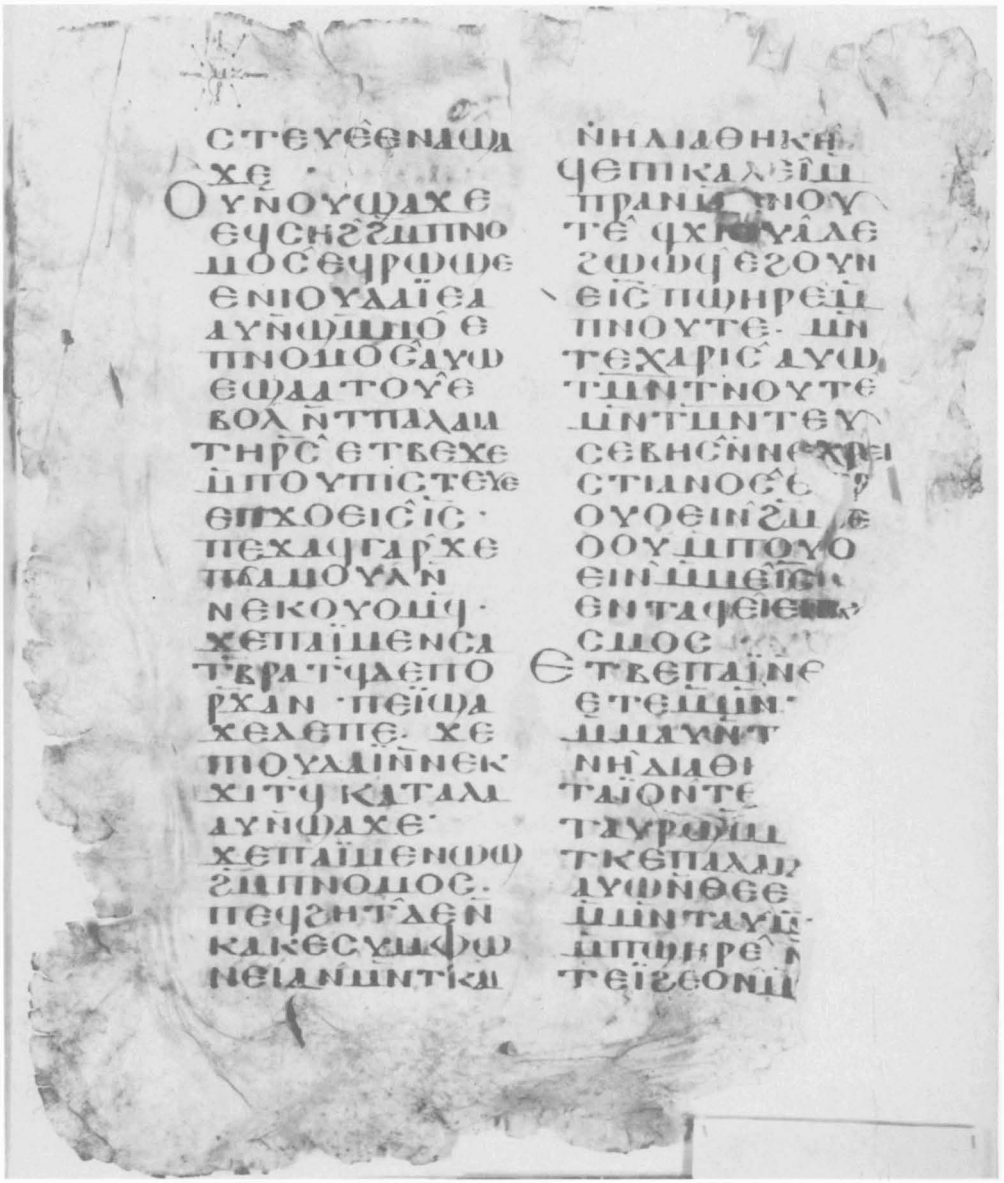


Pl. CXLIII

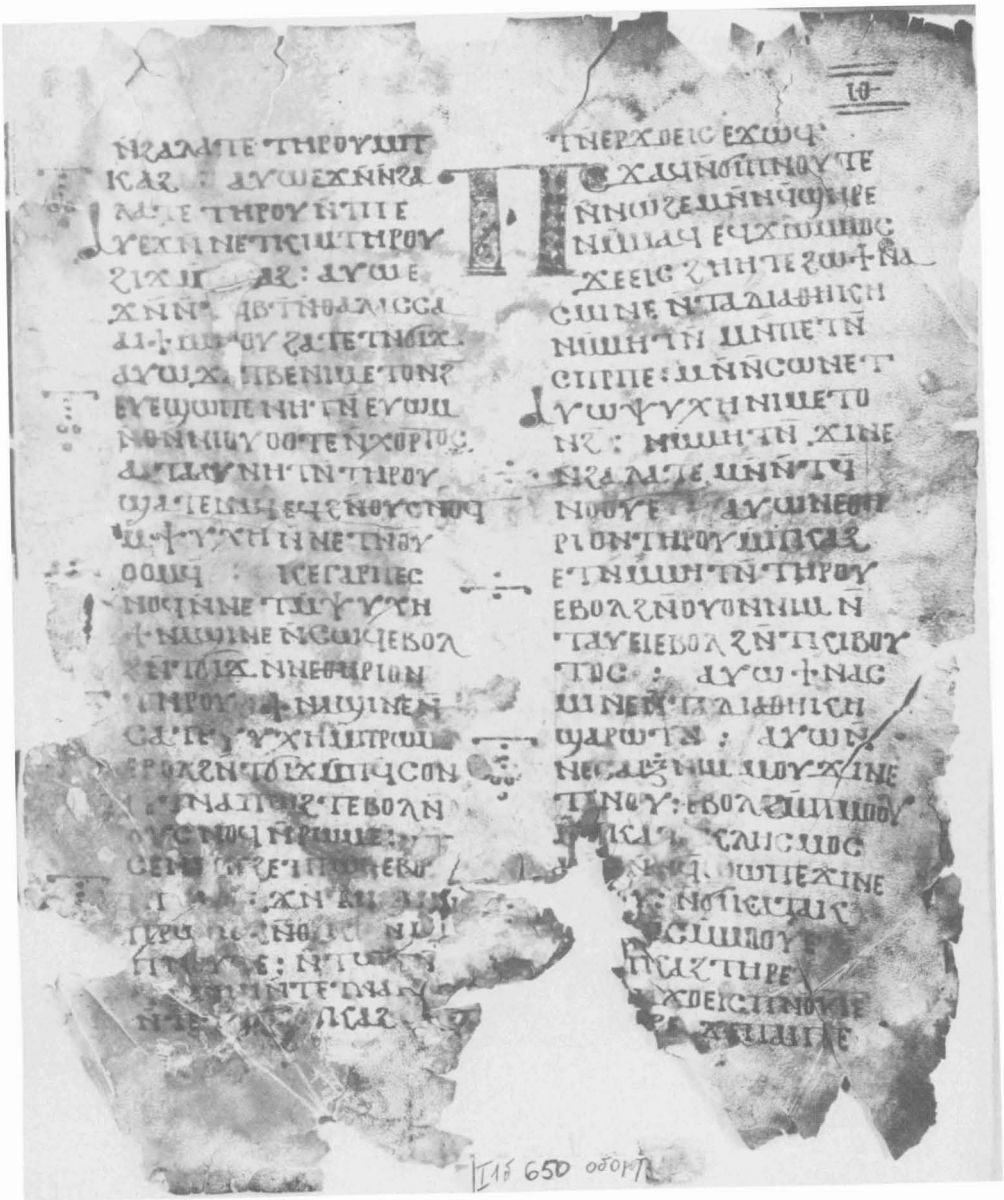


Pl. CXLIV

Pl. CXLV

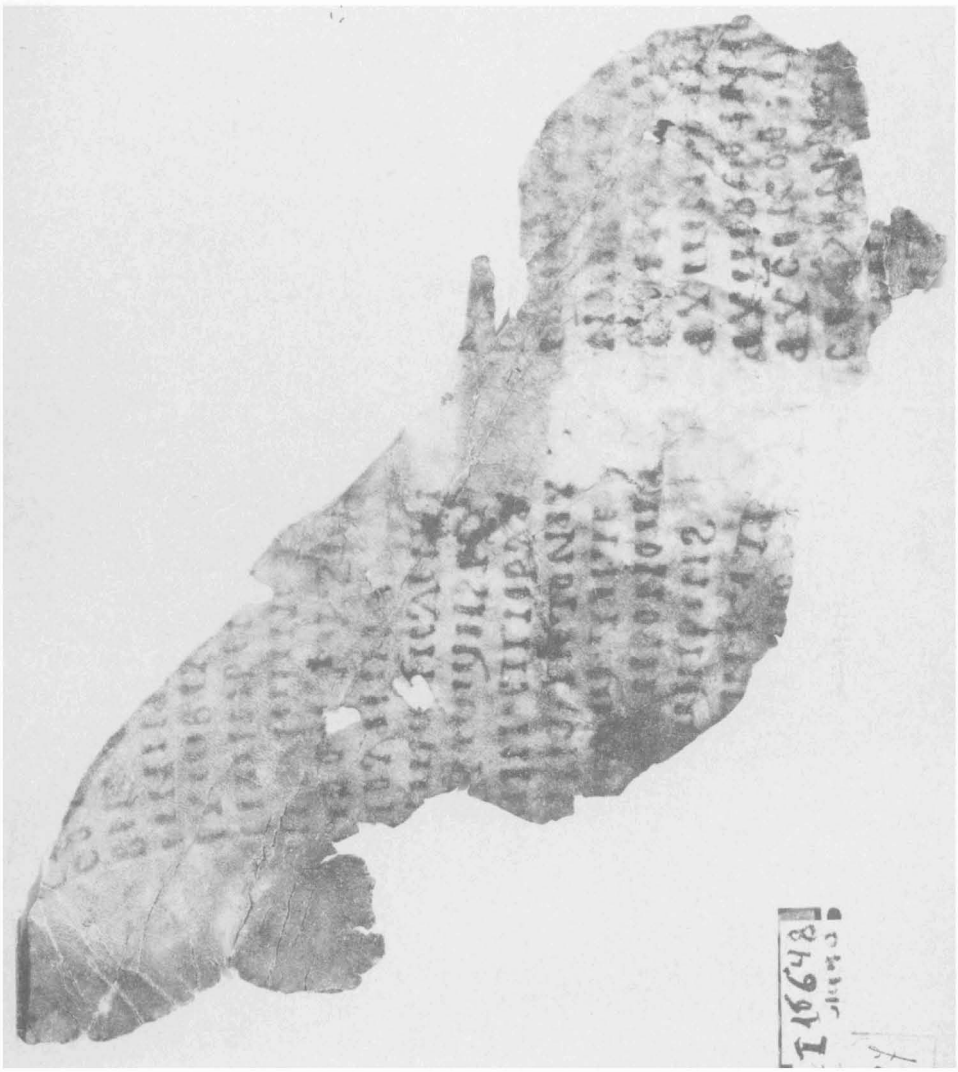


Pl. CXLVI



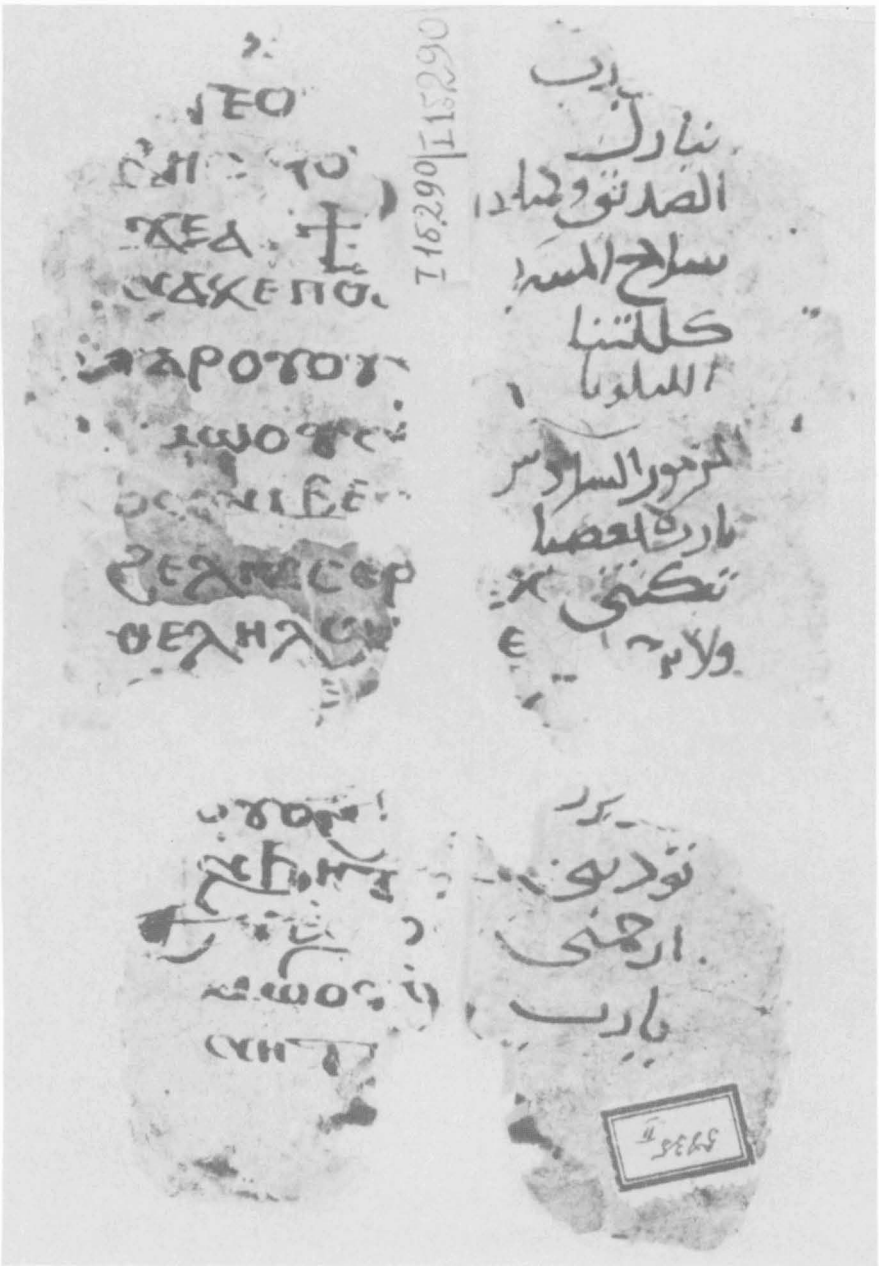
PL. CXLVII

Pl. CXVIII

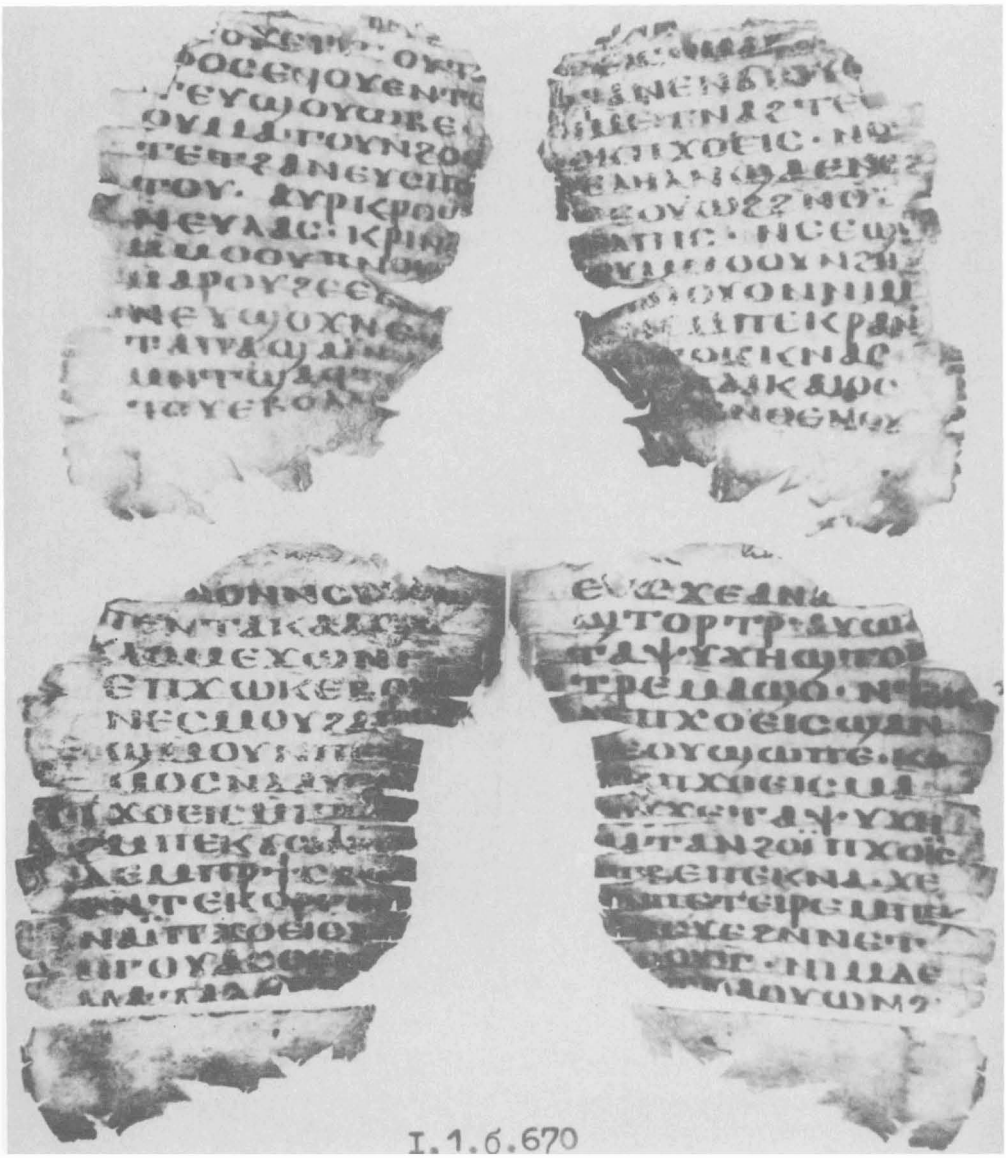


Pl. CXLIX

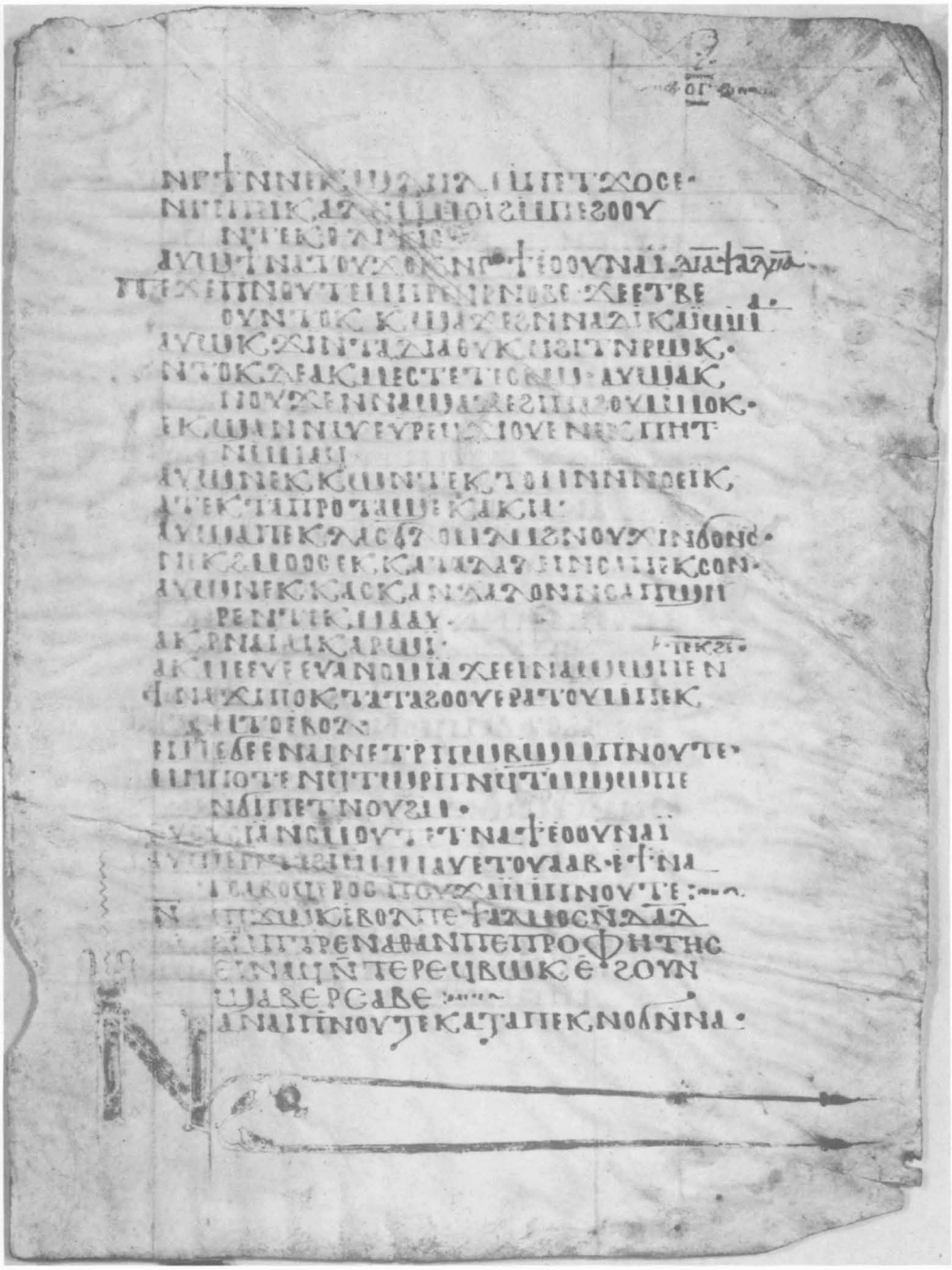
PL. CL



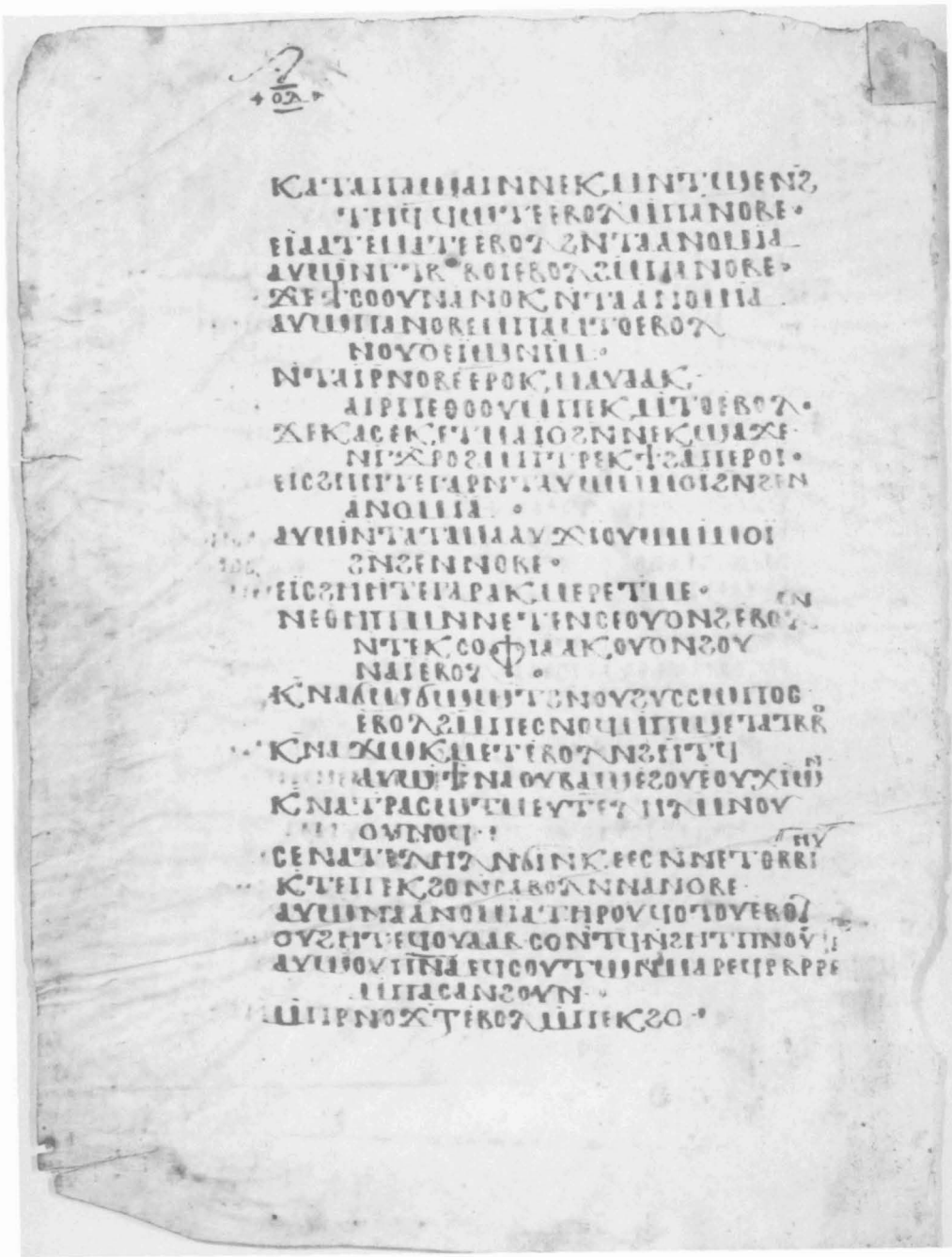
PL. CLI



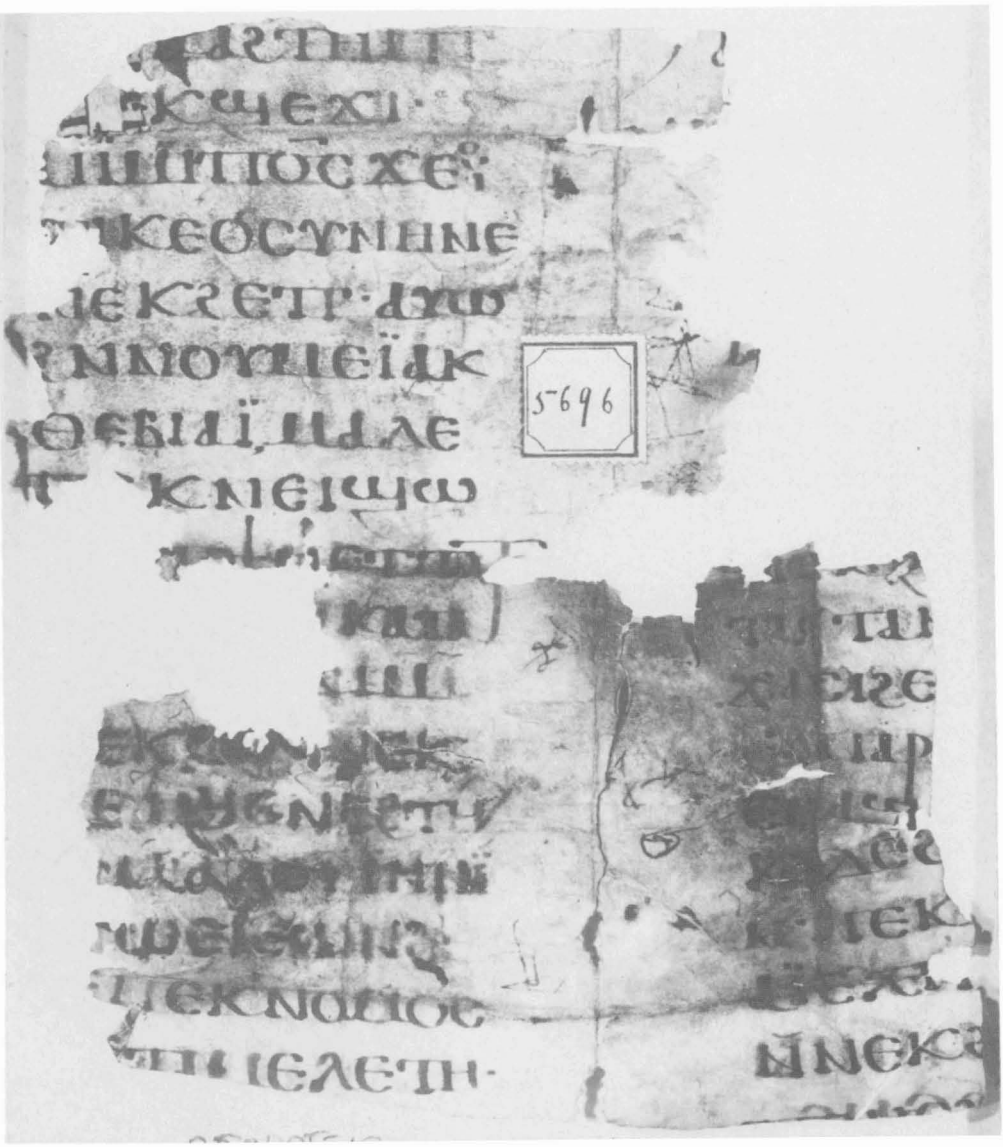
Pl. CLII



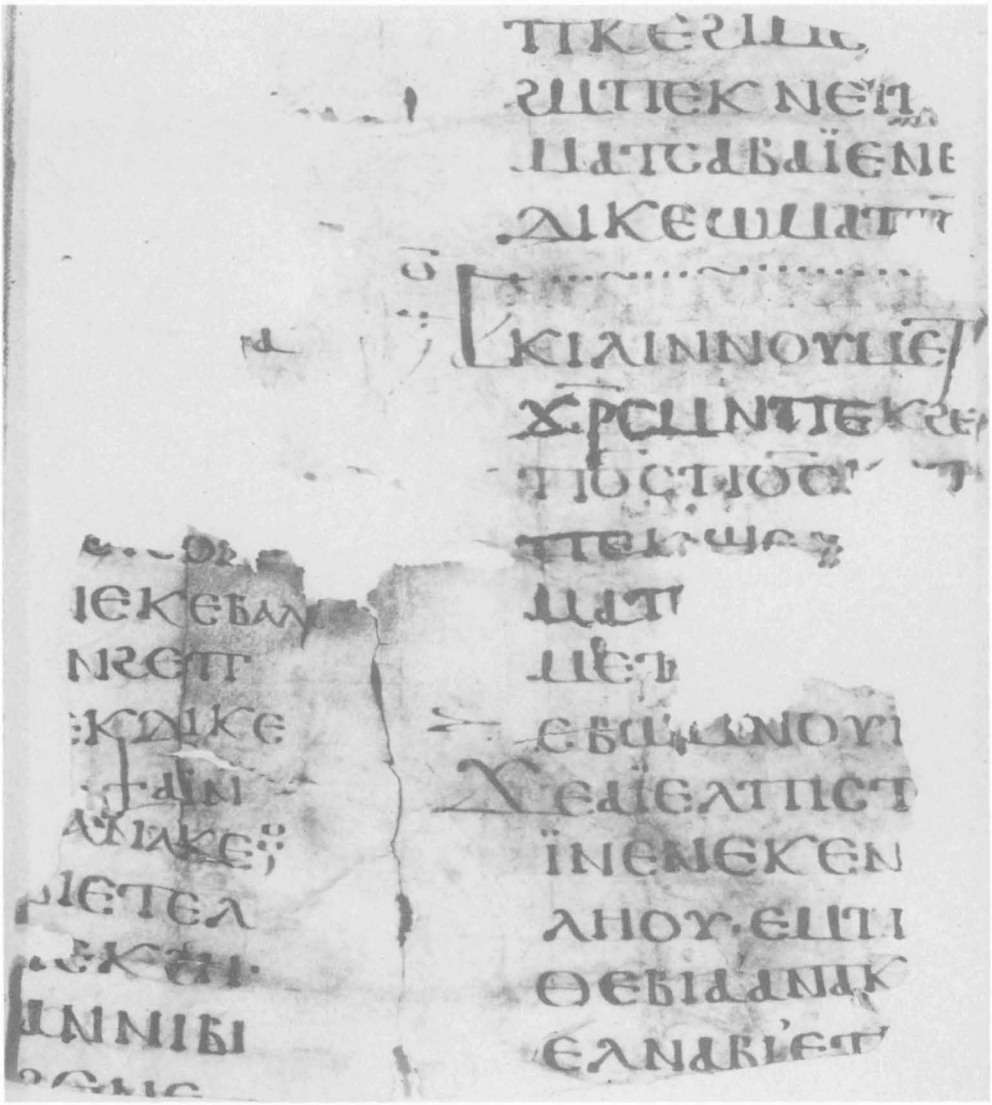
Pl. CLIII



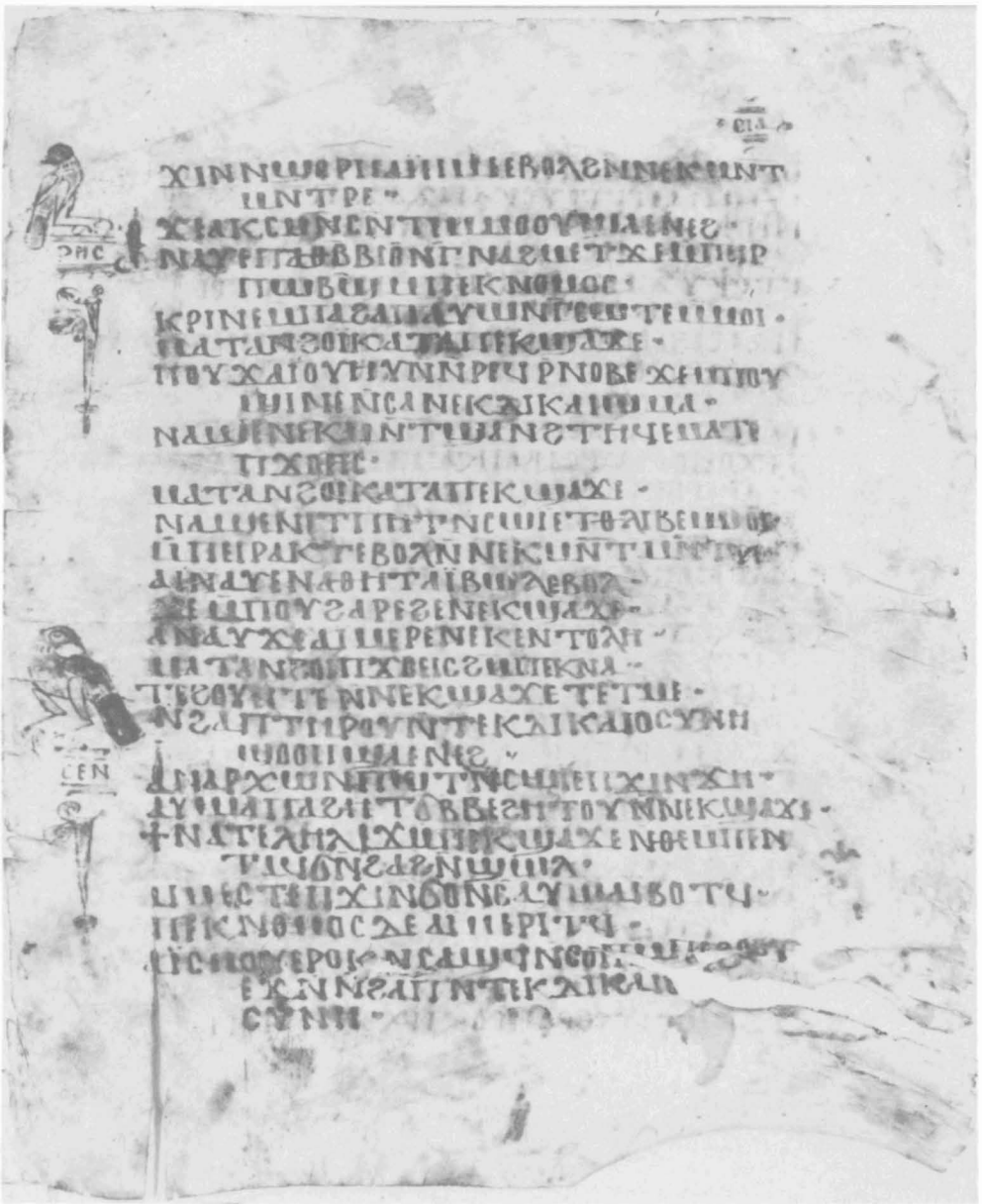
PL. CLIV



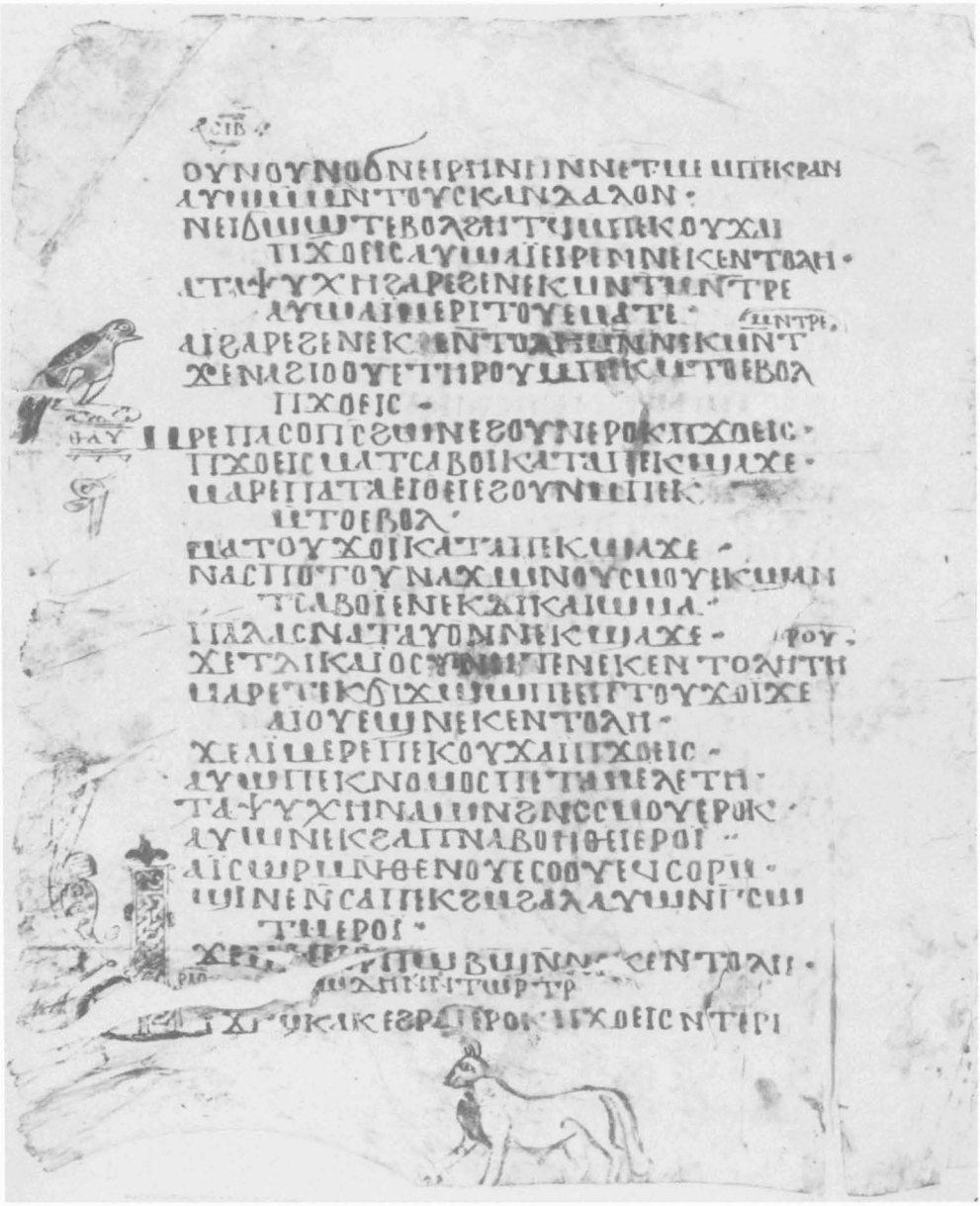
PL. CLV



Pl. CLVI



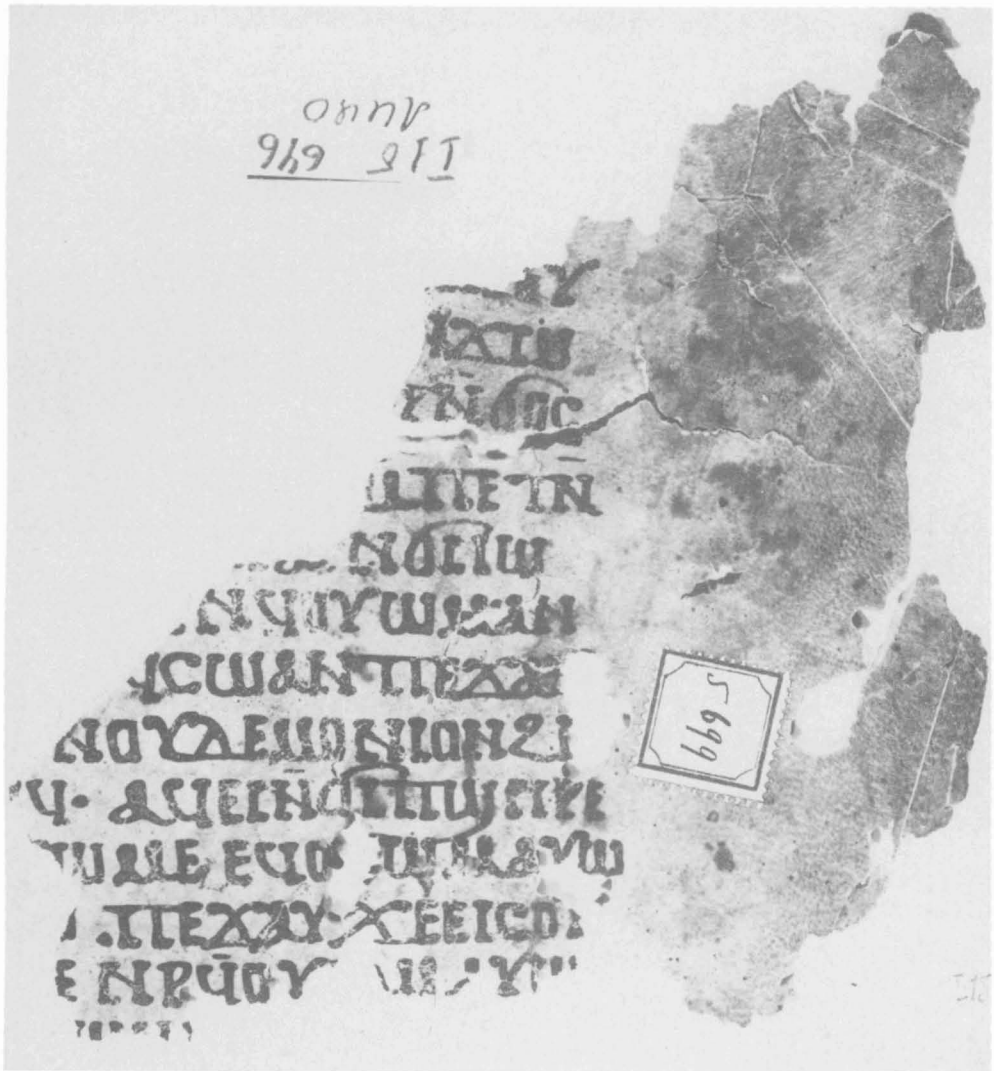
Pl. CLVII



Pl. CLVIII

Pl. CLIX

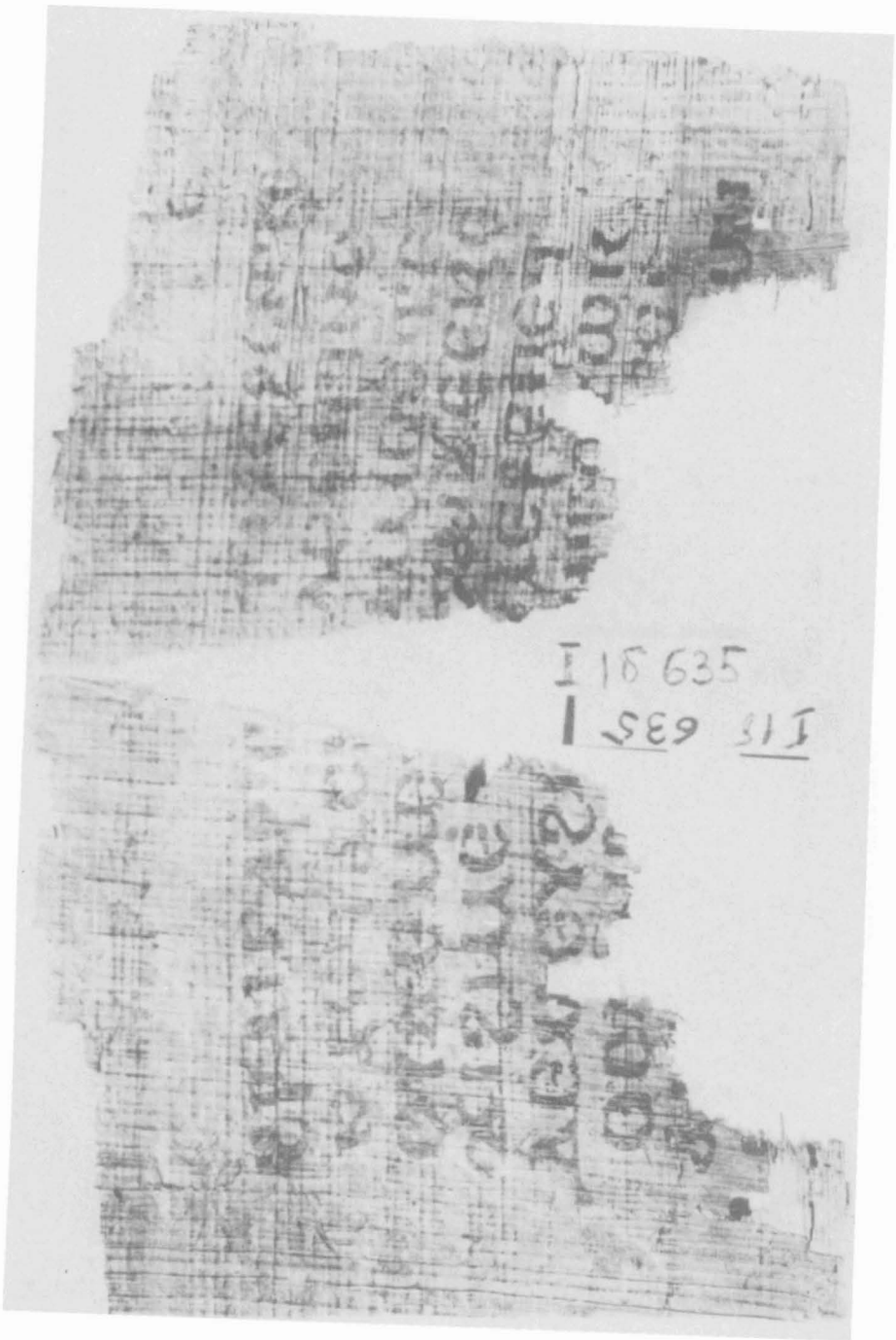
Pl. CLX



Pl. CLXI



Pl. CLXII



Pl. CLXIII



Pl. CLXVI

Pl. CLXVII



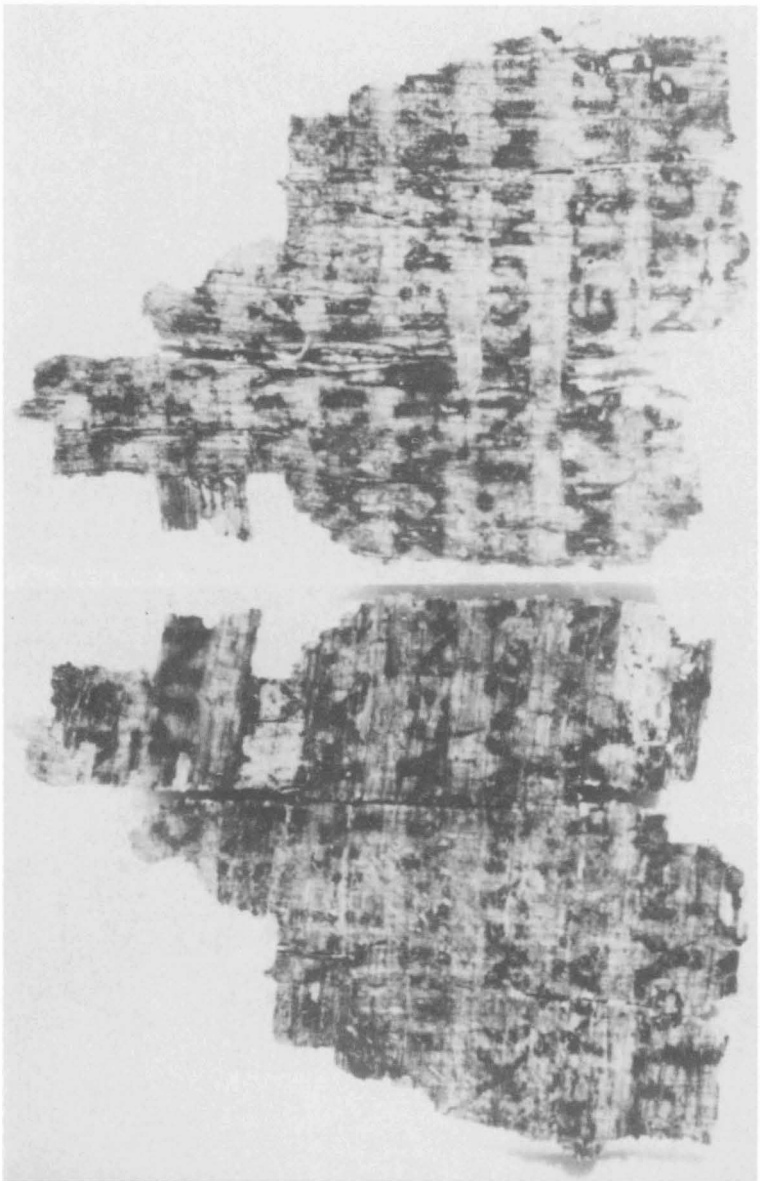
Pl. CLXVIII



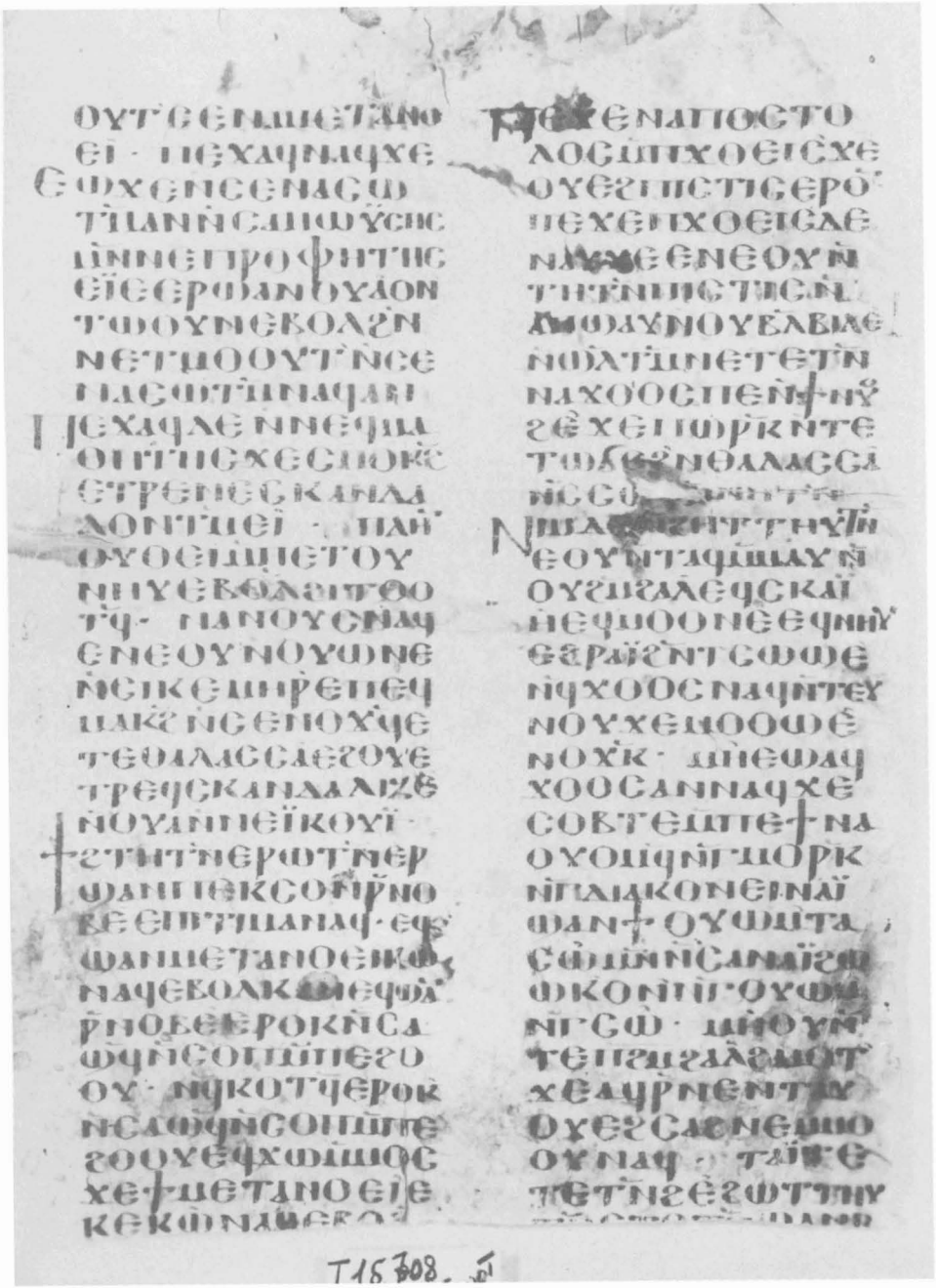
Pl. CLXIX

PL. CLXX

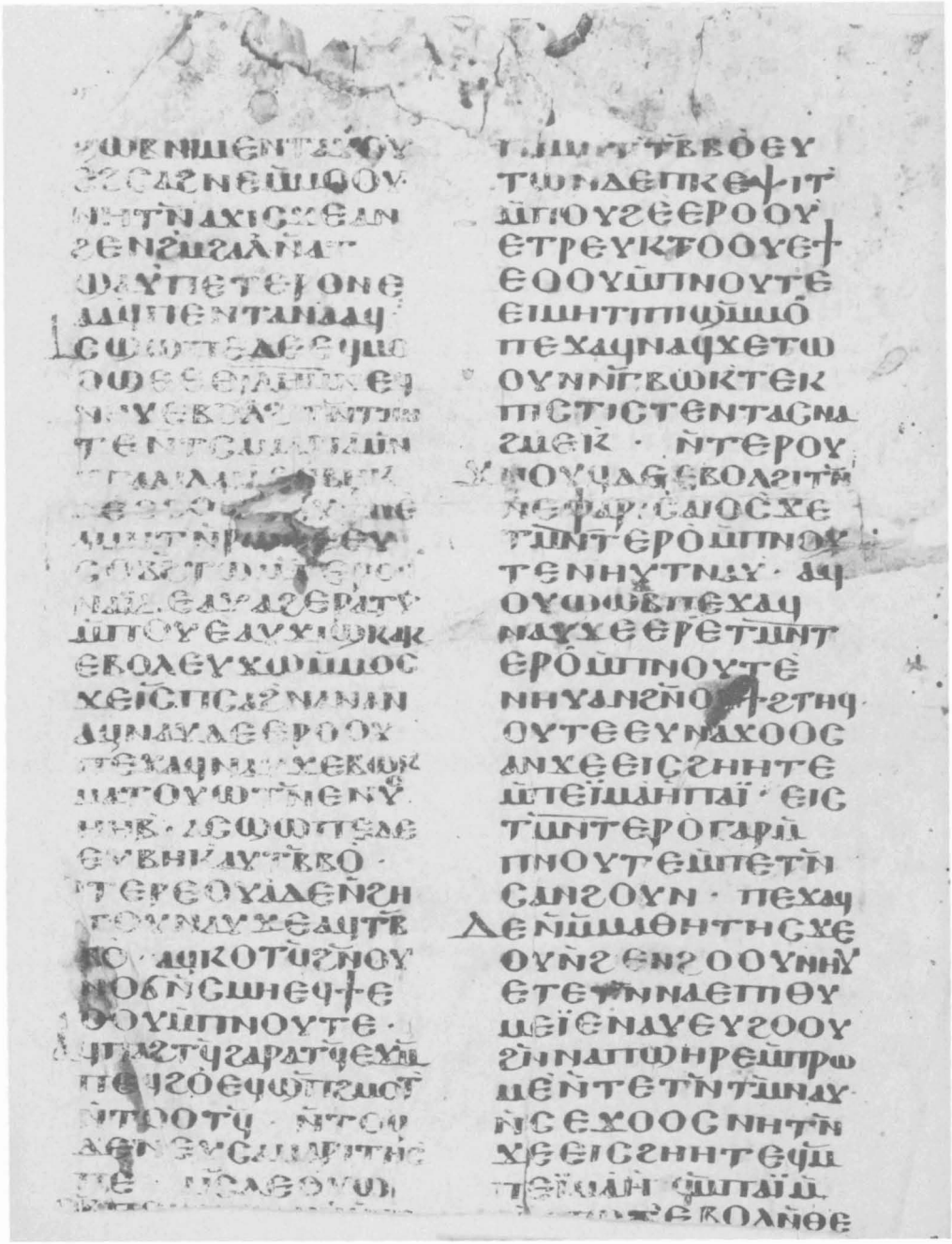
PL. CLXXI



PL. CLXXII



Pl. CLXXIII



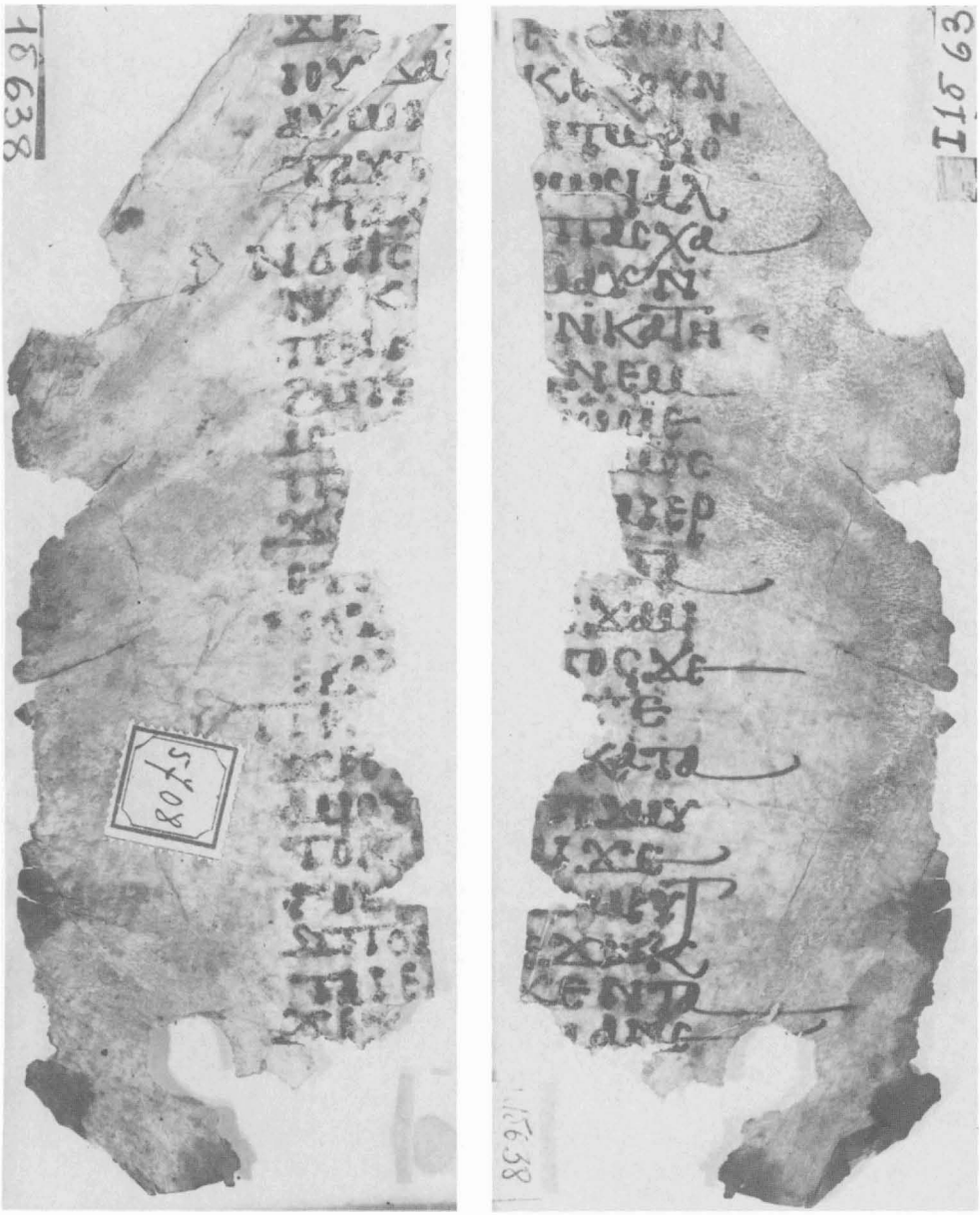
Pl. CLXXIV



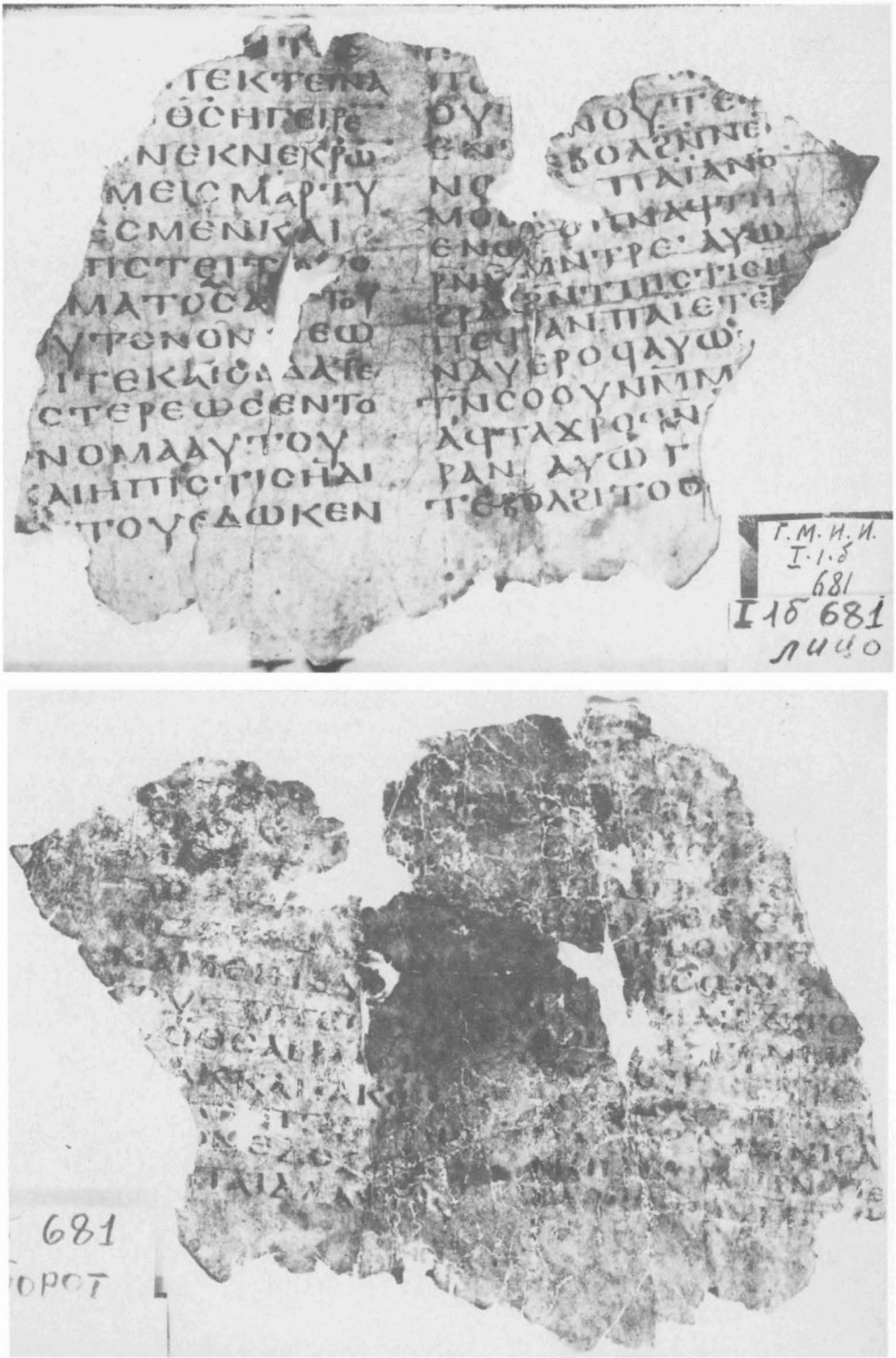
PL. CLXXV



PL. CLXXVI

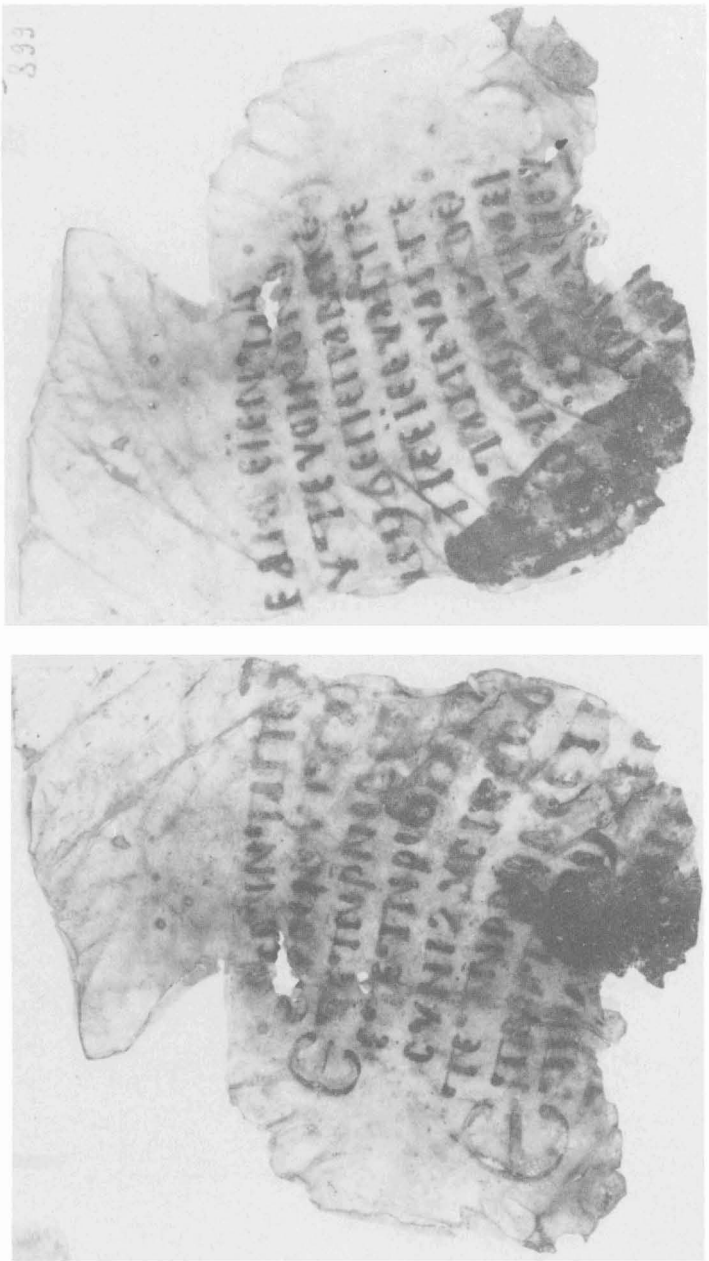


PL. CLXXVII



Pl. CLXXVIII

Pl. CLXXX

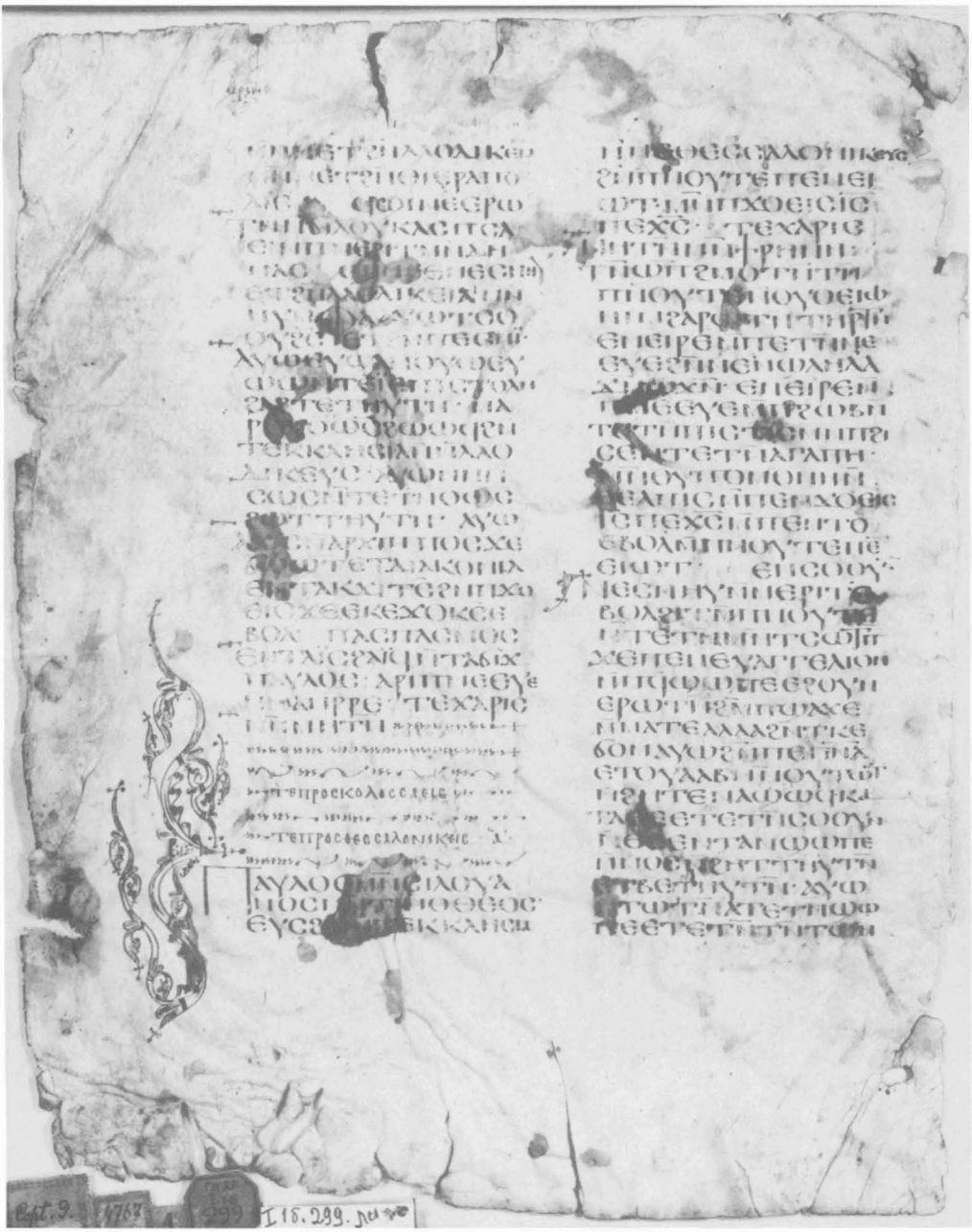


Pl. CLXXXI

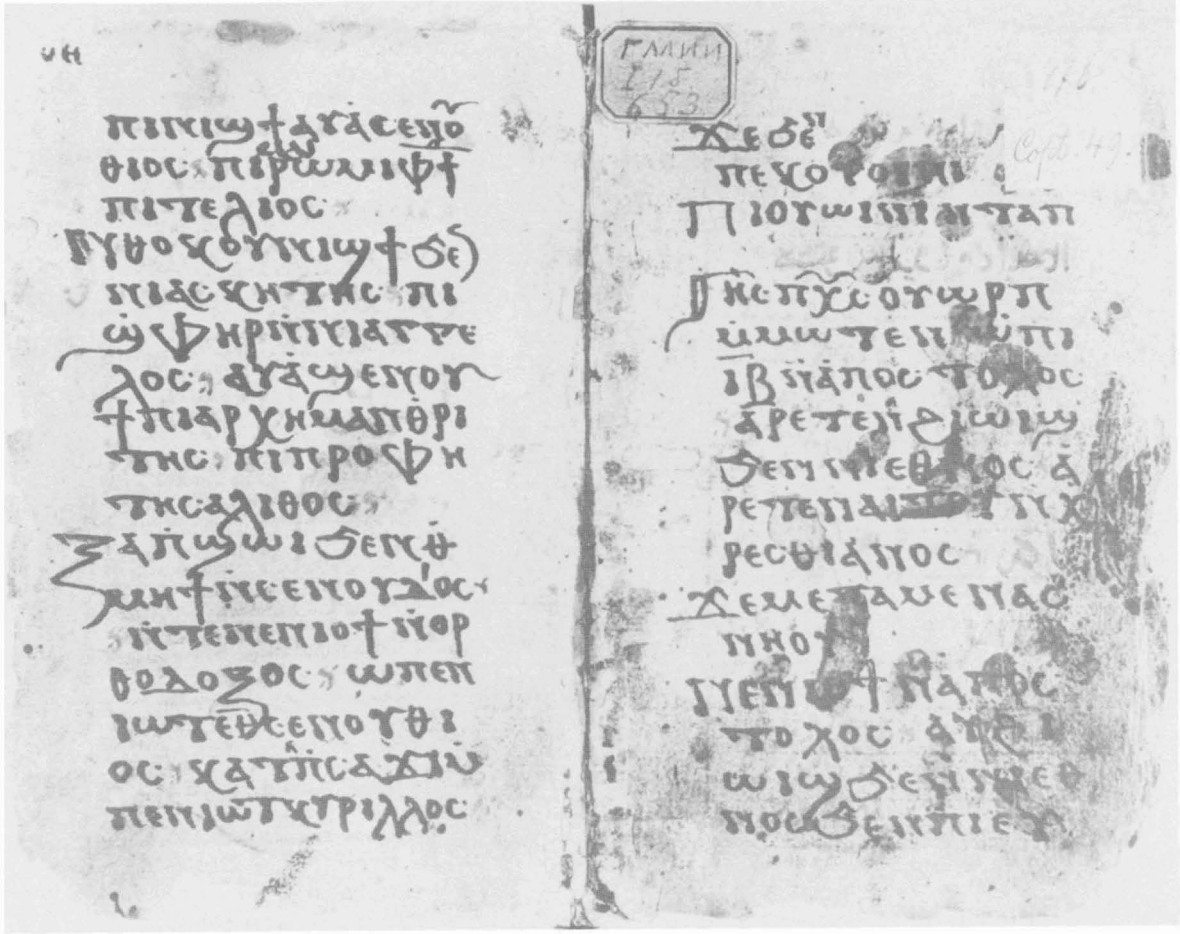


Pl. CLXXXII

Pl. CLXXXIII

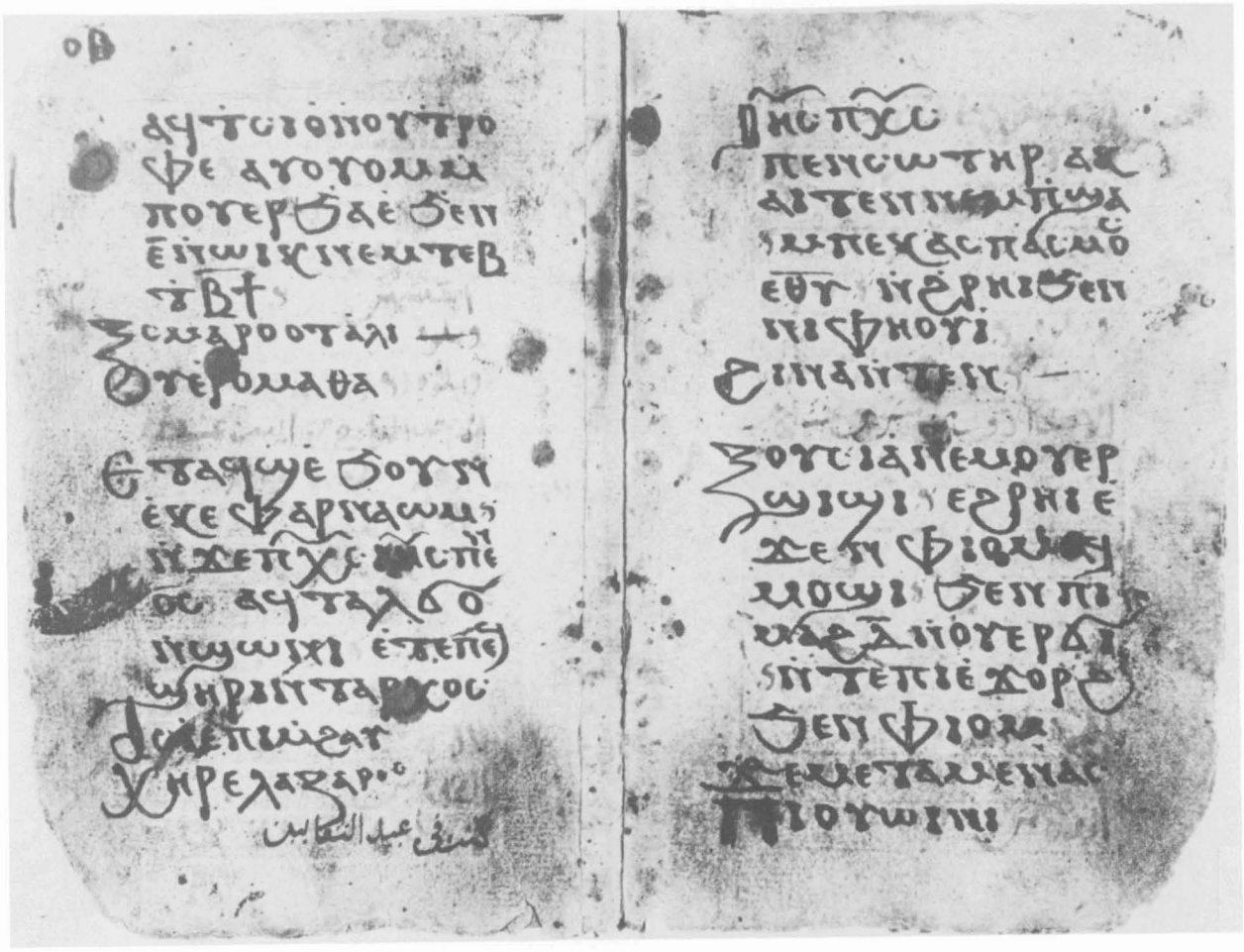


Pl. CLXXXIV



Pl. CLXXXV

Pl. CLXXXVI



Pl. CLXXXVII



Pl. CLXXXIX

Pl. CXC

Pl. CXCI

Pl. CXCII

SUPPLEMENTS TO VIGILIAE CHRISTIANAE

1. TERTULLIANUS. *De idololatria.* Critical Text, Translation and Commentary by J.H. Waszink and J.C.M. van Winden. Partly based on a Manuscript left behind by P.G. van der Nat. 1987. ISBN 90 04 08105 4
2. SPRINGER, C.P.E. *The Gospel as Epic in Late Antiquity.* The *Paschale Carmen* of Sedulius. 1988. ISBN 90 04 08691 9
3. HOEK, A. VAN DEN. *Clement of Alexandria and His Use of Philo in the* Stromateis. An Early Christian Reshaping of a Jewish Model. 1988. ISBN 90 04 08756 7
4. NEYMEYR, U. *Die christlichen Lehrer im zweiten Jahrhundert.* Ihre Lehrtätigkeit, ihr Selbstverständnis und ihre Geschichte. 1989. ISBN 90 04 08773 7
5. HELLEMO, G. *Adventus Domini.* Eschatological Thought in 4th-century Apses and Catecheses. 1989. ISBN 90 04 08836 9
6. RUFIN VON AQUILEIA. *De ieiunio* I, II. Zwei Predigten über das Fasten nach Basileios von Kaisareia. Ausgabe mit Einleitung, Übersetzung und An-merkungen von H. Marti. 1989. ISBN 90 04 08897 0
7. ROUWHORST, G.A.M. *Les hymnes pascales d'Éphrem de Nisibe.* Analyse théologique et recherche sur l'évolution de la fête pascale chrétienne à Nisibe et à Édesse et dans quelques Églises voisines au quatrième siècle. 2 vols: I. Étude; II. Textes. 1989. ISBN 90 04 08839 3
8. RADICE, R. and D.T. RUNIA. *Philo of Alexandria.* An Annotated Bibliography 1937–1986. In Collaboration with R.A. Bitter, N.G. Cohen, M. Mach, A.P. Runia, D. Satran and D.R. Schwartz. 1988. repr. 1992. ISBN 90 04 08986 1
9. GORDON, B. *The Economic Problem in Biblical and Patristic Thought.* 1989. ISBN 90 04 09048 7
10. PROSPER OF AQUITAINE. *De Providentia Dei.* Text, Translation and Commentary by M. Marcovich. 1989. ISBN 90 04 09090 8
11. JEFFORD, C.N. *The Sayings of Jesus in the Teaching of the Twelve Apostles.* 1989. ISBN 90 04 09127 0
12. DROBNER, H.R. and KLOCK, CH. *Studien zur Gregor von Nyssa und der christlichen Spätantike.* 1990. ISBN 90 04 09222 6
13. NORRIS, F.W. *Faith Gives Fullness to Reasoning.* The Five Theological Orations of Gregory Nazianzen. Introduction and Commentary by F.W. Norris and Translation by Lionel Wickham and Frederick Williams. 1990. ISBN 90 04 09253 6
14. OORT, J. VAN. *Jerusalem and Babylon.* A Study into Augustine's *City of God* and the Sources of his Doctrine of the Two Cities. 1991. ISBN 90 04 09323 0
15. LARDET, P. *L'Apologie de Jérôme contre Rufin.* Un Commentaire. 1993. ISBN 90 04 09457 1
16. RISCH, F.X. *Pseudo-Basilius: Adversus Eunomium IV-V.* Einleitung, Übersetzung und Kommentar. 1992. ISBN 90 04 09558 6
17. KLIJN, A.F.J. *Jewish-Christian Gospel Tradition.* 1992. ISBN 90 04 09453 9
18. ELANSKAYA, A.I. *The Literary Coptic Manuscripts in the A.S. Pushkin State Fine Arts Museum in Moscow.* ISBN 90 04 09528 4
19. WICKHAM, L.R. and BAMMEL, C.P. (eds.). *Christian Faith and Greek Philosophy in Late Antiquity.* Essays in Tribute to George Christopher Stead. 1993. ISBN 90 04 09605 1
20. ASTERIUS VON KAPPADOKIEN. *Die theologischen Fragmente.* Einleitung, kritischer Text, Übersetzung und Kommentar von Markus Vinzent. 1993. ISBN 90 04 09841 0
21. HENNINGS, R. *Der Briefwechsel zwischen Augustinus und Hieronymus und ihr Streit um den Kanon des Alten Testaments und die Auslegung von Gal. 2,11-14.* 1994. ISBN 90 04 09840 2
22. BOEFT, J. DEN & HILHORST, A. (eds.). *Early Christian Poetry.* A Collection of Essays. 1993. ISBN 90 04 09939 5